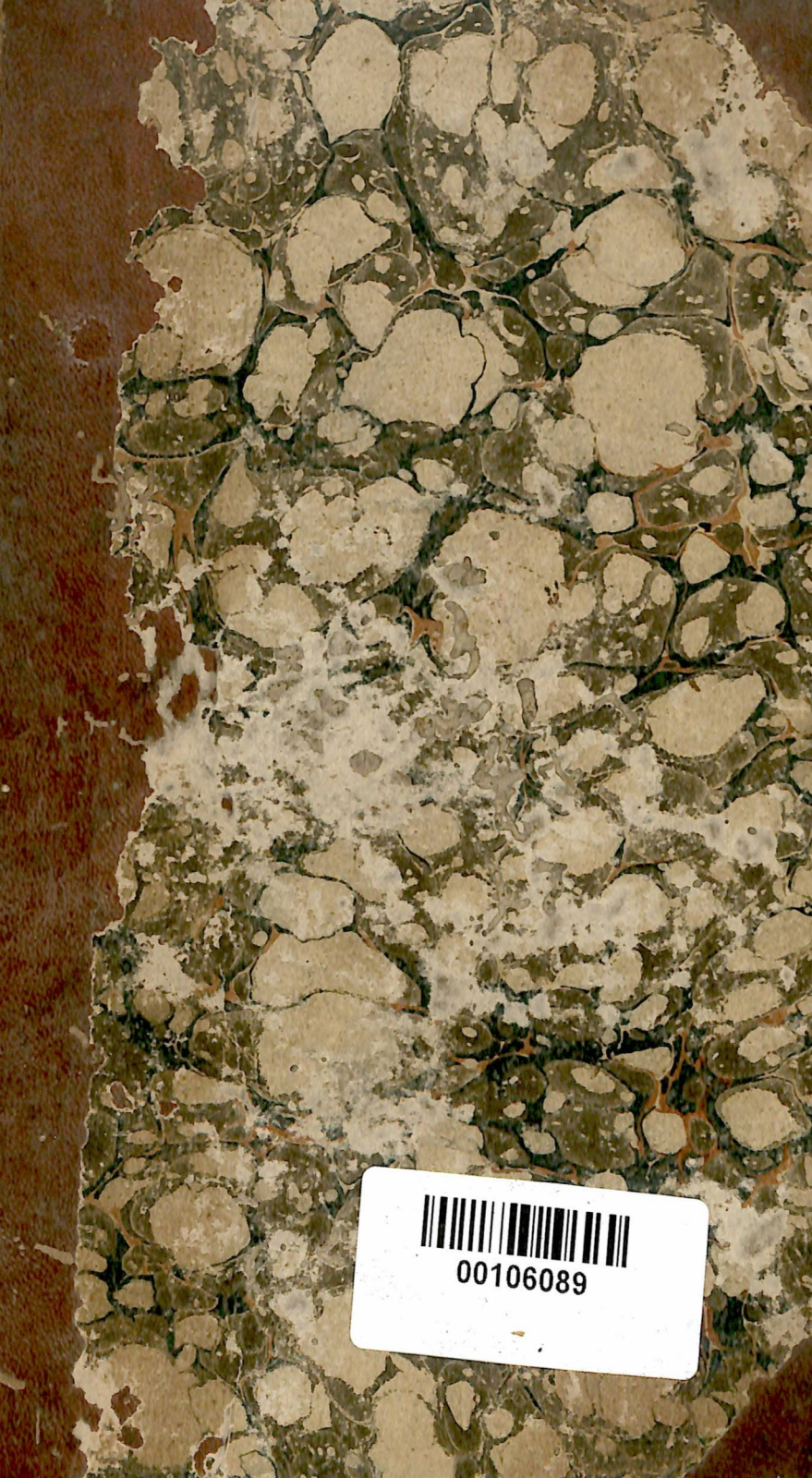
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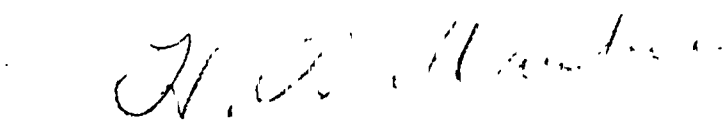

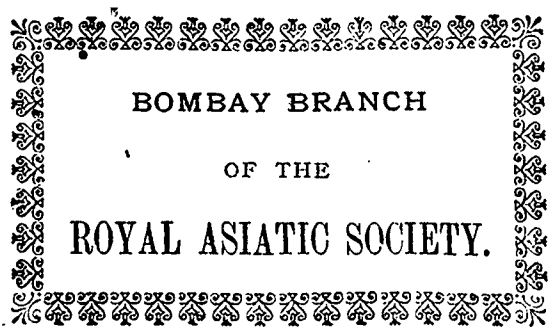

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THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. VII.

JANUARY TO DECEMBER,

1838.

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1838.

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 68.—*January*, 1838.

I.—*Editors' Preface.*

In commencing, with the New Year, the *Seventh* volume of the Calcutta Christian Observer, our feelings are eminently of a satisfactory nature. We believe we are strictly correct in the impression that no Indian periodical, of a decidedly religious character, (with any thing like an equal extent of circulation) has had so long an existence—and that of the Calcutta Christian Observer has not been a *mere* existence, but a healthy and a vigorous one;—even within the last year the number of our subscribers has very considerably augmented. Now this one fact, we apprehend, may justly be viewed as evidence of the increasing interest taken by the Indian Public in works which, like ours, together with a due attention to all subjects of a general nature, are avowedly devoted to the advocacy of religious truth, in especial connexion with the great Missionary cause. The change that has taken place in these distant colonies in this respect, as in every other analogous relation, is undeniable and most striking. It is a truly encouraging argument that, with a more extended knowledge of, and respect for, the doctrines of genuine Christianity among our countrymen and their indigenous descendants, there has been a not less decided extension of true religion itself, in the hearts of professing Christians. This, even viewing the consequent blessedness to themselves alone, and the promise so afforded that the amelioration is going and will go on with a greatly accelerated rapidity, is cause of exceeding joy, and of exulting thankfulness to "the God of all grace," who is thus carrying on "the work of faith with power." But

regarding it in its aspect on the Missionary cause, in its bearing upon the evangelization of the eighty millions of Idolaters and Mahommedans over whom British rule and influence are paramount, it is of immeasurable moment. Viewing therefore the undoubted fact, evidenced in so many various ways, that professed Christians *are* becoming growingly alive both to the blessedness of real Christianity for themselves, and to their responsibility towards the heathen, we do truly "thank God and take courage." The signs of the times are many, and they are not, we confidently think, of doubtful interpretation. They indicate "the shaking of the nations," the tottering of the gigantic edifice of Hinduism equally in its atheistical philosophy, its corrupting superstitions and its abominable idolatries; they prepare us to look for the speedy springing of the mine that has long been preparing and which will, by the divine blessing, bury for ever, under their own rubbish, the whole pantheon of its 333 millions of gods, to be clean forgotten as dead men out of mind. We should hesitate to adventure into the arena of political speculation and prophecy; but no great stretch of foresight is, we think, required to anticipate with an unhesitating assurance that the day is fast approaching, in which the enslaving chains of *caste* itself shall be unwound and flung for ever from the minds and civil institutions of the passive Asiatic, the "unchanging Hindu;" when that glorious instrument of Almighty, Allwise and Allgracious Heaven for the emancipation of deluded minds, the enlargement and sanctification of sin-withered hearts, and the annihilation of all the countless miseries that have ever followed in the train of ungodly superstitions and idolatrous infidelity, the Gospel,—which has long since swept away the more refined and elegant mythologies of Greece and Rome,—will be found equally effective and final, in its application to the coarser absurdities, and more flagitious abominations, and more depressing cruelties of the Brahminical system.

But we must check ourselves or we should perhaps weary our readers in the very commencement of our new year's course—though in truth, so much delight do these anticipations bring to our own minds, and we doubt not to the minds of all true Christians—and these are the only true philanthropists,—that we could

dilate almost without end upon the glorious theme and prospects of the Gospel of Jesus; for it is that and that alone that is *designed* to be, as it ever has been, and is, and will be, "the power of God unto Salvation to those that believe it," even to the very "ends of the earth."

We must however satisfy ourselves with thus concisely adverting merely to the solid grounds that exist for a devout ascription of reverend and hearty praise to Almighty God for what *has* been effected—and to the encouragement thence derived to us for a more earnest, united and unintermitted recourse to prayer to the same omnipotent and all-benevolent source, ("from whom cometh down every good and every perfect gift,") that He would carry on his own merciful and holy cause and "fulfil *all* the good pleasure of his goodness and the work of faith with power." We do then both most heartily congratulate our readers, and supporters, and Christian friends generally, on the evident indications that we shall soon see better things, and that ere long, in India; and also earnestly intreat every friend of man and of the Gospel—(for he who is TRULY the one is ever also the other)—to beseech the God of all grace, to hasten the kingdom of his blessed Son in the hearts and over the lives of our yet blind, unholy and unhappy fellow-creatures and fellow-subjects; among whom we have but too long dwelt doing little or nothing, as a nation, for their restoration to the image and favour of their and our Creator, Father and Redeemer.

We are in no small measure grateful to our friends also, for their steady and increasing encouragement of our humble but earnest endeavours to render the *Calcutta Christian Observer* auxiliary, under God, to the advancement of His moral and spiritual reign. Accept then, dear readers and kind subscribers, this hearty assurance of our thankfulness for that support. To our numerous contributors is mainly due, of course, the increasing interest which has attached to our periodical. The high character for research and learning, or for doctrinal and practical piety, manifest in so many of the original papers that have appeared in our pages during the five preceding years, has been well sustained during the last. Much talent of no ordinary reach and solidity has been employed in adding to the value of our Indian periodical literature,

through the medium of the Calcutta Christian Observer,—talent which, we are confident, has been too well appreciated to require any laudation on our part. The great variety exhibited in the past year's contributions, has also much tended to throw interest into our pages.

We earnestly entreat a continuance of the same favors in the present year—favors without which we could not hope, for one moment, to maintain either the character of our periodical or the extent of its circulation. We reprint on the cover the list of subjects on which, in common with the Editor of the Bombay Christian Spectator, we solicit *original* papers—for it is rarely indeed that any others find admittance into our pages, and then only when pithy, important and *short*.

In regard to the last characteristic, we venture to repeat our urgent request that kind contributors would aim to be *concise*. The Indian *reading* public has either not sufficient leisure or not sufficient inclination to read lengthy treatises; it is most desirable therefore that the monthly articles should be made as many and as short as possible; not of course so rigidly so however, as to deprive us of valuable disquisitions occasionally that cannot, be compressed within very narrow limits.

We are happy to announce to our readers that we may with confidence expect such assistance from many old contributors, (to whom many new will we hope be added,) as will ably maintain the standing, in acceptableness and usefulness, of a periodical that may now be deemed, we think, permanently established.

During the past year another of our number—and one of the originators of this work—was compelled, by severe indisposition, to return to Europe. Our best consolation under our own loss, was derived from the knowledge that his past most unremitting exertions had been so essentially effective in the outset and early progress of the undertaking, as to render its subsequent failure little to be apprehended, supposing only ordinary diligence in maintaining its established character; that character has been hitherto, and we doubt not will still be, maintained. For ourselves we can religiously engage, that no efforts on our parts shall be wanting to this end—but to enable us to redeem the pledge, we depend altogether upon our contributors and our subscribers.

To these then we once again address ourselves. We may observe 1st, that the whole pecuniary responsibility of the work rests with the Missionary Proprietors; who, while engaged to sustain all losses, unaided by any others, yet derive no pecuniary advantage whatever from its success—the whole amount of profits, be they large or small, being devoted *to the Calcutta Christian Tract and Book Society*, for furnishing those indispensable aids to the general Missionary work.

To the Christian public therefore they look, not so much for any security to themselves, as for that support to this periodical by which the great cause of the Gospel will be so eminently advantaged. Nor is that cause itself more Catholic, than is the Society in question; which prints not a syllable of a controversial nature, but simply and exclusively such tracts and books as treat of and enforce our common vital essential Christianity, and support its claims against the many objections of idolators and unbelievers. Among its management, as among its contributors, are Churchmen and Dissenters, Episcopalians and Presbyterians, Baptists, both General and Particular, Independants, and in short some of all classes "who love our Lord Jesus Christ in sincerity," and pray and labour for the spread of his kingdom, to the moralization, sanctification and happiness of our entire race.

But among an ever-fluctuating society, such as that of Europeans in India particularly, it is evident that unless the losses from supporters leaving the country are supplied by continual additions of new subscribers, all our efforts must prove finally abortive—and we deeply regret to be obliged to state that, notwithstanding the large increase of subscribers during the past year, the contribution realized from the nett proceeds of the *Observer*, which we were enable to make over to the *Calcutta Christian Tract and Book Society* in 1837, was exceedingly small indeed. Now this is mainly attributable to *bad debts!* There is at this moment a very considerable amount due to the work, from persons who have either died or gone home without paying up their subscriptions. We would most earnestly entreat such well-intending individuals as may yet be in arrears, to aid our good and charitable cause and object, by promptly responding to this respectful but urgent call, and not to at-

tribute it to either teazing importunity, or an unkind distrust, (as unworthy of us as of them,) but to the only true cause—anxiety that a work should not fall to the ground which may not only prove so valuable an auxiliary to the cause of truth and the gospel among the heathen—as aimed at by the *C. C. T. & B. S.*—but which has been so eminently useful, we may honestly affirm, in circulating also much very valuable information on literary and scientific, general and religious subjects; and which has greatly aided, therefore, in the cause of native education and general improvement, (a cause that engages *all* suffrages) while it has promoted the interests of true religion among all classes. One peculiar advantage offered by the C. C. O. we cannot refrain from particularly remarking, and that is that it is a most effective medium for communication, with all parts of the country, and on matters of practical moment, not otherwise at all or not so promptly or not so extensively obtainable. To the Missionary it has proved specially serviceable in this way, as a ready channel for bringing within the reach of *all* the experience and observation of each. Many valuable papers would never have been written, or if written would have been lost to India and the world, but for the *Calcutta Christian Observer*, which has either drawn them forth or given to them "a local habitation and a name," a use and an efficiency, beyond the minds of the individuals from whom they proceeded.

The publishers hitherto, Messrs. Thacker and Co., deserve our thanks for the effective manner in which they have attended to the responsibilities of publication and transmission; and not from any the slightest dissatisfaction therewith, but solely from the wish, the necessity indeed, to economize, have the Proprietors transferred the charge of publishing and circulating the work, from the 1st day of this year, to Mr. G. C. Hay, the Depositary of the *C. C. T. & B. S.* No. 99, Dhurumtollah, Calcutta. Messrs. Thacker and Co. will still of course receive and transmit their Nos., if so desired, to any of the Mofussil subscribers who, having dealings with that respectable firm or in any other view, may prefer their channel. It is requested that all communications to the Editors henceforward, may be addressed to the care of Mr. Hay. It may be as well also to state, for ge-

neral information, that the Editors are *three* in number, volunteer labourers from the Missionary body in Calcutta, and of *different* denominations. This will be a guarantee to subscribers and well-wishers of all classes that no *party* has or can have influence in the management of the Calcutta Christian Observer. It is, as it has been and shall assuredly continue to be, in every sense a *catholic publication*, attached to no sectarian interests, advocating no peculiar opinions, steering clear of *general* politics, and directed, with every energy that can be made to bear upon it, to its originally declared aim and purpose, which will be found in the fundamental rules printed upon every monthly cover, and to which the editors solicit new attention. Let none then, belonging to whatever section of the Christian Church, hesitate either to subscribe to it or to contribute original articles for its pages ;—its motto, whatever the leanings of its individual supporters, shall still, as heretofore, be—

Amicus Plato, Amicus Socrates, magis amica Veritas.

II.—*An address delivered at the Monthly Missionary Meeting, Circular Road Chapel, Monday the 6th November*, 1837. *By the Rev. W. Morton, and printed by request.*

"This is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my Spirit, saith the Lord of Hosts."—ZECHARIAH iv 6.

In endeavouring to put together a few reflections calculated to improve the present opportunity, the words just quoted presented themselves forcibly to my mind. When the Lord God of Israel brought back the captivity of his highly favoured and as terribly chastised people, what was their situation? Few in number they were, poor, weak and dispirited, and fiercely opposed by malignant, pertinacious and powerful enemies. Encouraged indeed, they were by the recital of previous prophecies, by most positive divine assurances; and they were brought back to the land of their fathers by a divinely appointed individual in the person of Zerubbabel. Yet when there arrived, the ruins only of the holy city, once "delightful for situation, the joy of the whole earth," and of the sacred temple, "the beauty of holiness, where their fathers had worshipped," with wasted fields and fallen towns, met their eyes and filled their hearts with sadness. It was little to be wondered if even the most repeated and precise assurances

therefore, of the restoration of the divine favour and of their certain re-establishment in their own land, now doubly a land of promise, should prove scarcely adequate to stem the torrent of their grief and still their rising fears. Never, perhaps, has a more interesting and affecting occurrence taken place in the history of any people than was the restoration of this remnant of Israel at the epoch in question. A comparatively small number of despised people, returning from a 70 years' captivity in a foreign and distant land, whither they had been removed by a divine judgment on them as a nation—who had been exhibited to the surrounding nations as a people whom the very God they acknowledged had been compelled to cast off for their wickedness, and spiritual folly, and shameless declension from their former high character for moral wisdom, purity and goodness—whose return was the signal for stirring up the bitterest opposition and enmity of an idolatrous population that had usurped their inheritance and of those leagued heart and hand with them at the court of Babylon—a people unpractised alike in the arts of peace or of war, without an army for defence, a regulated policy, a long established magistracy—called to relay the very foundations of their city, to rebuild their sanctuary, to recommence the business of a nation, and while yet weak, few and inexperienced, to contend with the opposition of subtle and powerful foes around and near and at the court of the mighty monarch whose rod had so severely chastised them at the divine bidding—the sense of all their past guilt, as a nation and as individuals, pressing upon them, deepened too by all the bitter and humiliating recollections of what they had suffered during their long captivity—the bones of those, for the most part, who had gone forth never to return, laid in a foreign soil instead of quietly reposing in the tombs of their fathers—and many of their dearest connexions yet behind, who had preferred continued banishment in Babylon under a foreign yoke, to encountering all the dangers and hardships, the uncertainties and fatigues of a return to Judea; where the toil of building, the labour of reducing anew to cultivation a soil that had become a wilderness and a covert for the wild beasts of the desert, and a probable, nay certain, contest with angry, numerous and powerful enemies, awaited them—all these were surely circumstances sufficiently disheartening; yet against all is set this one counterbalancing assurance, "This is the word of the Lord; not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

My dear friends, apply this to the erection of the *spiritual* temple to the Lord to be built up with *living stones*—to the restoration of fallen, blind and corrupted men, once and of a long date given over, in the divine judgment, to be "led captive by

the devil at his will," to the knowledge, love, service and favour of the Lord of the whole earth—to the gathering together from the moral wastes of India of a people "holy unto the Lord, to offer unto him spiritual sacrifices acceptable to God by Jesus Christ." Consider the mighty obstacles that oppose this work; its intrinsic difficulty; the enemies that must be encountered in it, the spirits of wickedness in high places, cunning, malignant and persevering; the instrumentality that can be applied to this stupendous and difficult labour; consider the force of prejudice, the depth of blindness, the perversity of heart, the inveterate superstitions, the abominable idolatries, the debasement of mind, the deadness of conscience, the lightness of character, the chains of caste, (than which diabolic craft never forged stronger wherewith to bind the intellects, the consciences and the hearts of fallen mankind;) consider the few who have put their hand to this appalling work, their slender qualifications, their feeble strength, their scattered positions; the little encouragement, rather the positive discountenance, too long and too widely met with from a *Christian* government and a *Christian* people—and assuredly you have a representation not less correct in truth than it is depressing in tendency. The work of missions—that work which our ascending Saviour consigned to his *first* missionaries, the twelve save one that had been with him in his humiliation, when he said, "Go ye into all the world, and preach the *gospel* to every creature"—is the great work we are now contemplating. Have I magnified its difficulties, have I exaggerated the feebleness of the means we possess for encountering them? I have not—yet withal there is to us, as there was to Zerubbabel, this one word of the Sovereign Lord—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Yes, my dear friends, this is our encouragement—the *work* is God's; the *means* are His; and the *event* is His.

I. The work is His. The object of missionary labour is to bring back blind, depraved, lost and unhappy men to the knowledge, love, service and restored favour of their God. No object greater than this can awaken the imagination of the highest intellect of men or of angels; no object more sublime, more holy, more merciful, more beneficent, more stupendous and wonderful than this, can be supposed to occupy the mind of God himself; for it is to effectuate the design of His first creation of our race; to restore them to that state of excellence, moral and intellectual, and to that condition of order and happiness in which his own voice at their creation pronounced them emphatically *good*; it is to destroy the darkness of ignorance, the malignity of sin and all the unutterable miseries to his own creatures thence ensuing; it is to make goodness and felicity co-extensive with the habitations of

men; to introduce universal peace and harmony over the ruins of war, malevolence and bloodshed; to bend passion and appetite to the control of enlightened reason and a pure conscience; to render society an interchange of justice and goodwill between man and man; to extend the arts of peace, the blessings of civilization and knowledge over the whole earth; to make the "desert to blossom as the rose, the wilderness as the garden of the Lord; even as Eden:"—it is to accomplish that of which prophets have sung, and to which the harp of the sweet Psalmist of Israel was attuned; that which brought the Son of God from his native heaven to be "a man of sorrows and acquainted with grief, and to make his soul an offering for sin;" it is that *He* may "see of the travail of his soul and be satisfied;" that He who "has borne our iniquities may justify many, the isles waiting for his law;" it is, in short, "to turn men from darkness to light, and from the power of Satan unto God;" "to destroy the works of the devil," to remedy the ruin of a world, to close the gates of hell, and to people a blissful and holy heaven! Such is the work: is it not the work of God indeed, worthy of his wisdom, his benevolence, his power? This is the design of ages, the purpose of the Saviour's death, the assurance of the Spirit of prophecy—that "all the ends of the earth shall remember themselves and turn unto the Lord"—that "the knowledge of the Lord shall cover the earth"—and that "God shall be known upon earth, his saving health among all nations."

II. And as the work is His, so are the means—"not by might, nor by power, but by my Spirit, saith the Lord of hosts."

In a review of the arduousness of the work, the feebleness of the instruments, the seeming inadequacy of the means, we are apt to say, "all these things are against us," and "who is sufficient for these things?" and so to be discouraged, to faint and to despond; and we might perhaps even withdraw altogether from the work, but for the latent hope that we *shall* see better days. I need not say to you, my dear brethren, who are engaged in the missionary work, how numerous and oftentimes almost overpowering are the discouragements we have to encounter; a moral darkness that may be *felt*—an apathy and insensibility of conscience like the death of the soul—an enchaining superstition that has wound itself round every faculty, and has so long been worn that the miserable captives even hug their bonds and are unwilling to be freed—a subtlety of absurd metaphysics that stultifies the soul and makes the very senses pander to their own deception—an abandonment "to work all iniquity with greediness" that at once appals and shocks almost to despair. You have seen and contended with all the unholy and hardening influence of Hinduism; and were your weapons carnal

you would long since, no doubt, have concluded its abandoned votaries under a perpetual sentence of sin and reprobation, and have left them "to perish in their gainsaying." But, blessed be God, it has not been so; "you have not so learned Christ," but know assuredly that it is "not by might, nor by power, but by his Spirit," the victory may be won, as saith the Lord of Hosts.

"Not by might"—no human energy is adequate to quicken the dead; the dead in sin are harder to awaken than the spiritless corpses that fill the graves of earth. Prepossessions, the prejudices of education, the force of evil habit, the power of sin, the strength of superstition, an unfeeling conscience, a besotted understanding, a corrupted heart, dominant appetites, depraved affections are not to be operated upon by man's feeble instrumentality; it has long been tried and tried in vain. The voice that called Lazarus from the grave, alone can reach the ears of the dead in sin. "He who commanded light to shine out of darkness," alone can pour "the light of the knowledge of his own glorious self," his will and purposes, on the dark mind of fallen men. He who created the heart must again put forth his almighty power, ere it can be recreated after his own sin-defaced image, "in knowledge, righteousness, and true holiness." He who first "breathed into man's nostrils the breath of life" and bade him to become "a living soul," must breath again upon the moral carcass of that soul, now sunk in an otherwise everlasting death, ere it shall awaken to the life of righteousness.

"Not by power"—argument, persuasion, the application of the most interesting motives, the employment of all the resources of the profoundest erudition, the most cutting sarcasm, the most awakening and stirring eloquence,—all the mightiest efforts in short, of learning and ingenuity, of reason and of oratory are still, as they have been ever found, utterly inefficient to this great and mighty work of "converting souls from the error of their ways;" of humbling the pride, and softening the obduracy, and subduing the impiety, and purifying the sensuality of fallen men. None was ever born to God "of the will of the flesh, or of man,"—none but "of God" himself; for, "not by human might, or power," is such a work to be accomplished.

But "what is impossible with man, *is* possible with God; with *God all things* are possible." When His Spirit brooded over the dark face of the great abyss in which were mingled, in chaotic confusion, the elements of a universe inextricable by less than creative energy, his word went forth, and light, order, beauty, fruitfulness arose, and earth, and sea, and skies proclaimed the power, and love, and wisdom of Jehovah. "Who art thou, O great mountain? before Zerubbabel," before the Missionary of the cross of Christ, "thou shalt become a plain, and he shall

bring forth the head-stone (for the living temple) with shoutings, crying grace, grace unto it"—for " not by might, nor by power; but yet by my Spirit, saith the Lord of Hosts."

The Spirit of the Lord it is, then, to whom we must look to render the missionary toil productive in the conversion of sinners Let us understand this.

1. The great instrument in this great and holy work is the word of the Lord, that word which " holy men of old spake as they were moved by the Holy Ghost." This is the grand implement in the work of salvation. If men are born again of God, it is not of corruptible seed, " but of incorruptible, by the *word* of God; and this is the word which by the gospel is preached unto you," and to all—if they be " changed into the image of God from glory to glory," it is " by the Spirit of the Lord," while " with open face beholding in the glass (of the word) the glory of the Lord"— If " by faith we are saved through grace," then " faith cometh by hearing and hearing by the word of God." God has, in fact, ever put honor on his own word when faithfully, and fearlessly, and perseveringly preached. He has declared, " My word that goeth forth out of my mouth shall *not* return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." " Preach therefore the *word*," is the apostolic injunction; " be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine;" unsubdued, that is, by opposition, unfainting under difficulties and disappointments and discouragements, while proclaiming the doctrine and teaching of God our Saviour; for though " not by might, nor by power, yet by my Spirit," shall the saving purpose be accomplished, " saith the Lord of Hosts."

" The word of the Lord is sharper," saith the apostle, " than any two-edged sword;" thence it is called " the sword of the Spirit, piercing to the dividing asunder of soul and spirit, (in man,) and is a discerner of the thoughts and intents of the heart," searching, probing and wounding the consciences and the souls of the unregenerate; removing the callousness that *could* not, the obduracy that *would* not feel, and then pouring in at the wounds, thus mercifully made, the healing oil and sanctifying balm of the gospel of the Redeemer. " Father," said our blessed Saviour, of the infant church itself too, of those already united to him by a living faith, " sanctify them through thy truth, thy *word* is truth." Thence are men said to be " born of the Spirit," " taught by the spirit," convinced, comforted, cleansed " by the Spirit," freed, led, moved and actuated " by the Spirit;" and " where the Spirit of the Lord is there is liberty," at once from guilt and condemnation, from blindness and from sin,

from the weight of present misery and the fear of worse hereafter. This then is the weapon of God, "that is mighty to the pulling down of all Satan's strongholds;" the implement of the word, wielded indeed by a human hand, but instinct with the light and life-giving energy of the Spirit under whose impulse it has been written; and in proportion as this word is zealously, earnestly, affectionately, prayerfully preached, will the power of the Spirit be manifest to bring souls unto God.

2. Another medium through which the divine Spirit operates, is *prayer*. "The Spirit," saith St. Paul, "helpeth our infirmities," "making intercession according to the mind of God." The mode, I apprehend, in which prayer is effective, is this—1st it stirs up him who employs it, to a corresponding sincerity and faithfulness of exertion. For nothing were more manifestly inconsistent than to pray for divine aid, direction and blessing, and still not to put ourselves in the way of these by a vigorous and watchful, trustful and diligent employment of all the instrumentalities placed in our hands. A prayerless church and prayerless missionaries would never convert the world; because, careless and asleep themselves, they would neither feel the obligation nor wish for the privilege of being "co-workers and labourers together with God," in awakening others "to bring them unto Christ." But when stirred up to prayer, and diligent in this holy exercise, they will first be growingly alive themselves to the love and service of God and the Saviour, and next speedily moved to pity and to help those yet dead in trespasses and sins, "without Christ, without God, and without hope in the world." Yes, my dear Christians, ministers and people alike—by prayer only will your own souls prosper, and by prayer only will you ever learn to feel, to contribute and to labour for the souls of others.

But 2nd, prayer takes men off from human dependencies, from trusting to carnal weapons, from the conceit of knowledge, eloquence or persuasive reasoning; it renders them humble, lays them at the foot of the cross, brings them to the Spirit of the Lord as the only efficient in the work, to which they are themselves utterly powerless as to *effect*. Instruments indeed they are, and under the economy of the gospel will not, as such, ordinarily be dispensed with; any more than the plough, the spade and the labourer, in the cultivation of the field; but as these without the *seed* having, like the word of God, "*life in itself*," the rains from heaven and the warming sun, would never cause one single grain to germinate, and grow, and yield its fruit; so neither will all the longest and most judicious labours of a host of Missionaries, produce spiritual life in one dead soul, unless the Spirit of the Lord breathe upon it, and set the dry bones upon their feet and bid them walk in the

power of God. "Paul may plant, Apollos may water, but it is ever God that giveth the increase." Now, prayer makes us *realize* this truth, and stirs us up at once to look more earnestly for the out-pourings of the divine Spirit on the field of our labour, and retains us in our proper place as merely the underworkers in the human field, and conveyers of God's good seed; and only so long as we are in a praying spirit, shall we labour at once vigorously and heartily, labouriously as if all depended upon *us*, yet humbly and self-renouncingly as knowing that God alone is "all and in all."

3rd. Prayer is a special means of worthily entreating and duly receiving the divine blessing. "This is our confidence," saith St. John, "that if we ask any thing according to His will, he heareth us; and if we know that he heareth us, we know also that we *have* the petitions that we desired of Him."

There is no superstition then, in relying on prayer, devout, fervent, continued, humble, trustful prayer, in the work of conversion and salvation. We may be tried; God may not at once hear our prayer; he may put our faith, and love, and hope, and charity, to task, for their increase and strength. But, in the end, the promise of the Lord shall be realized; "Ye shall go and pray unto me. and I will hearken unto you, saith the Lord—ye shall seek and find me when ye search for me with all your hearts." In the work of missions, above all others, has that scripture its application—"if ye have faith as a grain of mustard seed, ye shall say unto this mountain" of difficulty or to that, "be thou removed, and nothing shall be impossible unto you." Faith leads the soul to God in prayer, because it recognizes both his ability and his willingness to answer prayer; hence, in the same connexion, when the disciples inquired why they could not cast out a certain demon, Jesus told them "because of your unbelief; for this kind goeth not out but by *prayer* and fasting." It is then at once our duty, our privilege, and our encouragement, to betake ourselves to prayer amid discouragements and difficulties and opposition; believing, that if it be employed according to *the mind of God*, it will surely obtain a blessing rich in grace and comfort to ourselves, in health and salvation, it may be, to many to whom the word is by our means sent. And if to any, surely to us missionaries it is written, that "Jesus spake a parable to the end that men ought always to pray and never faint." For God will not long "delay to hear his own elect," his chosen servants, toiling in *his* chosen work.

3. The third mode of the Spirit's operation in the way of missionary labour, is by the impress of his own divine image in the characters and lives of his servants. "Let your light so shine before men that they may *see* your good works and glorify

your Father which is in heaven." And so it came to pass in fact; for "see how these Christians love!" how generous they are and bold in a good cause, how meek and holy, how just and kind, how self-denying and laborious! was the frequent exclamation and still more frequent and general sentiment of multitudes who "beheld their good conversation in Christ;" and so the lives of the redeemed and the blood of the martyrs became the light of the world, and the seed of the church: because they were a convincing testimony to the seal of the Spirit upon Christ's faithful servants. "Ye," says the apostle Peter, to the believers, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; who in time past were *not* a people but *are* now the people of God, who *had not* obtained mercy, but now *have* obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims," i. e. as journeying indeed through earth yet not *of* earth, but citizens of heaven and pressing on to the holy rest above, "abstain from fleshly lusts which war against the soul; having your conversation *honest*," (i. e. decorous, becoming your character, and profession, and hopes) "*honest* among the Gentiles, that they may, by *your* good works which they shall behold, glorify God in the day of visitation." Among the Gentiles—to us then, dwelling among a heathen people, this injunction specially applies. By us, Christian ministers and Christian people, God visits *them* in mercy and in love. His truth is proclaimed, his salvation announced to them. They too are *called* to his service and kingdom, to faith in the sole redeemer and mediator. Oh! should *our* remissness in holding forth the word of life, circumscribe its holy light and influence! should our inconsistent lives and unsanctified behaviour, principles and temper, impress *them* with an unfavourable opinion of the doctrines we profess! should they be stumbled by our worldliness, indifference and want of zeal for God's honor, of charity, for man! ah then how fearful our guilt, how awful must be our judgment! should any one heathen soul that might have been taught by our exhortations, or won by our kindness, or convinced by our holy and benevolent lives, of the excellency of our religion, perish by our neglect, our inconsistency or our sin—untaught, undrawn, unsaved—what words may express the tremendous account that must one day be rendered! Brethren "ye see your calling," your responsibility, your danger, and your safety; live to God and to the Saviour; live in near communion with the Lord by his Holy Spirit; copy the example of Him who lived "not unto himself;" and strive, oh! strive earnestly and prayerfully, to live so that the guilt of no

man's blood shall rest upon you ; but rather that some may be "your crown and your rejoicing" in the day of account !

III. But I remarked that as the *work* of missions and the *means* to be employed in prosecuting it, are God's, so likewise is the event, i. e. the result to be anticipated, His also. This is an important consideration ; because, without adverting to it, we might often be stumbled by our apparent want of success. This know "that the Lord is not slack concerning his *promise*, as some *men* count slackness ;" whether it be to judgment or to mercy. "They that believe, shall not make haste," it is pertinently said in scripture ; that is, they shall not be impatient, restless and distrustful under any seeming delay in the accomplishment of the divine promise. That promise here is irrevocable, "that Christ *shall* have the heathen for his inheritance, the uttermost parts of the earth for his possession." "Be still and know that I am God," is therefore the heavenly admonition—work and pray instantly, zealously, perseveringly, but cast the result on Him whose it is ; the times and the seasons are of His appointment; and we may have to wait, as *we* should think, *long* for "the times of refreshing from his presence ;" but *in the end* his kingdom and grace will come, and "*will* not tarry." "Be patient therefore, brethren, to the coming of the Lord." That day of searching judgment will astonish us all. Many shall we then see on the right hand—aye and from among these Gentiles around us too—of whose faith we never heard, but in whom the good seed took root in secret ; and many shall be on the left of whom *we* possibly doubted not. Oh ! my dear brethren and friends, what a day of revelation will that be ? on which hand shall *we* appear ! are we preparing for these solemn transactions ? are we living as on daily, hourly, trial for eternity ?

> "Waken, O Lord, our drowsy sense,
> To walk this dangerous road ;
> That if our souls are hurried hence,
> They may be found with God !"

And can we for one moment apprehend that "the God and Father of all," whose is "the residue of the Spirit," or the exalted Saviour of all, who is now "Head over all things" for the gathering, protecting and completing of "his Church," will ever be unmindful of that which was the subject of prophecy for ages, the end to which all the former dispensations of Providence were directed, for which the Son of God left his own glory, and lived, and bled, and died and rose again ? Impossible and incredible. Omnipotence will not fail of its purpose, infinite wisdom be exhausted of its resources, or eternal, indefatigable, unfathomable love come short, or tire, or be expended in the accomplishment of its merciful and benevolent designs. Jesus

"*shall* see of the travail of his soul *and be satisfied*"—and the very "ends of the earth *shall* repent themselves and turn unto the Lord"—but *when* and in what progression, who can say? Happily we, my dear Brethren and Christian friends, have nought to do with this—ours is the obedient ministry, the patient charity, the "work of faith and labour of love, and patience of hope in our Lord Jesus Christ" whom, assuredly, "*all* shall know from the least even to the greatest."

In conclusion let me be permitted to offer a few practical remarks immediately bearing on our own position as the professing people and ministers of God in a heathen land.

For you, my dear friends, who occupy, as the avowed worshippers of God and church of the crucified Saviour, your various stations in the world—lay to heart, I beseech you, the solemn truth that it is not on the preachers and ministers of the church alone, but on the whole body of believers, the obligation "to *adorn* the doctrine of God your Saviour" rests. The ministers are few, but you are many; they have comparatively rare occasions of exhibiting the justice and integrity in dealing, the charity and kindness in the ordinary affairs of life, to which all Christians are called; let then *your* daily lives, as they are more directly brought under the notice of the surrounding heathen, in the intercourse of worldly business, exemplify the efficacy and purity of the doctrines which *we* preach. This they may hear listlessly, reject superciliously, or disregard without examination, because it is new, is opposed to their superstitions and evil habits, demands inquiry, sacrifice and self-control; but the general exhibition to them of a Christian temper, the constant presence among them of men of integrity incorruptible, of piety unquestionable, of purity unsullied, of self-command unvaried; of men ever "shewing forth out of a good conversation their *works* with meekness of wisdom,"—teaching them the essence of christianity in gentleness and disinterestedness, in active benevolence and unfeigned regard to the Saviour you acknowledge and the revelation you receive—this *cannot* fail of conciliating their esteem, attracting their attention, wearing away their prejudices, and winning many to the acknowledgment of that more excellent way which you profess. A word in season, too, judiciously spoken—a religious tract opportunely presented—a prayer devoutly raised to the Spirit of light and conviction, will then assuredly be followed, you may well believe, by a divine blessing, silently perhaps, but surely operating on *some* with whom you have intercourse. Less than this cannot satisfy the claims of the Redeemer on your gratitude and devotion; less than this cannot establish a solid peace in your own

consciences, nor be your security in the great day of account. And who can calculate the mighty results that would follow on the *general* employment, by professing Christians among the heathen, of such means for saving themselves and them that behold their daily life, and spirit, and behaviour? O Christians! acknowledge and feel your solemn responsibility; and if you have any regard for God's honor, any love to a dying Saviour, any pity for the blind and perishing idolators and Mussulmans that surround you, sunk so low at once in demoralizing superstitions and soul-wasting idolatries, be alive to your duty and your calling, and let me say too, to your privilege and glory; and "by all means labour to save some;" speak a word for God as occasion serves; be not diffident to reprove sin; shrink not from the task of telling to the poor heathen within your influence, of the wonders of redeeming love, of what the Lord hath done for your own souls and what he is willing to do for theirs; employ a due portion of your substance for God; you are not called to preach, but you are called to aid those who do, by your willing contributions and ready support; you are called openly to profess and religiously to maintain the spirit of the gospel, "to walk worthy of God as His dear children," to "let your light so shine" that the very heathen around you, "seeing your good works, may be constrained to glorify your heavenly Father." You cannot preach, but you can pray; you may not stand up in the assemblies, either of God's people or the heathen, but you may talk privately to one and another, reprove sin, counsel to purity, honesty and truth; and, above all, you may in the most effectual manner promote the cause of God, both in the circle of your own connexions and society and before the heathen, "by patience, by pureness, by knowledge, by faith, and love, and uprightness, by the works and armour of righteousness, on the right hand and on the left."

Never for one moment forget that the cause of missions lies with *you* in the *first place.* If you derive from the commerce and Government of India your earthly good, is it a great matter if you strive earnestly to repay it by imparting in return the spiritual good of the gospel of Jesus? Yet if we were to measure the regard for missions felt by the professors of the gospel generally in this city, by their small attendance on these missionary occasions, we should, it may be feared, draw some seriously afflicting conclusions. But we receive it as a sign that it is otherwise with you at least, who are now, and who are usually present, at these monthly meetings for prayer and mutual exhortation. Maintain your interest in their returns by studying your deep concern in them, your calling and obligation to put your hearts and your hands to the holy and charitable work; and labour also to excite others, in the circles of

your acquaintance, to take the subject into their serious consideration likewise. Thus may you effectually promote the extension of your Redeemer's kingdom, hasten the blessed reign of truth, righteousness and peace upon earth, and powerfully contribute to the fulfilment of your frequent prayer that "God's kingdom may come and his will be done on earth, even as it is in heaven."

To you, my reverend Brethren, I address myself with caution and hesitation, as knowing how far more competent than myself so many among you are to give "the word of exhortation." But receive it nevertheless, for His sake whose is the message; and whilst you solemnly review your own responsibility, take encouragement to redoubled diligence, and zeal, and circumspection, from the promise that "He will always, *even to the end*," be with those who sincerely labour in proclaiming his saving name to every creature; never for one moment failing to remember that you preach in vain if you preach only, however wisely, diligently or perseveringly; all the exhortation to a holy Christian life addressed to the people applies with equal force to us. Oh! it is a fearful thing to stand up to proclaim the truth of God unto fellow-sinners, where the shadow of a doubt remains as to our own entire conversion to God, and where our hearty devotedness to his service is not testified by all the life of godliness. "Who then is that faithful and wise steward, whom his Lord, when he cometh shall find *well* doing?"

Perhaps it might have proved more interesting to you, my Christian friends, generally, had I taken a review of the Indian or some other mission; but in fact, from amidst many avocations have I been called upon to address you; and unfurnished with the necessary sources of particular information on the one hand, as well as quite unfamiliar with the mode in which these occasions have been usually improved, on the other, I thought it best to take up the principle of missions, with our individual obligation and responsibility, whether as a people or as direct missionary agents, and must trust to your kind indulgence, and to yours, my dear Brethren especially, for the line of address I have accordingly adopted. May the good Spirit of God descend into our hearts and make them "as the heart of one man," in spiritual discernment of our privileges and our duties, in holy zeal for God our Father, in devout gratitude to the Saviour, and in active earnest pity for the souls of the perishing multitudes around us; and then, I am confident, our meeting together this night will prove to have been for good to them, to us, and to the church. Amen and Amen!

III.—*Paul's Prayers answered. Part 1st.*

"—Making request if by any means now at length I might have a prosperous journey, by the will of God, to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me."—ROM. i. 10, 12.

Two traits in the Apostle's character are apparent from the above quotation, both of which our present object requires to be noticed. 1st. *His resignation to the will of God.* He wished, if it were God's will, that he might be able to visit Rome. He never had been there: yet having heard much of the faith of the Roman Christians, he was naturally anxious to see them. But he was willing to give up this gratification, if such appeared to be the mind of the Lord. Delightful as was the anticipation, he had no desire that it should be realized, if it led him out of the path of duty. This was like the apostle in all other things. No one can read his history and writings without being convinced, that he was ever ready to abandon every liking and desire of his own, when these did not harmonize with those of his master. That alone was pleasing to him which was pleasing to God. 2ndly. His *object* in wishing to go to Rome. This, it appears, was a strong desire both to impart and to gain *spiritual good*, verses 11, 12. Rome was the grandest city in the world, and it was full of the most interesting curiosities; but it was neither that nor these the apostle wanted to see. Not that he was destitute of the taste and learning necessary to enjoy the sight of such wonders; but he was otherwise employed. His pursuits were spiritual; and it was for the promotion of these, and of these alone, that he wished to visit the metropolis of the world.—The application of these two observations will come afterwards.

Now for the apostle's prayer. It consists of four parts: 1. His desire to visit Rome "by any means." 2. His desire that he might have "a prosperous journey" thither. 3. His desire to be made instrumental in the *impartation* of spiritual good to the Christians there. And, 4. His desire to be made the *recipient* of similar blessings through *their* instrumentality. Such a prayer, and offered by such a man, we may be certain was not neglected by him who is denominated the prayer-hearing God: and happily for us, the scriptures prove that all *was* answered to the very letter.

True, the apostle's petitions, as is frequently the case with those also of others, were not answered in the *way* he expected; but still they were answered. 1. He got to Rome, though it was as a prisoner. But having expressly left the "means" of getting there to God, we may be certain he did not complain

of this. 2. He had "a prosperous journey" thither: for though he suffered shipwreck by the way, was subjected to long fasting, and was in danger of his life from the soldiers who guarded him, yet he was favored on board the ship with a most cheering vision from God, was instrumental in doing great good at Melita, and was probably the means, by his preaching and conduct, of the ultimate conversion of the whole 276 persons who sailed with him: at least, it is difficult to say what else can be the meaning of the words, "Lo! God hath given thee all them that sail with thee*." This was being prosperous with a witness. In all probability, useful as Paul had hitherto been, he had never in his life before been so honored in such a short space of time. Prosperous his journey was not, indeed, in the way he expected; for it is likely that, in praying, he thought of nothing more than a safe journey; but this kind of prosperity was not to be compared with that, nor would he have given up the one for the other. 3. He was instrumental of great spiritual good to the Christians at Rome, though this too in another way than he expected. His prayer intimates nothing more than that he wished to be able to do good to those already converted, by increasing their spiritual gifts. And so he was, but how? not by the usual mode of preaching to them and of the laying on of hands; but by appearing among them as a prisoner. The former was what Paul anticipated: the latter, we may venture to say, never entered his mind. Yet read his own relation: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Was not this imparting to them some spiritual gift? And in addition to this, having been permitted, though still a prisoner, to preach in his own hired house, he was instrumental in increasing the number of the members of the church, and that too by some characters of considerable influence. "Some," it is said, "believed the things that were spoken;" among whom was Onesimus: and elsewhere, in a letter written by the apostle himself, during his captivity—"all the saints salute you, chiefly they of Cæsar's household." This was indeed imparting to them some spiritual gift. This was enlarging their numbers by men of note from the citadel of Satan himself. 4. He was "comforted" by the saints at Rome, though this also was under very different circumstances from those he expected. It is not likely that he contemplated needing comfort as a prison-

* We cannot agree with L. in this interpretation—nor do we perceive the difficulty. The general sense of commentators is that only which appears upon the face of the relation, that as Paul was to be preserved, so his fellow-voyagers should, by the same means which secured his life, secure theirs also for his sake. Just so had there been "ten righteous men in Sodom," it would not have been destroyed for "the ten's sake."—Ed.

er: but such was the fact. On approaching Rome he appears to have been dejected: but the brethren came out as far as Appii Forum and the Three Taverns to meet him; and the sight so cheered him that "he thanked God and took courage." He probably, when he prayed, thought only of being comforted by the sight of the brethren in the city, and by beholding their faith and order in a church capacity; but he sees more than this; he sees them come boldly out to meet and to own him, a poor captive,—not being ashamed of his chain, and affording him all the sympathy and aid in their power. This was indeed "being abundantly comforted by the mutual faith both of them and him:" this was seeing godliness to a degree that he probably did not expect. And could the apostle behold this and not be glad?

Thus was the prayer of Paul realized in all its parts. And what are the inferences deducible from the whole?

1. Is not our belief strengthened in the doctrine of God's being a hearer and answerer of prayer? Strong and perhaps unanswerable objections may be raised, on various grounds, to the privilege of prayer; but here are *facts*. God *did* hear and answer, in all its minutiæ, the prayer of one good man; and if of one good man, why not of every good man? This, provided we are contented to go no further, (and why should we wish to go further?) is ample satisfaction to every well-regulated mind.

2. Resignation to God's will, and consistency of christian character, are absolutely necessary to efficacious prayer. We have already seen how prominent these two things were in the mind and conduct of the apostle. He wished for nothing but what was agreeable to the will of God; and in wishing for what he did, he was only asking for that in which, as a Christian, he felt deeply interested. Some men feel very miserable when God is not pleased to give them what they desire: but this is folly. Who can gain the victory over Him? He *will* have *his* way whatever may be *ours*. All therefore cannot but know, that it is not only wisdom but happiness to acquiesce in God's proceedings. This we allow is often very difficult; but faith and prayer will remove mountains. And many men there are whose conduct is often far other than what their prayers would indicate. Hear them pray, and you would think them the most holy and devoted men under the sun; but see them at other times, and you find them manifesting evil tempers, indulging in sensuality, and delighting only in the things of earth. Do they ever go to Rome, or to any of the other interesting spots of the world? If their journey has nothing to do with business, it has equally nothing to do with religion. Pleasure is their only object. To *get* spiritual good, and to *do* spiritual

good, has no place in their plans. But it was not so with the apostle. In all his doings and travellings he thought of nothing but of imparting or gaining spiritual benefit. He was a consistent man. His life was of a piece with his prayers. He was not a saint upon his knees, and a worldling on his legs. And this consistency is necessary to acceptable prayer. God will pay no attention to the man who is not as much a Christian in all the affairs and relations of life, as he is when he is supplicating at the throne of divine mercy. Herein is the grand secret of efficacious prayer. Let the reader attend to it.

3. Though prayers be not always answered in the way the Christian hopes, yet are they answered in the very best possible way. This has been abundantly illustrated above. There can be no doubt that when Paul considered the way, the mode, and the means by which he was brought to Rome, and the spiritual results of the whole, he clearly saw that nothing could have been done better, nor his prayers more fully and effectually answered. His having been a prisoner, his having been shipwrecked by the way, and his circumstances in the imperial city, all contributed to the grand object of his prayers—the spiritual advantage of himself and others. And we may venture to assert, that had Paul, at any subsequent period, desired to have the same prayer answered over again, he would not have wished it to be accomplished in any other mode than the past. God gave him all that he had asked: nay more, in the spiritual success that resulted from his journey, God did for him "exceeding abundantly above all he had asked or thought." Thus will it be with regard to the prayers of every real Christian, who is actuated by the same feelings and sentiments with the apostle Paul, and in whose prayers and conduct there is the same happy consistency.

Monghyr, Nov. 1837. L.

IV.—*Comparison of Indo-Chinese Languages.*

Considerable time has elapsed since a proposal was made in the *Christian Observer* for collecting short vocabularies of all the languages between India and China. In pursuance of the plan then proposed, we have received, through the kindness of several literary gentlemen, vocabularies of *twenty-seven* languages, specimens of which are given in the table below. For *twelve* of these vocabularies, viz. the *Manipuri, Songpú, Kapwí, Koreng, Marám, Champhung, Luhuppa, Northern, Central* and *Southern Tángkhul, Khoibú* and *Maring*, we are indebted to the indefatigable exertions of Capt. Gordon, Political Agent at Manipur, author of the Manipuri Dictionary; to the Rev. C. Gutzlaff for vocabularies of the *Anamese, Japanese* and *Corean;* to Rev. J. J. Jones, Bankok, for that of the *Siamese;* for the *Gáro*, to Mr. J. Strong, Sub-Assistant to the Governor General's Agent for Ásám, and to Rev. J. Rae, of Gowaháti, for the *A'kú*. Most of the remaining languages given in the table have been written down from the pronunciation of natives residing in the neighbourhood of Sadiyá.

Although we have as yet received vocabularies of but a small portion of the languages originally contemplated, it has been thought advisable to give specimens of such as have been obtained, hoping that others may be induced to extend the comparison by publishing specimens of other languages. The words selected are names of the most common objects, and may therefore be regarded as the earliest terms in every language, and such as were least liable to be supplanted by foreign words.

The words given in the table are written according to the Romanizing system; and although there may be some slight variations in the sounds of particular letters, in consequence of the vocabularies having been made out by different persons, yet it is believed they will be found sufficiently uniform for all the purposes of general comparison. At the same time they furnish abundant evidence that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages. Of the 27 tribes whose dialects are here noticed, it is believed that 17 are entirely unacquainted with any written character; and it is earnestly to be hoped that missionaries or others, whose duty it may be to give them a written language, will at once introduce the Roman letters, in conformity with the plan which has recently been adopted for writing the languages both of Asia and America, and which is now in successful operation throughout the islands of Polynesia.

We now proceed to give such remarks upon the several languages contained in the table, as have been furnished by the individuals engaged in compiling the vocabularies.

I. *Bangáli* and *A'sámese*. These languages being derived from the *Sanskrit*, possess a close affinity to each other. It appears from the table that above six-tenths of the most common words are identical, except with slight variations of pronunciation. The most important of these are the substitution of *s*, in Asámese, for the Sanskrit *ch*, and a guttural *h* for the Sanskrit *s* and *sh*. The vowels have also undergone considerable variations. The grammatical peculiarities of the two languages are considerably unlike. In the inflection of nouns and verbs, they both bear a strong resemblance to the Latin and Greek languages, with which they have a large number of words in common. The numerals are evidently derived from the same source with the Greek.

The *A'sámese* possesses six cases of nouns corresponding to those of the Latin, to which may be added a seventh, or *Locative* case, expressed in English by the prepositions *at* or *in*. The terminations of the cases are as follows:

	Singular.		*Plural.*
Nom.		*Nom.*	hon̲t,—bilák, or bur.
Gen.	r.	*Gen.*	hon̲tor,—bilákor, &c.
Dat.	lui.	*Dat.*	hon̲tolui.
Acc.	k.	*Acc.*	hon̲tok.
Voc.	as the *Nom.*	*Voc.*	as the *Nom.*
Abl.	re.	*Abl.*	hon̲tore.
Loc.	t.	*Loc.*	hon̲tot.

A peculiar feature of the Asámese is the use of two pronouns for the second person, according as the person addressed is superior or inferior to the speaker. This distinction is also marked by a different termination of the verb, thus:

	Singular.	
First person,	Moi márun̲,	I strike.
Sec. person,	Toi máro,	Thou strikest.
Do. (honorific,)	Túmi márá,	You strike.
Third person,	Hí máre,	He strikes.

Plural.

First person,	A'mi márun,	We strike.
Sec. person,	Tohont máro,	You strike.
Do. (honorific,)	Tumulák márá,	Ye strike.
Third person,	Hihonte, or hibiláke, máre,	They strike.

From this specimen, it may be seen that the verb undergoes no alteration on account of number.

Adjectives, in *Asámese*, have no declension, nor are they varied to denote the degrees of comparison. These are expressed by means of the suffix kui, *than*, added to the locative case of nouns; as, látkui dángor, *great* [er] *than this;* ataitkui dángor, *great* [er] *than all*, i. e. *the greatest.* The same particle is also used in changing adjectives to adverbs, like the syllable *ly*, in English; thus, khor, *swift;* khorkui, *swiftly.*

Nouns, in whatever case, almost invariably *precede* the verbs with which they are connected. From the variety of cases, it will readily be inferred that the use of prepositions, or particles having the force of prepositions, is seldom required. When such particles are used, they must invariably *follow* the nouns which they govern. The genitive case always precedes the noun by which it is governed.

II. *Siamese, Khamti, and other branches of the Tai.* We have seen that the Bangáli and Asámese, in their grammatical forms, bear a close resemblance to the family of European languages. We come now to a class of monosyllabic languages evidently belonging to the Chinese stock. In these languages the nouns and verbs uniformly consist (except where foreign terms have been introduced, of monosyllabic roots, which undergo no change on account of case, mood or tense. These accidents are expressed by means of particles, generally following, but in some cases preceding, the nouns or verbs which they modify. A striking peculiarity, which, so far as we have had opportunity to examine, extends to all monosyllabic languages, is the variety of *intonations*, by which sounds organically the same are made to express entirely different meanings. The first division of tones is into the *rising* and *falling*, according as the voice slides up or down during the enunciation of a syllable. This variety of tone is employed, in English, mostly for the purposes of emphasis and euphony; but in Tai, Chinese, Barmese, &c. such a variation of tone produces different words, and expresses totally different ideas. Thus in Tai, má signifies *a dog*, m̀á (the stroke under the m denoting the falling tone) signifies *to come.* In Barmese, lé is *air* but l̀é is a *bow;* myen is the verb *to see*, while m̀yen denotes a *horse.*

Another distinction of tone, which obtains nearly or quite universally, in monosyllabic languages, is the *abrupt termination*, or a sudden cessation of voice at the end of a syllable. This is denoted by a dot under the final letter. Like the other variations of tone, it entirely changes the meaning of the words to which it is applied. Thus, taking for illustration the syllables above mentioned, má, in Tai, signifies a *horse;* in Barmese, lé signifies *to be acquainted with;* m̀yen, *high.*

These two varieties of intonation are the most extensive and important; but several languages of the Chinese family make still more minute distinctions. The Chinese language itself is said to distinguish eight different tones; the Tai possesses five or six; the Karen an equal number; the Barmese only three, viz. the rising, falling, and abrupt.

The *Siamese, Láos, Shyán, Khamti* and *Ahom*, are all merely dialects of the same original language, which is called Tai; and prevails through a wide tract of country, extending from Siam to the valley of the Brahmaputra. We have inserted in the table specimens of the Khamti and Siamese, spoken at the two extremities, between which the difference will naturally

be greater than between the dialects spoken at any of the intermediate stations. Yet we find that upwards of nine-tenths of the fundamental words in these two dialects are the same, with but slight variations in the pronunciation. These variations are mostly confined to a few letters, viz. *ch*, which the northern tribes change to *ts*; *d*, for which they use *l* or *n*; *r*, which becomes *h*; and *ua*, which they exchange for long *ó*.

Different systems of writing have been introduced to express the sounds of the *Tai*; the Khamtí and Shyán alphabets are evidently derived from the Barmese; the Láos is nearly related to the Barmese, but more complete and better adapted to the wants of the language than the Shyán; while the Siamese character bears only a remote resemblance to the Barmese.

All the dialects of the *Tai* have nearly the same grammatical construction. The arrangement of words in sentences is, for the most part, as in English; unlike other eastern laguages, where the words are generally placed in an inverted order. The nominative precedes the verb; the verb usually precedes the objective. Prepositions always precede the nouns which they govern. The possessive case follows the noun by which it is governed, as mü man, the *hand* [of] *him*, i. e. *his hand*. Adjectives follow the nouns which they qualify.

A striking feature in many eastern languages both monosyllabic and polysyllabic, is the use of *numeral affixes*, or, as they have sometimes been called, *generic particles*. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs. Thus in Tai, the expression for *two elephants* would be, tsáng song tó, *elephants two bodies*. When the number is *one*, the generic particle *precedes* the numeral, as tsáng tó nüng, *one elephant*. In Barmese, the generic particles invariably follow the numerals, as lú ta-yauk, *man one person*; lú nhi-yauk, *men two persons*, i. e. *two men*.

III. *A'ká* and *A'bor*. These languages have been but partially examined; it is evident, however, from the table, that they are closely allied to each other, nearly half the words being found alike in both. One-fifth of the words agree with the Mishimí; and a considerable number with the Barmese, Singpho and Manipur.

The *A'bors* occupy the lofty ranges of mountains on each side the river *Diháng*, or *Tsámpú*, and are probably very numerous. The *Miri* is a dialect of this language, which is spoken by the people of the plains; but is said not to be essentially different from the language of the highlands.

IV. *Mishimi*. This language is spoken by the inhabitants of the mountainous regions on the river *Dibáng*, east of the Abor country. Little is known of them. There are three principal tribes, the *Mdí Mishimís*, the *Táron* or *Digárú Mishimís*, and the *Maiyí* or *Meme Mishimís*. Their language is substantially the same. It is distinguished by several very peculiar tones, and some of its consonants are extremely difficult of enunciation. In this respect it differs from the Abor, the sounds of which are easy and flowing.

V. *Barmese*. This language is originally monosyllabic, although it now contains many polysyllabic words. These are mostly terms belonging to their religion, which have been introduced from the *Páli*, their sacred language. The Barmese delights in the multiplication of synonymous words, which follow each other in close succession and serve to render many terms definite which would otherwise be ambiguous. Páli words are generally followed by their synonyms in the vulgar tongue. Thus the usual expression for *earth* is *pathawí myégyí*; *myegyí* (great earth) being the vulgar term, and *pathawí* the Páli or Sanskrit.

The order of arrangement in Barmese is almost directly the reverse of the English. As an example of this, take the following sentence: *He said,*

I am the voice of one crying, make straight in the wilderness the way of the Lord, as said the prophet Esaias. The verse in Barman stands thus: *The prophet Esaias said as, The-Lord of the-way the-wilderness in straight make, crying one of the-voice I am, he said.*

In Barmese, the affixes to nouns, verbs and numerals, are very abundant, many of them merely euphonic. Great attention has been paid to euphony in the formation and cultivation of this language. This is particularly seen in the change of the hard consonants, *k, p, s, t,* to the corresponding soft letters, *g, b, z,* and *d.* Thus E'ráwati (the river) is invariably pronounced *E'ráwadi,* though written with a *t; Gotama* (their deity) is pronounced *Godama,* &c. All the affixes, whether of verbs, nouns, or numerals, beginning with a sharp consonant, universally exchange it for a soft one, except where the verb or noun itself ends in a sharp consonant, in which case euphony requires that the affix should begin with a sharp, as the enunciation of a flat and sharp together is peculiarly harsh and difficult. We also trace this principle in the Manipurí language, where the verbal affix is *ba,* unless the verb ends in one of the sharp consonants *k, t,* or *p,* when the affix is invariably *pa.* Capt. Gordon does not inform us whether this principle extends to the other affixes in Manipurí, but, from the similarity of the two languages, it seems not improbable that such may be the case.

VI. *Karen.* We have been disappointed in not obtaining a perfect vocabulary of this language. The few words inserted in the table will, however, give some idea of its affinities. It most resembles the Barmese and Manipurean dialects, though it is essentially different from either. Its tones are five; the same in number with those of the *Tai.* Several of them, however, appear to be different from those of any other tribe. No final consonants are allowed in Karen.

VII. *Singpho* and *Jilí.* The Singpho possesses many words in common with the Abor, the Barmese, and the Manipurean dialects. It is the language of extensive tribes, occupying the northern portions of the Barman empire. The intonations are similar to the Barmese, and its grammatical construction is almost precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to an European. It doubtless belongs to the monosyllabic stock of languages.

The *Jilís* are a small tribe who formerly occupied the highlands in the northern part of Barmah, but have been driven from their country by the Singphos. The tribe is now nearly extinct. Their language appears to have been a dialect of the Singpho, seven-tenths of their vocables being found in that language.

VIII. *Gáro.* For a vocabulary of the language of this singular people we are indebted to Mr. Strong, of Goalpára, who from frequent intercourse with this tribe, has had opportunity to become well acquainted with their language and customs. In the specimen given in the table, the orthography of a few words has been slightly altered, so as to conform to the Romanizing system. The language appears to have considerable relation to the Singpho and Jilí. It is difficult to decide from the specimens before us, whether it is to be ranked with the monosyllabic or polysyllabic languages. It probably belongs to the latter. The Gáros inhabit an extensive range of hills below Gowaháti, and are in a completely savage state. So meagre is their language, that they have not even a term for *horse,* nor do they possess any knowledge of such an animal.

IX. *Manipurí* and *neighbouring dialects.* The following very interesting account of the singular variety of languages spoken in the neighbourhood of Manipur, is copied from Capt. Gordon's letter to Mr. Trevelyan.

"I send you specimens of (including the Manipurí) twelve of the nu-

merous languages, or perhaps more properly, as respects many of them, dialects, spoken within this territory. On examining PEMBERTON's map, you will perceive that, beginning in the west with the *Songpú*, (here commonly confounded with the *Kapwí*, a much smaller tribe,) I have, in my course round the valley, reached the parallel of latitude from which I first set out, having described rather more than a semicircle. This is, however, but the inner of the two circles I propose completing, and until I have made some progress in my way round the outer one, I feel that I shall not be able to furnish satisfactory replies to the queries respecting particular tribes.

"In several directions, but more especially in the north-east, I am given to understand the languages are so very numerous, that scarcely two villages are to be found in which they are perfectly similar. This, I apprehend, arises from the propensity to change inherent in all languages, and which, when left to operate unrestrained by the check which letters impose, soon creates gradually increasing differences of dialect amongst a people originally speaking the same language, but who have become disunited, and between whom little intercourse has afterwards subsisted. To the same cause is, I believe, attributed the great diversity of languages and dialects spoken by the aborigines of America, particularly in Brazil, where communities composed each of a small number of families are said to speak languages unintelligible to every tribe around them. Aware of this circumstance as respects a country more favorable to intercourse than the mountainous territory surrounding Manipur, I was not much surprised at finding instances of the same kind in this vicinity. The language spoken in *Champhung* is only understood by the thirty or forty families its inhabitants. The majority can speak more or less of Manipurí, or the languages of their more immediate neighbours; but I am told that there are individuals who require an interpreter in conversing with persons not of their own very limited community. Dialects so nearly similar as are those of the *Northern* and *Central Tángkhuls*, are generally intelligible to the adult male population on both sides. But the women (the two tribes in question seldom intermarry) and children, who rarely leave their homes, find much difficulty in making themselves understood. Neither of the tribes just named understand the language spoken by the *Southern Tángkhuls*, and that again differs as widely from the languages of the *Khoibús* and *Marings*. The southern Tángkhuls tell me that their language is spoken by the inhabitants of a large village named *Kambí-maring*, situated somewhere to the westward of the northern extremity of the *Kubó* valley. I mention this to show why I as yet do not feel myself competent to give satisfactory replies to the queries concerning particular tribes. I however think I can discover a connection (I do not include the *Tai*) between all of the languages in this quarter that I have yet examined, sufficiently intimate to warrant me in assigning a common origin to the tribes by whom they are spoken. From these tribes, which I imagine to be the aborigines of the country, extending east and south-east from the Brahmaputra to China, I derive both the Barmese and the Manipurís. To the Shyáns, I assign a different origin."

X. *Anamese* or *Cochin-chinese*. The vocabulary of this language has been furnished by Rev. Mr. GUTZLAFF, from whose letter we extract the following additional particulars.

"The *Anamese* spoken in *Cochin-china* and *Tunkin* with very little difference, might be considered as a coarse dialect of the Chinese, if the sounds wherewith the characters are read were also current in the spoken language. But the oral dialect totally differs from that used in perusing the books in the Chinese character, and the construction likewise deviates materially. It is however monosyllabic; has intonations and all the characteristics of the Chinese, though the Anamese have fuller sounds, and use

various letters and diphthongs which no Chinaman can pronounce correctly. The learning of the natives is entirely confined to Chinese literature, in the acquiring of which they are by no means celebrated. There exist a number of short-hand Chinese characters, which are used as syllabaries to express sounds without reference to their meaning; but they have not yet been reduced to a system, and are used in various ways. The language itself is spoken with a very shrill voice, and appears to a foreigner very uncouth. It bears only a slight resemblance to the Cambodian, but otherwise with no other dialect of the Eastern Peninsula."

XI. *Japanese.* Mr. GUTZLAFF says, "This language is spoken with very little variation, by about 20 millions of people, who inhabit the Japanese islands. It is polysyllabic, and only resembles the Chinese so far as it has adopted some words from that language, which are however changed, according to the organs of the natives, like the Latin and Greek words in our tongue. Having numerous inflections and a regular grammar, in a few points resembling the Mántchú, it is easier to express our ideas in it than in the Indo-Chinese languages. The Chinese character is universally read amongst the natives with a different sound and accent, more full and euphonical. For the common business of life, the Japanese use three different syllabaries, the *Katakana*, *Hirakana*, and *Imatskana*, which consist of certain Chinese contracted characters, and amount to 48. From hence it appears that all the radical syllables of the language are no more than 48, which by various combinations form all the words of one of the most copious languages on earth. Its literature is very rich. The Japanese have copied from and improved upon the Chinese, and have also availed themselves of the superiority of our European literature."

XII. *Corean.* In regard to this language, Mr. GUTZLAFF makes the following remarks.

"*Corea* is little known, and the language still less. The collection of words here inserted was copied from MEDHURST'S VOCABULARY. This nation has likewise adopted the Chinese character, and is in the possession of the same literature; but in point of civilization it is below its teachers. The Coreans have a syllabary of their own, far more intricate than the Japanese, and formed upon the principle of composition. It consists of few and simple strokes, and is not derived from the Chinese character. Fifteen consonants and eleven vowels are the elements, which form 168 combined sounds, the sum total of the syllabary. The influence of the Chinese Government in this country has been far greater than in Japan, and hence the language is far more tinged with the language of Han. There are a very great number of composita, of which the first syllable is native and the last the Chinese synonym, pronounced in the Corean manner. We have not been able to discover any declension, but it is not unlikely that it has a few inflections. Many words resemble the Japanese, and the affinity between these two nations is not doubtful. The language being polysyllabic, does not require any intonation, and if such exist, it has entirely escaped our notice."

We now proceed to give specimens of all the languages and dialects of which vocabularies have been received: to which we shall add a table showing the number of words per cent. which in any two languages agree, or are so similar as to warrant the conclusion that they are derived from the same source. It must be noted that the words are spelled according to the Romanized orthography. The vowels are sounded as follows:—

a as in *America* woman.	á as in *far*, *father*.
e „ *men*.	é „ *they*.
i „ *pin*.	í „ *police*.
o „ *nor*, *not*.	ó „ *note*.
u „ *put*.	ú „ *rule*.
u̯ „ *l'une*, (French.)	

The letter *h* is always used strictly as an aspirate, whether at the beginning of a syllable, or following another consonant. Thus th is sounded as in prie*st*hood, not as in *think*; sh as in mi*s*hap, not as in *sh*ip: ph as in *u*phold, not as in *ph*ilosophy. *Th* and *sh*, when used to express their English sounds as in *th*ink, *sh*ip, are printed in italics. The French nasal *n* (as in *enfant*) is expressed by n̲, with a dash underneath.

English.	*Bangáli.*	*A'sámese.*	*Khamti.*	*Siamese.*
Air	báyu	botáh	lum	lóm
Ant	pipiliká	póruá	mut	mót
Arrow	tír	kán̲r	lempün	luk son
Bird	pakhyi	sorai	nók	nók
Blood	rakta	tez	leüt	lüat
Boat	nauká	nau	heü	rüa
Bone	asthi	hár	núk	kra dúk
Buffalo	mahish	móh	khwai	khwái
Cat	birál	mekúri	miú	meau
Cow	garu	górú	ngó	ngóa
Crow	kák	kauri	ká	ká
Day	din	din	wan	wan
Dog	kukkur	kúkúr	má	má
Ear	karna	káu	hú	hú
Earth	máṭi	máṭi	lang nin	din
Egg	anda	kóni	khai	khai
Elephant	hasti	hátí	tsáng	chháng
Eye	chhakhyuh	sókú	tá	tá
Father	pitá	bupai	po	po
Fire	agni	júi	fai	fai
Fish	matsya	más	pá	plá
Flower	pushpá	phúl	mok	dok mai
Foot	pád, charan	bhóri	tin	tín
Goat	chhágal	sháglí	pe	pe
Hair	kesh, chul	súli	phum	phóm
Hand	hát	hát	mü	mü
Head	mastak	múr	hó	hua
Hog	shúkar	gáhóri	mú	mú
Horn	shringa	ḥing	khau	khau
Horse	ghórá	ghórá	má	má
House	ghar	ghor	heün	rüan
Iron	lauha	lu	lék	lek
Leaf	páṭá	pát	maü	bai
Light	dípti	pohor	leng	seng
Man	manushya	mánúh	kun	khôu
Monkey	bánar	bándor	ling	ling
Moon	chandra	jun	leün	düan
Mother	jananí	ai	me	me
Mountain	parbat	porbot	noi	phu khau
Mouth	mukh	múkh	pák	pák
Musquito	mashá	moh	yúng	yung
Name	nám	nám	tsü	chhü
Night	rátri	ráti	khün	khün
Oil	tail	tel	nam man	nam man
Plantain	kalá	kolá	kué	klui
River	nadí	nói	me nam	me nam
Road	rástá, báṭ	báṭ	táng	táng
Salt	laban	lun	kü	klüa
Skin	charma, chhál	shál	nang	nang
Sky	ákásh	ákáh	fá	fá
Snake	shánp	háp	ngú	ngú
Star	tárá	torá	náu	dáu
Stone	prastar	ḥil	hin	hín
Sun	súrjya	belí	wan	tawan
Tiger	bágh	bágh	seü	süa
Tooth	danta	dánt	khiú	fan
Tree	gáchh	gosh	tun	tón mai
Village	grám	gaun̲	mán	bán
Water	jal, pání	pání	nam	nam
Yam	álu	álú	hó man	hóa man

English.	*A'ká.*	*A'bor.*	*Mishimí.*	*Barmese.*	*Karen.*
Air	dorí	ásár	árengá	lé	kali
Ant	tárak	táruk	árüang	payuetseik	taḥrísá
Arrow	apak	epúgh	mpü	myá	——
Bird	putáh	pettáng	tsá	nghet	thó
Blood	oyi	í	harrí	*th*wé	——
Boat	hulung	etká	rruá	lhé	khlí
Bone	sala	álong	rúbóh	ayó	——
Buffalo	mendák	menzek	máji	kyue	páná
Cat	ásá	kedári	nádzári	kyaung	saminyo
Cow	shye	sóu	mátsokrú	nuá	klo
Crow	pák	pivág	tsáklá	kyí	——
Day	húmpáh	longe	kihingge	né	ní
Dog	ekí	ekkí	nekó	khwé	tui
Ear	nyárung	nórung	nakrá	ná	naku
Earth	——	ámóng	tarí	myé	khí
Egg	pápák	rokpi	mtiúmaie	u	——
Elephant	háti	syíte	dátón	shen	kátsho
Eye	nyek	ámig	malam	myetsi	mekhlí
Father	ábba	bábu	nábá	aphé	pá
Fire	ummah	eme	náming	mí	mé
Fish	ngay	engo	tá	ngá	nyá
Flower	pung	ápun	ápü	pánbwen	——
Foot	lágá	ale	mgroh	khyé	khodu
Goat	shabam	soben	mádze	sheik	metele
Hair	demuk	dúmid	thüng	shaben	khósú
Hand	lák	elág	átuá	let	tsu
Head	dumpa	dumpóng	mkúrá	ghaung	khó
Hog	kukpa	éek	bálí	wet	thó
Horn	kung	áreng	rriú	khyó	——
Horse	ghurá	buré	garre	myen	kásé
House	ú	ekum	hón	eing	hi
Iron	kakdhar	yogid	sí	*th*án	tá
Leaf	nabar	ánne	náh	yuet	—
Light	hang tepá	púánge	tsonáwo	len	—
Man	bangne	ámi	name	lú	prá
Monkey	lebe	sibie	tamrm	myauk	——
Moon	pala	polo	haluá	la	la
Mother	ane	náne	náma	amé	mo
Mountain	nodí	adí	thaiyá	taung	kátsá
Mouth	gám	nepáng	takù	nhók, pazát	thákhó
Musquito	tárang	sunggu	tádze	khyen	pátso
Name	——	ámin	amüng	náme	ámí
Night	ia	kámo	iá	nyin, nya	——
Oil	tel	tuláng	suá	shí	só
Plantain	kepák	kopág	phájí	nghetpyo	sákwí
River	subang	botte	tsaló	myit	thimopralo
Road	lamtau	lámbe	ailam	lán	kle
Salt	álla	álo	pláh	shá	ísá
Skin	sapen	ásig	kuá	*th*ayé	——
Sky	áúpá	taling	brrá	mó	múkhó
Snake	tabuk	tábí	tábú	myué	ḥru
Star	takar	tekár	kádang	kye	sá
Stone	elung	eling	mplá	kyaukkhe	le
Sun	dahani	árung	wanyí	né	mu
Tiger	samnya	simioh	támyah	kyá	bosá
Tooth	phí	ípáng	llá	*th*wá	——
Tree	sangná	sine	masang	*th*itpen	áthú
Village	nampum	dólung	máting	yuá	wé
Water	issí	ási	máchí	yé	thí
Yam	——	engin	gí	myaukkhaung	nue

English.	*Singpho.*	*Jili.*	*Gáro.*	*Manipuri.*	*Songpú.*
Air	mbóng	mbóng	bárówá	nungsit	mpoan
Ant	kagin	tsanglang	*shá*malchak	kakcheng	nteang
Arrow	palá	malá	brá	tel	lú
Bird	wú	machik	dúbring	úchek	nroi
Blood	sai	tashai	kanchai	í	zyai
Boat	lí	talí	ring	hí	hli
Bone	nráng	khamráng	gring	sarú	karau
Buffalo	ngá	ngálui	mátmá	iroi	woirhoi
Cat	ngyau	tengyau	menggó	haudong	myauná
Cow	kansú	tangá	machú	samuk	woitom
Crow	kokhá	takhá	dokú	kwák	aghak
Day	sini	tanú	sáló	nungthil	kalhán
Dog	kwí	takwí	áchak	hwí	shí
Ear	ná	kaná	náchil	ná	anhúkon
Earth	nggá	takú	hár	laipák	kandí
Egg	wúdi	mati	dúchi	yerum	nroidui
Elephant	magwí	tsáng	mongmá	sámá	woipong
Eye	mi	njú	mokrou	mit	mhik
Father	wá	vá	áfá	ipá	apú
Fire	wan	tavau	wol	mai	mái
Fish	nga	tangá	nátok	ngá	khá
Flower	sabanpú	saban	bibál	lai	mhun
Foot	lagóng	takkhyai	jáchok	khong	phai
Goat	painam	takhyen	dóbak	hameng	zyú
Hair	karú	karú	kiní	sam	sam
Hand	letá	taphán	jak	khut	bán
Head	bóng	nggum	*shi*kam	kok	pi
Hog	wá	tawak	wok	ok	ghák
Horn	rung	salung	grong	machí	kachai
Horse	kamráng	khamráng	———	sagol	takoan
House	ntá	kim	nók	yim, sang	kái
Iron	mprí	taphí	*shel*	yot	ntan
Leaf	lap	lap	bolbijak	lá, maná	nhui
Light	thói	thwé	*shingé*	ngálba	ghán
Man	simpho	nsang	mando	mi	mai
Monkey	wé	tawé	hármak	yong	akoi
Moon	satá	satá	jájong	thá	bú
Mother	nú	nú	amá	imá	apui
Mountain	bóm	satóng	áchúrá	ching	cheing
Mouth	nggóp	nóng	kósak	chil	mhoang
Musquito	sigrong	pakyók	gauggiá	kang	chakhang
Name	ming	tamiug	bimong	ming	kazyan
Night	saná	sanap	wáló	ahing	yimmhang
Oil	namman	namman	tochai	tháu	tháu
Plantain	langó	khungó	tarik	laphoi	háu
River	khá	talau	chimá	túrel	duidái
Road	lam	tanglong	rámá	lampí	cháng
Salt	tsúm	chúm	kárasam	thúm	ntai
Skin	phí	maphik	bigil	mawul	kagi
Sky	mó	mamó	srigí	nongthaurai-	tingpuk
Snake	lapú	tapú	chapí	lil [pak	nrui
Star	sagan	sakan	ásáke	thawálbichak	ghanchong-
Stone	nlóng	talóng	rangta	nung	ntáu [na
Sun	tsan	katsán	sálgrá	númit	naimhik
Tiger	saróng	kasá	machá	kai	kamhang
Tooth	wá	kóng	wágam	yá	hú, nai
Tree	phún	phún	bolbiphang	úpál	thingbang
Village	mareng	mbat	song	khúl	nham
Water	ntsin	mchin	chí	ising	dui
Yam	nai	nai	tájong	há	rhu

English.	*Kapwi.*	*Koreng.*	*Marám.*	*Champhung.*	*Luhuppa.*
Air	thirâng	tinghun	nhlut	phanrâ	masi
Ant	tangin	mateangpwí	nteng	chingkhâ	chaling
Arrow	than	takyen	nlâ	malû	malâ
Bird	masâ	nthikna	aroi	ngâthe	vâ
Blood	thí	tazyai	azyi	azi	*ashí*
Boat	lí	malí	nlí	marikho	marikhong
Bone	marú	parâ	mahâ	sorû	arû
Buffalo	saloi	alui	aghoi	ngalûi	siloi
Cat	topisâ	myaunâ	tokpâ	hângaubí	lémí
Cow	tom	matom	atom	*she*muk	simuk
Crow	maâ	nget	chaghak	khalâ	haugkhâ
Day	tamlâi	nin	lânlé	ngasinlung	ngasun
Dog	wí	tasí	athi	aval	*thû*
Ear	kanâ	kon	inkon	khunû	khanâ
Earth	talai	kadí	n*thé*	ngalai	ngalai
Egg	makatui	pabum	aroighum	ngorí	harû
Elephant	tapong	chapong	mpong	plobí	mavû
Eye	mik	mik	mik	amak	mik
Father	apâ	apú	apâ	íbo	avâ
Fire	mai	chamí	mai	amai	mai
Fish	ngâ	chakhâ	khâi	akhai	khâi
Flower	rai	charâpen	pâu	abun	won
Foot	kí	chapí	phai	aphai	phai
Goat	ken	kami	khamí	amû	me
Hair	sam	tatham	*thém*	sam	sam
Hand	kut	chaben	ván	apân	páng
Head	lú	chapí	apí	kau	kui
Hog	bok	kabak	wok	avak	hok
Horn	takí	pake	tí	rutsû	ngachí
Horse	takoan	chakon	chakon	sagol	sikwí
House	in	chakí	kai	arû	*shim*
Iron	thin	chaghí	kaphâ	aruk	tin
Leaf	nâ	panú	alui	singnú	nâ
Light	bân	ben	ghen	wâr	hor
Man	mí	chamai	mí	samû	mí
Monkey	kazyong	tazyong	kazyong	khayo	nayong
Moon	thâ	charhú	lhâ	asúpí	kachâng
Mother	anú	apwi	apwí	ípe	avû
Mountain	ching	malong	kalong	kaphung	kaphung
Mouth	mamun	chamun	ma*thú*	khamar	khamor
Musquito	kâng	tingkheng	tangkhâng	hachang	hachâng
Name	ming	pazyan	azyan	amang	ming
Night	zyingphâ	nchun	mûlâ	ngayúlâ	ngayâ
Oil	thâu	thâu	thâo	———	thâuû
Plantain	ngachang	ngo*shi*	mphoithai	lípû	nânâ
River	tuikoak	*shinggú*	arunkai	úrai	kong
Road	lampwí	mpwí	lampí	lampí	songvû
Salt	machí	matai	nchí	kasam	machí
Skin	mun	paghí	taghí	ahul	ahui
Sky	tangbân	tinggem	tinggam	tangaram	kazing
Snake	marun	kanu	sannâ	rínum	pharû
Star	insí	chagan	chaghanthai	harthí	sirvâ
Stone	lung	talo	ntau	ngalung	ngalung
Sun	rímik	tingnaimik	tamik	tamak	tsingmik
Tiger	takhú	chakwí	khúbui	akhubí	sangkhû
Tooth	ngâ	ahú	aghâ	avâ	hâ
Tree	thingkung	singbang	akoi	asing	thingrong
Village	nam	nam	inam	rám, khul	ramkhû
Water	tui	tadui	a*thui*	thari	tarû
Yam	bânrâ	charú	charâthai	páthai	lâsukpâi

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English.	*N. Tángkhul.*	*C. Tángkhul.*	*S.Tángkhul.*	*Khoibú.*	*Maring.*
Air	masü	mashia	khíráng	nonglit	marthí
Ant	lángzá	chamchá	akhau	míling	phayáng
Arrow	malá	malá	the	malá	lá
Bird	atá	otá	mate	wátsá	wáchá
Blood	asü	unsí	athí	hí	hí
Boat	malhü	malhí	rakong	malí	lí
Bone	arükáu	urú	arú	thurú	khrú
Buffalo	*shí*	*shí*	selüi	raloi	luí
Cat	láme	tumí	akhan	tongkan	tung
Cow	samuk	samuk	samuk	namuk	muk
Crow	khungkhá	hongkhá	awák	hatharák	ák
Day	masütum	masung	asün	nongyáng	nungháng
Dog	phü	wí	ü	wí	wí
Ear	akhaná	okhaná	nákor	khaná	nhámil
Earth	malái	ngalái	alü	thalai	klai
Egg	háchü	atü	artü	wáyui	wáyui
Elephant	maphü	sakatai	sái	kasái	sái
Eye	amíchá	omít	amít	mít	mit
Father	apá	opá	pá	pá	pápa
Fire	mái	mái	mui	mai	mai
Fish	khí	sangá	ngá	thangá	hngá
Flower	pie	pie	ramen	pár	pár
Foot	akho	okho	ake	wáng	ho
Goat	mí	mikre	makre	hingngau	klang
Hair	kosen	kosen	sam	sam	sam
Hand	akhüi	khut	kuit	khut	hut
Head	akáo	okáo	alú	lú	lú
Hog	hok	hok	ok	hok	wok
Horn	akatsü	mchí	arkí	atsí	chí
Horse	sakoi	sakoi	sapuk	*sh*apuk	puk
House	*sh*in	*sh*in	yin	tsim	chim
Iron	marü	marí	thiar	sakwá	thir
Leaf	thiná	othiná	thingná	ná	ná
Light	*she*	*she*a	wár	wár	wár
Man	mü	mí	pásá	thamí	hmí
Monkey	nayong	nayong	yong	hayong	yung
Moon	kacheang	kacheang	akhá	tanglá	tánglá
Mother	aphü	onú	noá	núbi	tádá
Mountain	kaphung	kaphung	ramthing	ramthing	khlung
Mouth	ania	onia	mur	mur	mur
Musquito	hacheáng	haicheang	sangsan	thangtan	thangkran
Name	amí	omin	armin	miug	ming
Night	mayá	rosá	ayan	rasá	meá
Oil	tháu	tháu	tháu	*sh*erek	thrik
Plantain	motthái	motthai	müt	mothai	muthai
River	kong	tüthái	tü	kongpwí	tulil
Road	somphü	sombüi	lampü	lampwí	lam
Salt	ntsü	machí	machí	mití	tí
Skin	ahü	ohoi	arhün	un	wun
Sky	kazíráng	kachíráng	arwállong	thangwán	nungthau
Snake	phrü	phrüi	marí	phurun	phrul
Star	sapáchenglá	sapáchenglá	arshí	tikron	sorwá
Stone	lunggau	lung	lung	thullung	khlung
Sun	yímit	ohimit	aní	nongmit	nungmit
Tiger	sakhwü	sakwí	hampü	hompwí	humwí
Tooth	ahá	ohá	alárrá	há	há
Tree	thingbáng	thingbáng	thing	hingtong	hingbál
Village	ráháng	ram, khui	ram	yon	yui
Water	aichü	tündü	tü	yui	yui
Yam	berhá	berhá	wírá	rá	bál

English.	*Anamese.*	*Japanese.*	*Corean.*
Air	hoi	djiyu	siyo
Ant	kien	ari	kayami
Arrow	ten	ya	sar
Bird	shim	tori	sai
Blood	mau	tsû	phi
Boat	ding	tenmá	syosyon
Bone	shûng	hone	spyo
Buffalo	klongnûk	suigiu	mursyo
Cat	meyû	neko	koi
Cow	sûngkrau	ushi	syo
Crow	konkwa	karasze	kamakoi
Day	ngai	hi	narir
Dog	sho	inu	kai
Ear	tái	nimi	kúi
Earth	det	tsi	tati
Egg	krûng	tamango	ar
Elephant	wói	dso	khokhiri
Eye	mat	me	nún
Father	*shá*	tsitsi	api
Fire	lüa	hi	pár
Fish	kha	sakana	koki
Flower	hoa rü	hana	kot
Foot	kangshün	asi	par
Goat	yé	hitszeji	yang
Hair	long	kaminoke	thorok
Hand	tai	te	son
Head	dú	atama	mari
Hog	héu	inoshishi	santsey
Horn	sûng	tsno	spúr
Horse	ngüa	ma	mar
House	ya	uchi	tsipka
Iron	sat	tets	tsurir
Leaf	la	namari	sip
Light	raangsang	hikari	piyot
Man	ngoe	stonin	saram
Monkey	wün	saru	tsainnapi
Moon	klang	ski	tarwor
Mother	me	haha	omi
Mountain	yam	yama	moismuni
Mouth	meng	kuchi	ipku
Musquito	bang	ka	mokúi
Name	ten	na	irhom
Night	dem	yoru	pamya
Oil	yau	abura	kirúm
Plantain	kongtin	obako	phatshyo
River	som	kawa	hasyu
Road	dang	mitchi	kin
Salt	moe man	*shi*wo	sokom
Skin	yá	kawa	katsok
Sky	tüngtien	sora	hanar
Snake	ran	kuchinawa	paiyam
Star	tingto	hoshi	pyor
Stone	da	ishi	torsyok
Sun	witaiyüng	nitchirin	nar
Tiger	ongkop	tora	pom
Tooth	nanrang	ha	ni
Tree	kai	ki	namo
Village	lang	mura	suikor
Water	nük	midzu	mursyu
Yam	kwei	skunemo	ma

RESULTS OF COMPARISON,

Shewing the proportion of words in 100, which, in any two of the languages mentioned below, are found to be the same, or so nearly alike as to authorize the conclusion that they are derived from a common source.

	Bangálí,	Ásámese,	Khamtí,	Siamese,	Aká,	Abor,	Mishimí,	Barmese,	Karen,	Singpho,	Jilí,	Góro,	Manipurí,	Songpú,	Kapwí,	Koreng,	Marám,	Champhung,	Luhuppa,	N. Tángkhul,	C. Tángkhul,	S. Tángkhul,	Khoibú,	Maring,	Anamese,	Japanese,	Corean,
Bangálí,		63	1	1	7	0	1	3	0	1	0	1	3	1	1	3	1	0	1	1	1	1	1	3	1	1	0
Ásámese,	63		1	1	2	1	5	5	0	0	0	0	3	1	0	3	1	0	1	0	0	0	0	1	3	1	0
Khamtí,	1	1		92	1	1	1	5	8	3	0	1	3	1	0	1	0	0	0	0	0	0	0	0	3	1	3
Siamese,	1	1	92		0	1	1	3	8	3	0	1	3	1	0	1	0	0	0	0	0	0	0	0	3	1	3
Aká,	7	2	1	0		47	20	20	6	17	11	10	10	23	17	21	8	15	10	15	8	12	8	12	10	15	1
Abor,	0	1	1	1	47		20	17	12	15	15	3	10	0	1	0	1	0	0	0	0	0	0	0	0	0	1
Mishimí,	1	1	1	1	20	20		10	11	10	13	10	11	6	15	5	11	3	1	0	1	0	0	0	0	0	1
Barmese,	3	5	5	3	20	17	10		23	23	26	12	16	8	20	8	11	5	6	8	8	4	8	8	1	1	3
Karen,	0	0	8	8	6	12	11	23		17	21	8	15	10	15	8	12	8	8	8	8	12	12	10	2	1	5
Singpho,	0	0	8	8	17	15	10	23	17		26	12	16	8	20	8	11	6	6	8	8	12	12	10	2	1	5
Jilí,	1	1	3	3	11	18	13	17	21	26		70	16	25	10	18	11	11	11	11	13	15	13	15	6	3	6
Góro,	0	0	10	10	10	10	11	10	8	12	70		22	16	10	21	13	11	11	11	18	20	20	20	3	1	3
Manipurí,	3	3	3	1	15	23	26	21	15	16	22	10		21	41	18	5	8	13	11	11	13	15	13	3	1	3
Songpú,	1	1	1	0	11	17	12	15	8	10	16	25	21		55	50	53	20	23	15	15	33	40	50	6	3	3
Kapwí,	0	0	0	1	3	12	10	15	10	10	10	16	5	55		30	32	20	35	30	40	45	38	40	5	3	3
Koreng,	3	3	1	1	10	15	10	8	11	13	5	18	41	35	30		41	18	21	20	20	13	8	15	5	3	1
Marám,	1	0	0	0	8	11	8	6	8	11	6	5	6	5	30	41		21	28	25	20	16	23	26	3	1	1
Champhung,	0	0	0	0	8	6	3	5	11	11	8	8	5	8	1	5	21		40	20	20	16	15	25	3	1	0
Luhuppa,	1	0	0	0	6	8	8	11	12	15	18	8	11	8	5	8	28	40		63	55	36	33	40	5	3	3
N. Tángkhul,	1	0	0	0	6	8	8	8	6	5	11	4	13	11	8	25	53	33	41		85	30	31	31	3	1	3
C. Tángkhul	1	0	0	0	6	8	10	10	8	11	12	15	18	8	11	12	11	11	8	11		41	45	41	3	1	3
S. Tángkhul,	1	0	0	0	6	8	10	10	8	11	12	15	18	8	11	12	11	11	8	11	41		43	43	3	1	3
Khoibú,	1	0	0	0	5	8	10	10	8	11	12	15	18	8	11	12	11	11	8	11	45	43		78	3	1	3
Maring,	3	1	1	1	10	16	13	16	10	15	20	20	20	10	15	20	15	15	10	15	41	43	78		3	1	3
Anamese,	3	3	3	3	18	16	15	18	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20		5	5
Japanese,	1	1	1	1	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	5		5
Corean,	0	0	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	5	5	

Request for specimens of other Languages.

The foregoing table is to be regarded only as the commencement of a series of comparisons, which it is desirable to extend to as many languages as practicable. We would therefore request persons residing in various parts of India, or in other countries, to furnish specimens of such dialects as are spoken in their respective neighbourhoods, including all the words given in the table, by which means a general comparison may be readily made. In addition to the list of words, it is desirable to obtain information on the following points:

1. Within what geographical limits the language described is spoken.
2. The estimated number of people who speak it.
3. The account they give of their own origin, and any circumstances which, in the opinion of the writer, tend to elucidate their origin, and to establish an ancient connection between them and other races.
4. Whether the language is originally monosyllabic or polysyllabic. If the former, have any polysyllabic words crept in, and from what source?

5. Does the language possess a variety of tones? How many and what are they?

6. Is the pronunciation of the language uniform throughout the district in which it is spoken? Are the sounds of particular letters varied, in certain positions, for the sake of euphony?

7. Is it a written language? If so, whence does it derive its alphabet? Is its alphabet well adapted to express the sounds of the language, or otherwise?

8. How many vowel sounds does it contain? How many consonants?

9. What languages does it resemble in grammatical construction? Do the nouns undergo any change of form on account of case, gender, or number? If not, how are these accidents expressed?

10. Are the verbs inflected to express the various moods and tenses? Or are these determined by the use of prepositive or postpositive particles?

11. Are adjectives varied to agree with their nouns? Have they any degrees of comparison? What is the method of forming the numerals above ten? Are there any generic particles affixed to the numerals?

12. Has the language an article?

13. Are there different forms for the personal pronouns, designating the superiority or inferiority of the speaker or hearer?

14. In what order are the different parts of speech arranged in a sentence? Does the possessive case precede or follow the word by which it is governed? Is the objective governed by prepositions, or postpositions? Does the verb precede or follow the objective which it governs? Do adverbs, conjunctions, auxiliaries, and other particles precede or follow the verbs which they modify?

V.—*Brief Narrative of the Voyage of the ship Morrison, Captain David Ingersoll, to Lewchew and Japan, in July and August*, 1837.

The voyage was planned by C. W. King, Esq. of the house of Olyphant and Co., for the purpose of returning to their country seven shipwrecked Japanese residing at Macao, and at the same time of endeavouring to open a communication with that secluded empire. Three of these men were wrecked on the western shores of America in 1832, from whence they were sent to London, and thence to Macao, where they arrived in 1835; the other four where driven ashore at Luconia, and after a variety of adventures, also found their way to Macao.

The party in the Morrison, consisting of Mr. King and his lady, Dr. Parker, who was provided with a large stock of medicines, and S. Wells Williams, set sail on the 4th of July, and on the 12th anchored in Napa-keäng, a port on the S. W. side of Lewchew, the same that was visited by Captains Hall and Beechey. We remained in the harbour three days, during which time we had much pleasant intercourse with the inhabitants, going on shore daily, and receiving visits from the officers on board ship. The people were kind and inoffensive,

accompanying us in crowds wherever we went, without ever offering the slightest rudeness; the magistrates, however, always wished us to return to the boat, devising all the ways their politeness would permit, to abridge our walks. The conversation with the chiefs was conducted in Chinese, which when written was intelligible to both parties. Many of the higher classes could speak good Chinese, and this enabled us at times to exchange our thoughts more rapidly. The language of the common people in Lewchew is Japanese, with perhaps a dialectical variation. There were at this time seven Japanese junks in port belonging to the principality of Satzuma.

The Lewchew group is supposed to contain about 20,000 inhabitants, and to comprise upwards of fifty islands; but the data for both these statements are very unsatisfactory. The largest is 60 miles long by 15 broad; and many of the others support a sparse population. They are under the control of the Japanese, who monopolize many of the offices, and exercise a vigilant supervision over the whole. The people formerly sent tribute to China at regular seasons, and were much under the direction of the court at Peking; but from what we could learn, this influence is growing weaker, while that of Yédo is yearly strengthening. There were no Chinese junks in port, nor were there any people of that nation seen; although Lewchewan junks visit China for trade. When we were leaving, payment for the provisions furnished to the ship was offered to the chiefs; but they could not be prevailed upon to accept the least remuneration, saying, that it was against their laws to buy or sell with foreigners; that they merely gave us a few articles, for which they would take no pay. The probability that a Missionary or a physician would be allowed to settle among them is very slight.

After having taken Mr. Gutzlaff on board from H. B. M. sloop Raleigh, Captain Quin, we set sail for Yédo the capital of the Japanese empire. We came in sight of the bay, at the top of which Yédo is situated, on the 27th of July, and were obliged to beat up against a north-easterly wind for 60 miles. The number of fishing smacks and junks in sight was very great; and by some of them intimation of our approach was probably given to the officers on the shores of the bay; and also carried to the capital. During the night of the 29th we proceeded up the bay of Yédo nearly 40 miles, with much difficulty making the course, on account of the darkness and fog; and our doubts were also increased by the charts of this unfrequented spot being too small to be of much service. The morning was so misty that we could hardly discern the banks; but we could hear the firing of cannon far ahead of us, although

the ship could not be seen by those on shore. About noon, it broke away clear, and we saw the shot falling three-fourths of a mile ahead of us, being fired from a fort situated on a hill near the anchorage of Ouragawa, which we wished to reach. Another fort was placed on the opposite hill, from which guns were also fired; these two forts defend the passage into the anchorage, as those at Bocca Tigris guard the passage to Whampoa. On seeing the shot, we came to anchor about 4 miles below the fort, at a distance of a mile and a quarter from the shore.

As soon as we had anchored, several fishing boats crowded with natives came off to the ship, curious to see so unusual a sight. Mr. Gutzlaff conversed with them freely, requesting them when they returned on shore to tell the magistrates that we wished to see them. Nothing was brought off to sell, every one coming from mere curiosity; yet they were friendly and talkative, inviting us to come on shore and ramble about. This we promised to do as soon as the rain would permit us; and a trip was planned for next morning. The country lying before us was very inviting, and the alternation of hill and dale, of wooded height and tilled plain, of dark rocky ledge and bright green field, was picturesque. The natives were slightly clad, although the weather was cold; and are a much stouter race of men than the Chinese of the southern provinces, though probably not as tall.

During the night we observed no intimations of hostility; but as soon as the morning broke, we were surprised by shot falling over and about us, which were fired from four guns that had been brought down from the fort near Ouragawa, and placed on the bank directly opposite the ship, and in such an exposed situation as only those would take, who knew that no defence would be made. The ship's armament had all been left at Lintin; as we wished to try the success of a perfectly peaceful attempt, and to ascertain how far those who went unarmed and in good faith, would meet with a friendly reception. For it has often been said, that the attacks made on foreigners by the natives of countries little visited, were owing chiefly to their standing on the defensive against those who appeared so strange and so hostile. As soon as the firing began, we commenced weighing anchor and removing out of the reach of the guns, which was not until they had discharged one or two hundred shot at the vessel. Through the good hand of God only one ball hit the hull, doing no damage. They continued firing long after we were beyond their reach, and while we lay to for the purpose of allowing the officers to come on board, if any intended so to do. But none came, and we left the bay; judg-

ing that, after such a commitment of hostile intention, no officers would come to treat or to ascertain our errand, even if we should anchor nearer the coast. We gave a piece of painted canvas to a boat astern, on which was merely written our desire to negociate; but no reply was returned; and thus our object, nation, and character were unknown to those on shore!

Still desirous of executing the design of the voyage, we bore away for some one of the southern ports, and on the 10th of August arrived in the bay at Satzuma, where the Portuguese and Xavier once landed. As soon as we reached the entrance of the bay, two of our Japanese were put on shore in order to find an officer at the nearest village, and bring him on board. After an hour's absence they returned with a petty officer, who wore two swords in his girdle, and who declared that the inhabitants of his village were so terrified at our approach that they would have fired upon us, if the men we had sent had not come to explain. After hearing our story, and receiving some refreshment, he left us in company with two other of the seven men, in order to give their deposition before a higher magistrate on the opposite side of the bay, taking with him our papers addressed to the prince of Satzuma, to send to the capital Kagosima. After an absence of three or four hours, the two men returned, highly delighted with their reception, and at the "sweet word" they had heard from the officer at Miabara. Their deposition (they told us), was very minute, and delivered in the presence of several hundreds of natives, all of whom joined in praising the "benevolent foreigners."

After it had been taken down in writing, it was sealed and despatched to the capital; and they were sent back to the ship, along with a pilot, and directed to tell us to come to anchor, where we must wait for an answer. Every one (as near as they could learn), who heard the story of the men, was of the opinion that our message would be received, and that a high officer from court would be commissioned to take our papers, and receive the men. It was our design, in sending our papers by the first officer, to have them at the capital when a decision upon our case was passed; but the magistrate at Miabara, said he could not receive them; they must be retained until a higher officer came down.

We accordingly came to anchor, though the berth was not a very desirable one, and waited, from the evening of Thursday until Saturday morning, for boats to tow us into a safer harbour, (as they had promised,) and for the arrival of the great officer. Several guard-boats were stationed by the Japanese, to prevent all communication between us and the people; and nothing was brought off, except a cask of water, although we had repeated-

ly requested some refreshments. After we came into the bay, early in the morning several fishing and other boats came off to see the ship; but when at anchor our guard prevented the common people having any intercourse; the Japanese on board were also strictly confined to the ship. The country before us was even more beautiful and picturesque than in the bay of Yédo; and we thought the inhabitants, judging from their churlishness and bad government, were unfit to possess so fair a portion of the world. Terraces were seen ascending the sides of hills; and trees were abundant on their summits.

About seven o'clock on Saturday morning, we observed the people on shore much excited, running here and there, and mustering in little groups on the eminences near the beach. Soon after we saw several strips of cloth, blue and white in bars, stretched from tree to tree, among the stones of a grave-yard. Behind the cloth, were many persons assembled, having flags and guns, and officers on horseback were seen hastening to and fro, all betokening some hostile operations. As soon as our Japanese saw the canvas bearing the arms of the prince of Satzuma, they said that a messenger had probably come from the capital, and that his orders were to drive us away. Our suspicions of an intended attack were strong, and we accordingly began to heave in the cable, and hoist the yards to the tops, in such a manner as not to excite the notice of those on shore; and showed the American colours. Before we made any sail, the party behind the canvas battery began to fire at us with musquetry, the shot falling about half way to the ship. Although there was no wind, and a strong flood tide setting in, we concluded it best to weigh anchor and get beyond their reach, before any cannon should be brought to bear on us. In doing so, we narrowly escaped getting foul of a rock towards which the tide was drifting us: and were carried five or six miles farther up the bay than we had before ventured. As we came out, which was very slowly, and against a head wind, cannon were fired at us from the opposite side; but in this spacious and deep bay we had plenty of sea-room, in tacking, to avoid the shot from both sides. The firing was continued, even from the musquetry, until dark, and after we had passed out of the bay.

No attempt was made to come on board, by any of our guard, although we repeatedly told the officers, that if they did not wish to receive the men on shore, we would depart at the first intimation of their pleasure, and that there was no call for any force to drive us away. Perhaps, however, the execution of our repulsion was committed to other and higher hands than those who were appointed to watch us!

After leaving the bay, we concluded there was little prospect of being received at any other port; and our men declared that their lives would be in jeopardy, if they should be received at any other port, or if they should attempt to steal ashore under cover of night. The risk of detection in the latter case was greatly increased by the minuteness of the deposition given at Miabara, which they said government would send both to Yedo and to their homes. Their disappointment was great, for their expectations had been raised to the highest pitch; and three of them now shaved their heads like Buddhist priests, in order that the hair might grow equably, thereby showing their determination to live among foreigners. All agreed that there was no other way but quietly going back, and becoming perpetual exiles!

After a pleasant passage down the coast of China, we reached Macao on the 29th of August, in the enjoyment of excellent health, and thankful that we had been preserved from all dangers.

VI.—*Influence of Mahommedanism.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Having in a former communication, proposed a plan for assailing the Mahommedan faith throughout India, by a thorough exposure of the Qurán, I shall now suggest the means by which I conclude it may most easily be brought into operation.

A faint and desultory warfare has been for years going on between both parties; and however ineffective it may have been in favor of Christianity, from the causes I have pointed out, still our ministers and others, who have given attention to the subject, have collected much information and experience, which, by a properly organized system of co-operation, may now be turned to good account.

Every friend of the good cause may take part in the interesting work now proposed, and thus by a distribution of labor it will be accomplished with comparative ease. Let each begin with a plain statement of what has fallen under his own observation; noticing on the one hand, the most important objections that have been proposed to him, and the replies he has found most successful; and on the other the arguments he has employed against Mahommedanism, and the replies by which they have been parried; and let him state his views of how the work should be carried on. We shall then at once have, in a consolidated form, the total experience and the whole intellect of the Christian community of India, brought to bear on the subject.

To obtain this information and to arrange other necessary points, the ministers and the pious laymen of Calcutta should be invited to meet and consider the plan of proceeding, and to appoint a general committee. I presume not to dictate what should be done by the committee; that is for themselves, and for those who elect them, to decide; but I hope I may, without offence, sketch an outline, in order that each individual may, by having a tangible proposition before him, decide whether it is, or is not, or what is, in his own view, rather to be desired.

The committee, I beg to suggest, should be composed of seven individuals; who shall, in the first place, draw up a Report of what they deem the best plan of proceeding, and publish it for general information. Subscriptions should at the same time be solicited, and books for signatures be printed, and a supply sent to each station in the interior and to the other presidencies for circulation. With these lists, a circular address would have to be forwarded, asking for information of the nature above pointed out, and for aid in collecting funds*. No great length of time would be requisite to carry measures thus far, and then the committee would, from the returns, be enabled to decide which of the writers would be best employed on separate portions of the Christian commentary. A few copies in sheets of the Qurán in print having been obtained, those subjects which are best suited to the talents and experience of those who had supplied the previous information should be assigned to them for comment, the parts being interleaved with plain paper, and then bound for the purpose. These selections should be accompanied by a letter of instructions, a copy of Sale's translation, and, if need be, such other publication on the particular subject as can be obtained. Ten writers, having no more than nearly a dozen chapters each, would complete the annotations on the whole volume.

There would doubtless, in some cases, be needless repetition in the writings of men pursuing their tasks at a distance from each other without direct communication; but such redundancies would be expunged by the general committee.

The printing of the work requires some consideration; a small edition will not suffice. A mere tract might answer its purpose in an edition of 3,000 or 5,000 copies; but, for a work of such extensive application, any number short of 20,000 would not supply the wants of any large portion of the country. A small edition, too, causes each copy to be comparatively dear, while the cost of labor spread over an extensive supply becomes so trifling, that the charge on each copy would amount to little more than the price of paper and the disbursement for stitching or binding†. The greater number should be struck off on durable country paper and stitched in strong paper covers, while a portion might be printed on fine paper and bound for private sale. It would not however be necessary to put the whole edition through the press at once; but just as indents come in from the various stations, supplies should be prepared; and in this way the loss sustained in this country to some publications by damp and vermin would be avoided. It must however be borne in mind, that no printing establishment could afford to have such a large quantity of type standing for one work, and therefore it would be very desirable to have the pages stereotyped; which would also be a cheap method. I am not aware that there is any thing to prevent this being done, (though it has never yet been tried in India;) for the process is simple. There is however another resource noticed by Mr. Babbage, which is to print with the proper ink on transfer paper, and take the impression of each form on a lithographic stone, the printing from which will have all the regularity of type with greater smoothness. The work might thus, at a small cost, be put in progress at every station where there is a lithographic establishment, to the extent required for the surrounding country. Either of these methods will

* If, as I hope the plan (however modified) should be adopted, you have my authority to put down "*" for two hundred rupees—a sum by no means commensurate with my wishes,—but I am limited in my means.

† I have a printing estimate before me for editions of a work graduating from 100 to 500 copies; in which the rate per-cent. for 500 copies amounts to less than a moiety of that for one hundred.

allow of such alterations being made as experience may suggest; both the stereotype plates and the lithographic stones admitting of corrections of press; and as a work may thus be perpetuated, it may gradually undergo such emendation as will, in the course of time, render it as nearly perfect as possible.

Considering the quality of the paper—the reduced cost at which a large contract for its supply might be obtained,—the substitution of stitched covers for the usual costly leather bindings,—and the lessened charge of printing for a great edition, I should suppose that the total cost would not exceed Rs. 35,000, or about one rupee twelve anas a copy. But with charges for correspondence, transit and other requisite disbursements, it may be necessary to have a fund amounting to not less than Rs. 40,000.

Were it necessary to depend upon the Indian community alone, for subscriptions to this amount, there would be little prospect of success:—but be it remembered that the object is one in which Christians of every denomination might unite without dissension, as easily as they unite in the support of your periodical. It is not only Bengal and Hindustan that are interested, but the whole Christian world; and every friend of the Missionary cause in Great Britain, America, Germany, Sweden and Prussia, as well as the colonies of Australia, the Cape of Good Hope and Ceylon, might be invited, through the press and the societies already established, to contribute. Once let the work spread through Hindustan and it may, by translation, extend over the rest of the Peninsula, through Persia, Egypt, Arabia, and Turkey, and ultimately be distributed among the Mahommedans of Burmah, Siam, Sumatra, the Straits, Manilla and the Cape, indeed wherever Mahommedanism exists. This of course must be the work of time; but by the blessing of God the nucleus of a vast system may now be organized, that not all the power that Satan may raise to defend his favoured volume of falsehood, shall be able to counteract.

I would here pause, and ask whether fifty times the amount of my estimate would be any thing beyond what might, by proper effort, be collected from the Christian world, or any thing commensurate with the importance of the object? Let us all unite in prayer to the Almighty, that he will direct us in this undertaking, that he will give us the aid of the Holy Spirit to indite what is in accordance with his will; and that he will now begin to call this people into the inheritance of our Almighty Saviour!

I fervently hope that much more than my estimate will be obtained; for be it remembered that we shall have to answer the objections of the Mahommedans; that the publication of several pamphlets may be necessary, that it is a part of my original suggestion to keep up a brisk attack by means of numerous tracts. We are not to calculate too much on the sale of copies of the leading work; at any rate, not so much will this way be obtained as will repay the actual outlay. The books however will be *bought* by the Mahommedans, from various motives; and I strongly recommend that a great portion of the edition should be sold at auctions as they occur at the principal stations of the mofussil. The people always buy the Testament when thus sold, sometimes for the purpose of perusal, at other times to keep it out of the hands of those they think might be influenced by it. Gratuitous distribution would be dangerous; copies might be taken to be destroyed; but when a price has been given, however small, the work will generally be secure. The money returns will also come in speedily and so help the continuation of the printing;—and there will be little risk of ill-will towards those whose agency is employed in the distribution.

Perhaps it may be useful here to annex Mr. Babbage's remark on the lithographic transfer alluded to above.

"There is one application of lithographic printing which does not appear to have received sufficient attention, and perhaps further experiments are necessary to bring it to perfection—it is the reprinting of works which have just arrived from other countries. A few years ago one of the Paris newspapers was reprinted at Brussels as soon as it arrived, by means of lithography. Whilst the ink is yet fresh this may easily be accomplished: it is only necessary to place one copy of the newspaper on a lithographic stone; and by means of great pressure applied to it in a rolling press, a sufficient quantity of the printing ink will be transferred to the stone. By similar means, the other side of the newspaper may be copied on another, and these stones will then furnish impressions in the usual way. If printing from stone could be reduced to the same price per thousand as that from moveable types, this process might be adopted with great advantage for the supply of works for the use of distant countries possessing the same language. For a single copy of the work might be printed off with *transfer ink*, which is better adapted to this purpose; and thus an English work, for example, might be published in America from stone, whilst the original, printed from moveable types, made its appearance on the same day in England."

Thus the extra of the *Englishman*, instead of being printed as proposed in England, might be composed there and a few copies struck off for transfer at Bombay and Calcutta, or at any other places deemed convenient, instead of sending out a huge packet. In the same way the commentary struck off at Calcutta for transfer, might be printed to any extent at a small charge in any part of the country.

I have observed that *now* is the time for making this great effort. The groundless fears of Government no longer stand in the way of such effort. Christians may now, openly and without constraint, disseminate their opinions. The people know that it is our design as well as our duty to do so; and more wonder at our silence than they will at the increase of our efforts. The press is unshackled, and no authority, as in times past, can prevent such a publication. The time is ripe, and with all the means at our command, used meekly and in a Christian spirit, we have every reason to hope for success. Prophecy encourages us, the commands of God are on our consciences, and every requisite is at our disposal. The temporal power of Mahommedanism is nearly at an end. Every where it is either encountered or subjected by nations of Christian name. Throughout India it has yielded to British sway; in the colonies it is subjected to or combated by various European powers. Egypt has the burden of prophecy on her neck; which, with all the efforts of her ruler, she will never be able to shake off. The right hand of Persia is paralyzed in the grasp of the Russian eagle, while her beak is laid to the throat of Turkish power, from which she is year by year drawing its best energies*. Christians! arouse yourselves, and do your duty; Providence appears to have reserved this great conquest for you. Spare not now your talents or your exertions. Spare not now your treasure, but lay up for yourselves treasure for all eternity. You are the stewards of the treasure of the visible church;—you are the watchmen of the dawn; see that the blood of this people be not required at your hands. God grant that we may soon have to embrace them as brethren in Christ Jesus, Amen!

* The Mahammadans say that their faith will remain firm as long as Turkey preserves independence. This is their last hope.

REVIEW.

Sermons by the Right Rev. Daniel Corrie, L. L. D. Late Bishop of Madras. 1837.

Scarcely had we concluded our notice of the late Bishop Corrie's *Charge*, published in the Observer of November last, when this volume of his Sermons reached us, by the favour of a friend to whom we stand indebted for the loan. We are glad to be thus enabled to add to our Memoir of Bishop Corrie, in the number for April, and the Review of his Charge already named, a somewhat extended series of extracts from the present volume, by which our readers will be able to compare his life and what he enjoined on his clergy, with his own ministerial teachings. The Editor, (whom we take to be the Bishop's eldest daughter,) in a short preface states the twenty-six Sermons now given to the world to have been selected from among all that he had "left behind him after a ministry of 30 years in India." The selection has been determined by the probable estimate of the deceased prelate himself, as shewn by his own MS. notation of the number of times each Sermon had been delivered by him; and the criterion was seemingly a just one.

In reading the published discourses of one with whose personal ministrations we have been familiar, it is next to an impossibility not to bring his appearance, manner, gesture, intonation, and all his most distinguishing peculiarities before the mind's eye; and much indeed of the effect, to those who are in such a predicament, will usually depend on these associations. We love to recal the person and address, the peculiar phraseology, the features,—now clouded with a movement of pity or of disapproval or of sympathy, now animated with the earnestness of zeal, satisfaction and delight,—of him whose living voice we can no longer hear. This real, though illusive, pleasure we have experienced in going over the present volume.

The second Sermon we preached in India, some 15 years back, was at Corrie's request, in his own church (temporarily such) at Dum-Dum. It was on that vital doctrine of the Gospel of Christ, the converting influence of the Spirit of God; and it was a high satisfaction to be assured on descending from the pulpit by such a man as Corrie, that the doctrine then delivered "was just the sort of teaching that was required in India." We would not be deemed to say this in a spirit of self-complacency, but it might surely be well allowed to any man, especially to a young minister, anxious to do the work of an evangelist, to have secured the favourable judgment of a Corrie on his

first efforts. That his then assurance was in perfect accordance with his own real judgment, all we have since heard from him, publicly and privately, (and we have had large opportunities,) has abundantly proved to us. We have sat under his ministry, and well recollect with how much inward satisfaction we have listened to discourses full of the pure essence of the gospel of the Redeemer, clothed in what the editor of this volume justly terms, "the easy and familiar style which characterized his preaching." There was nothing to please fastidious hearers in his pulpit exercises. He never indulged in profound discussions, or curious investigations, or knotty inquiries, or dry polemics. The vital truths that lie at the root of all true, heartfelt, practical religion were ever the prominent topics of his discourses, and these exhibited in their essential influence upon a devout, godly, righteous and useful life. Neither was there at any time the slighest appearance of effort, nothing that could even be wrested to indicate a wish to shine, or to make his ministerial exercises a means of conciliating esteem, favour or honor to himself. No man ever heard Corrie who was not instinctively and at once convinced that he perfectly understood and fully entered himself into the full meaning of every sentence that fell from his lips. His manner, at least within our recollection which is, as we have stated, limited to the latter half of his ministry in Bengal, would by most hearers be deemed not merely inartificial but heavy and monotonous. To us it ever bore the completest character of an artless, unpretending simplicity, and of a sincerity that could not be mistaken. You heard little from him that was new, or striking, much less shewy or laboured: all was easy, natural, flowing without noise or difficulty from the fountain of a full heart that was surely pouring forth its clear, healthy, unadulterated waters for the healing, and refreshment, and purity of the people. We have him now in our mind's eye as we have often beheld him, his tall and truly reverend figure, his hoary head, the frost not so much of years as of labour, uninterrupted labour in an ungenial clime; his staid and quiet attitude, his mild and placid mien, in which it was impossible not to read a tranquil mind, and harmonized passions, a peaceful conscience, and devout affections; his ever continuous pitch, not monotonous yet little varied; and withal his look of kindness, his manifest gravity without austerity, humility without ostentation,—all these are vividly before us, and while perusing his Sermons we seem to hear them from his own lips: so familiar are his enunciation and tones, that we can scarcely avoid running into them as we proceed. But, alas for us, it is but an illusion—never more shall we see or hear him till it be in the temple above! To him the change is all gain, to us though painful yet not unmixed with a melancholy pleasure that steals over us insensibly while we reflect upon the grateful past.

We do not mean, however, that Corrie was a great or an extraordinary preacher,—far from it; he was a plain, and most artless, but a sound, judicious expounder and enforcer of the gospel of Jesus; all esteemed, most loved him, many were edified by his Sermons; yet some thought them common place in matter and lifeless in manner; but these were not the most competent judges among his hearers. There was a peculiar compression of the but half-opened lips that, to a fastidious ear, produced an effect as if his words dropt or oozed from him. It was partly the result of physical debility, partly of a settled habit of mental quietude that to us, we confess, was ever engaging and ever soothing; and yet we *have* seen Corrie strongly excited, and we have more than once been called materially to differ from his judgment in questions of serious concernment; and if, in proportion as to feel deeply was of rare occurrence with him, he was for the time strongly moved, even then his manner and address were dignified, his voice scarcely in the slightest degree elevated; you *saw* the emotion of his soul through his transparent features; and an instant after, not less transparent, beamed forth a winning gentleness and self-possession, a courteousness, and humility, and readiness to conciliation, and if there were occasion, even to solicitation of excuse and indulgence for any excess of warmth in expression above what the case demanded, that sent you away *feeling* that he was a good man and full of the Holy Ghost!

But we are indulging our own feelings at too great a length; for in truth we take an undefinable satisfaction in such retrospections, and we delight to do honor to such a man, whose just encomium cannot be more appropriately expressed than in the words of the bard of Avon—

> "He was a man, take him for all in all,
> We ne'er shall look upon his like again."

We fear there is little of even verbal exaggeration in the quotation as applied to the deceased and lamented Bishop of Madras!

Our own predilection might possibly bias us to a more favourable judgment of the present volume than the suffrages of many of our readers might confirm. But we shall adopt the fairest mode of determining the value of these posthumous Sermons, by removing them from our own editorial and perhaps partial tribunal, to that of our readers themselves; and this we shall do by placing, almost without comment, a few of the many passages we have marked as most strongly impressing ourselves; premising only what we have already hinted, that we do not give them as illustrations of either great depth of thought or special excellency of composition. Not the less will they, we think, satisfy the judicious and pious reader than those who sat under Corrie's

ministry must have been deplorably wanting to themselves if they become other than thoroughly imbued with a genuine Christianity; a sound faith, supported by a holy and generous conversation in the world, and honest among the Gentiles. We take it upon ourselves, on the strength of the most undoubted evidence and full conviction, to assert that no man who has ever borne the character of a Christian minister in India, was ever more richly adorned with the best graces of the Holy Spirit, better sustained the character of a Christian indeed, or was more abundantly owned and blessed of God in decided extensive usefulness, than Corrie. May the Lord of the harvest thrust forth many such labourers into his vineyard!

The 1st Sermon in the volume, from Gal. vi. 14, "God forbid that I should glory, save in the cross of Christ Jesus our Lord, &c," is, we are informed, "in substance, the first preached (by the deceased) *on landing* in India in 1806, and the first he preached, 29 years subsequently, in his Cathedral at Madras." It exhibits therefore the views and sentiments both of the youthful chaplain and the hoary-headed Bishop, and affords a fair specimen of the almost uniform tenor, as to matter and style, of his pulpit discourses. The opening of this discourse well sets forth the peculiar excellence of the Christian system: "The grand peculiarity of the gospel, and that which makes it so worthy to be received of all men, is that pardon for the guilty, that healing for the sinful, that comfort to the broken-hearted which it reveals. The most enlightened of those who have not the Bible, know nothing (certainly or effectively) of an atonement for sin; they have no word of comfort for the trembling penitent, they have no means of soothing the troubled conscience, or of gilding the dark valley of the shadow of death. On these subjects the wisest of men, without Revelation, have acknowledged that all is doubt, uncertainty and conjecture. But life and immortality are brought to light in the gospel. A propitiation for sin is set before us. 'Through Christ we have access by one spirit unto the Father.' Death is disarmed of his terrors; and the kingdom of heaven is opened to all believers. Hence we find, that the doctrine of redemption by the blood of Christ has, in every age of the church, been the joy of true Christians in life, and their consolation in death."

Of the *articulum stantis aut cadentis ecclesiæ*, he asks—"In what do we *glory* or place confidence as the ground of our acceptance with God? The inquiry is of the utmost importance, as the right understanding of this question is the turning point in religion. With this subject I began nine and twenty years ago; and all I have read, observed, or experienced, convinces me more of its importance. If we are right here, we are in the truth; if in error

here, our religion is vain. Some trust in their reformation; the sobriety of manhood has succeeded to the tumult of youthful spirits; objects of pursuit are become fewer, and they are sought with steadiness; to this succeeds declining life, and quiet and repose become as necessary to enjoyment, as in early life bustle and activity. But throughout these changes there has been no reflection upon their ways with reference to God, so as to say with the prodigal, 'I will arise and go to my father.' Others repose on the general sobriety of their character, the regularity of their attendance on divine ordinances, or their deeds of charity and mercy. Now, if the inquiry were only how one man's character stands with reference to other men, we cannot but see that the sober and reformed possess great superiority over the irregular and dissolute; but compare the holiest of men with the law of God and the example of Christ, it seems manifest they must plead guilty before God. Hence, a person whilst he may be sensible of the difference between himself and others, must be blind indeed not to see his deficiency before the requirements of God; and this is the standard we must come to, and by this rule can no man living be justified. It is on this principle that one way of pardon and peace is made known to all; for all require it. He who possesses least of human merit, is invited to come to Christ, that he may be justified by the faith of him; and he who stands best with society, must place all his reliance before God on the atonement and blood of Christ. This is the 'foundation laid in Zion' by God himself; and 'other foundation can no man lay than that is laid, which is Jesus Christ.'"

In the 2nd Sermon occurs a rather striking sentence in reference to the effects of familiarity in lessening the impressiveness of the act of prayer to Almighty God. "'This is none other than the house of God, &c.' The custom of meeting together in their religious assemblies, has made the act of public worship so familiar to us, that we do not consider how very extraordinary the service is, in which we are employed. No similitude, no form, no appearance indicates the divine presence; no voice from heaven replies to our petitions, and signifies their acceptance; no manifestation of the divine glory is afforded to our bodily eye, nor (or) speaks to the outward ear the language of reproof or of approbation; and yet from week to week, we repair to this house, we pray and praise, we call upon God, and for an hour or two employ ourselves as if he were really among us. Is then indeed the Lord in this place, or is this an irrational service in which we engage? We see and pity the folly of those who bow down to dumb idols, who call upon stocks and stones, saying 'Deliver us, for ye are our gods!' When we then join in the prayers which are offered up in this house, do we really suppose that we are

speaking to Almighty God, and that he is really present, beholding, and hearing, and attending to all our proceedings? If so, how dreadful will this place appear to us! What a sacred awe will fill our minds, when, in the words of Abraham, we take upon us to speak unto the Lord! And yet is not the most attentive among us conscious of much irreverence in our approaches to God? How easily will the least noise draw off the attention from the service, the entrance of a stranger attract the eye, or thoughts of business or pleasure occupy the mind, so as to make us almost forget where we are! Though therefore a church (or chapel) may justly be called the house of God under these circumstances, in what respect may it be considered the gate of heaven?" Then follows this just remark—"What food is to the body, what wine is that strengthens man's heart, that prayer and praise and hearing the divine word, is (are) to the soul which has a spiritual *taste*. 'I was glad,' said the Psalmist, 'when they said unto me, let us go into the house of the Lord.' 'I will go unto the altar of God, my exceeding joy.' In that house the desire of the true worshipper is satisfied; comfort, and joy, and peace are imparted; righteousness is preserved and promoted. In the house of God we prepare for the possession of heaven. There we are employed in some degree as celestial spirits are employed in heaven. With obedient ear and delighted heart, *they* 'hearken to the voice of his word' and hasten to be the messengers to fulfil his will. It is there *we* learn our duty and learn to pray for the subdual of those ungracious affections and corrupt dispositions which are the growth of fallen nature, and improper for the soil of the celestial paradise. There we strive after those inward dispositions of love and purity, and that meek and heavenly frame, which render us like God and fit us for his kingdom: and thus the church may, with the utmost propriety, be called the house of God and the gate of heaven. In humbling ourselves for our sins and sincerely seeking forgiveness of the past, in purposing to amend ourselves and to cultivate holy and suitable affections, peace diffuses itself over the soul, carnal and sinful inclinations lose their reigning power, gracious and heavenly dispositions are quickened, and live and grow in us. Thus a demonstration is afforded to the sincere worshipper, no less satisfactory to his own mind that the Lord is in that place, than was afforded to Jacob. He obtains 'the substance of things hoped for' as well as 'the evidence of things not seen.'"

In the sixth Sermon, paragraph 3, p. 94, is a very accurately drawn description of the state of a believer not yet delivered from the *bondage* of fear and introduced into the liberty of the children of God; but it is too long for quotation. The whole Sermon well deserves the careful consideration of many of our present Christians, who live so far below their privileges that it may seem, and

to their own minds often is, a question whether they really are Christians or not; whether the Spirit of Christ be in them, or whether they be merely *head*-believers with cold hearts and dead affections. The spirit of adoption is well exemplified, in this Sermon as "a spirit of child like love to God" and as producing, "a childlike obedience."

The *seventh* Sermon has some happy remarks on the conduct of Providence and the unreasonableness of dissatisfaction with its appointments; since the very circumstances seemingly most adverse often become principal links in the chain of our real welfare and good fortune. "Little do persons think, when brought into affliction, what good may be derived from it, or what are the ultimate designs of God. When Naomi, on her return to Bethlehem, was recognized by her former acquaintance, she said—'Call me not Naomi but Mara;' i. e. not pleasantness, but bitterness; but, in a few weeks, she was congratulated as the happiest of women. The ways by which her exaltation was effected appeared fortuitous. It is said in the history, 'it was Ruth's *hap* to light on a part of the field belonging unto Boaz.' As far as it was *her* act, it was casual; but as a link in the chain of Providence, it was entirely of the Lord. Though it becomes us to consider our ways when we are in trouble, and to humble ourselves for whatever we have done amiss, yet the affliction may be the very means by which God intends to prepare us for the most exalted good. God's ways are in the great deep and his footsteps are not known; and not unfrequently, in a spiritual sense, as he did literally by Israel, 'he makes the depths of the sea a way for his ransomed to pass over.'"

Sermon IX. opens with an observation not always made by superficial readers of the Sacred Scriptures. It is upon the prophet Nathan's reproof of David. "The fidelity of the sacred historians in recording the faults as well as the virtues of good men, has often been noticed. Many have urged the faults of good men, recorded in Scripture, as an argument against religion; and yet nothing can be more unreasonable. The question should be, does their religion allow of those faults? That the religion of the Bible does not, is unquestionable. Further, in such cases (of unreasonable objection) their *repentance* is always kept out of sight. Thus the circumstances of David's crime are often referred to, by men who reject divine revelation or oppose serious religion; whilst his deep and long repentance is lost sight of; and the manifold afflictions, both public and domestic, which imbittered the remainder of his days, are not viewed by them as the punishment of (his) sin; yet, to an attentive reader of Scripture, his repentance and affliction are as evident as his sin."

On walking with God, in Sermon X., these serious questions

meet us:—" Whilst so many are plainly walking contrary to the Lord, what do *we* more than others? Wherein do our tempers and habits differ from theirs? What do our attendance at church and sacraments effect in *us*, that does not appear in those who neglect them? Is there a decided inclination in us to study religion? Is there an acquaintance with the way of peace and reconciliation with God? Is there a study to walk according to Christ's example? Do we maintain a habit of prayer, and holy communion with him? And are we forgetting all that is behind and pressing forward to greater degrees of knowledge and practice than we have yet attained to? If so, I may apply to you the words of the Psalmist, 'happy are the people that are in such a case!' "

In Sermon XII. the case of Hannah is considered, and the effect of her affliction to bring her to God in devotion and prayer, well contrasted with the opposite effect of domestic or other trials in persons not solidly established in religion, whose devotion is at the mercy of every passing grief to disturb or to overturn. Such may read a salutary lesson in Hannah. " Hannah had been greatly tried in her family circumstances. Her husband had taken another wife, &c. The usual consequences followed, in a divided family and domestic discord; so that Hannah could take no pleasure even in the services of religion, further than the seeking of relief in them to her troubled mind; but 'being in bitterness of soul, she (*yet*) prayed unto the Lord, and wept sore?' Every heart knows its own bitterness, and there is, in the case of every considerate person, a something which at times lies heavy upon the spirits, and which no human power or kindness can remove. Now it is profitable to mark what effect is produced upon the temper by these trials. Do they render us sour, and morose, and peevish, and discontented? Are we ready to consider any attempt to reason us out of our distresses, as a want of due sympathy? Above all, do our afflictions, of whatever kind, unfit us for the service of God and detach us from his worship? Then is not our mind in the state that Hannah's was. But there is more even than this to be attended to. Though we may be enabled to bear our trials without expressing discontent or repining, are we in the habit of carrying our griefs to God in prayer? Hannah had attained composure enough to join in the social and public services of religion; but that did not satisfy her. She withdrew to commune with God in private; and this habit of secret intercourse with God marks a truly (and safely) religious state, almost more than any thing else. The public and social duties of life may be performed amidst many trials, in a creditable manner; and even the public worship of God regularly attended to, when there is yet no de-

light in secret prayer. Let us try ourselves on this point. 'Mine enemies speak against me,' saith the Psalmist, 'but I give myself unto *prayer*.' True religion is the same in all ages. If we know and believe the love of God, then shall we find *relief* in drawing near to him as a reconciled father, and by prayer and supplication, with thanksgiving, making our requests known unto him. But if we turn to the world for comfort, and seek relief from our trouble in its amusements and pursuits, then are we of the world and our end must be accordingly." The excellent preacher might have added, that the case is substantially the same with those who, usually under some religious influence while prosperous and pleased, do yet, in vexation, disappointment and sorrow, neglect prayer, abstain from pouring out their hearts before God, and so deprive themselves at once of the true consolations of religion, of the succours of grace and of all the softening, sanctifying, sweetening influence upon their own tempers that would therein be experienced,—results, too, which, would operate with the happiest effect on the very trials themselves and the causes of them, which are the subjects of complaint.

In Sermon XV. Daniel's steadiness and boldness in the avowal of his supreme regard to religion amidst allurement and terror alike, are well shewn. We have only room for a short quotation or two. "When the *heart* is right with God, no multiplicity of secular employment will prevent us from cultivating that spirituality of mind, which will render waiting on God in prayer easy, even in the midst of the most urgent business." "The manner of Daniel's worship is very remarkable—'his *windows were open* in his chamber towards Jerusalem.' This was as '*aforetime*.' Some would have been at least for shutting the windows, under such threatening danger; but how then would the strength of his religious principles have appeared! and what honor is ever brought to God, or benefit to our fellow-creatures, by concealing our religion? If religion be worth any thing, it is worth avowing; and if we can live amidst people of no religion or of false religion, and they never discover any difference between our principles and theirs, surely they will think, and with some (certain) appearance of justice, that there is little or no difference between truth and falsehood in religion. Daniel determined therefore to sacrifice every thing rather than be guilty of a dereliction of principle. He would give no occasion to the professors of a false religion to say, that the worshippers of Jehovah differed in nothing from the worshippers of idols. And if *our* religion be a thing of time and place, and will allow us to dissemble merely to avoid personal inconvenience, be assured it is a thing of naught, and will stand us in no stead in that day, when God shall try every man's work of what sort it is." "Why is it that many

who attend to public duties of religious worship, manifest so little religion in their daily habits? It is because they neglect religious retirement: the Holy Scriptures are neglected, and God is not seriously and earnestly prayed to *in secret* and in their families. O! reflect, I pray you, that whilst your life is not that of the righteous, you cannot reasonably hope to die his death."

Sermons XX. on the co-working of all things for good to believers—XXIV. on heavenly affection and the hidden life and XXI. on redeeming the time, are our favourite Sermons among those of this volume. In the first the force of the expression "work together for good," which is a frequent subject of meditation with us, is well observed upon—"Take any part of God's appointment separately, and it may seem against us. We are therefore to look to the end and wait till all be brought to a conclusion. 'What I do,' said our Lord to Peter, 'thou knowest not now, but thou shalt know hereafter.' *We* are much in the dark; we look to present appearances; *His* purposes are hidden from us. His purpose (in this) is not to satisfy our curiosity but to try our faith, to exercise our patience and submission, (as in the case of Job,) and our dependence and prayer. For 'I know the thoughts which I think towards you, saith the Lord, thoughts of peace and not of evil, to give you an expected end.' Jer. xxix. 11. Viewing providence in his (its) separate acts, it may, as already observed, seem against us; and we are perplexed and apprehend nothing but ruin, while God may be designing us the choicest mercies. 'Blessed is the man that *endureth* temptation or trial, for when he is (has been) tried, he shall receive the crown of life, which God hath promised to them that love him.'"

On the hidden life he beautifully writes—"This is one of those bold metaphors which abound in St. Paul's writings. It requires more than human teaching to enter into the full meaning of it. The Colossian Christians, before their conversion, had been dead in sin; possessed of the same corrupt nature as others, they lived according to the course of this world, and had no due concern about God or the things of a future state. But now they were become dead in another sense. The former business, shew, and entertainment in which they had lived, had passed away as a dream; the world was become comparatively tasteless and sin hateful; and now the things which are above chiefly attract them, and they live a hidden life, utterly unknown to the world in general, and which the world, too generally, are ready to discredit when told of it. Who, besides the Christian himself, knows the concern felt when first a sense of his true state and condition in the world began to be entertained by him? The humiliation of soul when repentance for sin began to be exercised? Who can express the seriousness with which the penitent humbled himself before

God and the delight which his discovery of the way of forgiveness occasioned? The *progress* of his (inward) life is equally hidden from the observation of the world. The true Christian seeks after God in his retirement, and in the midst of all outward things is saying, 'Lord, lift thou upon me the light of thy countenance.' In the house of prayer, the Christian is humbling himself before God, but his humility is not seen; when he hears the promises of Holy Scripture, his zeal kindles, his love is at work, his hope is rising, his joy getting up to heaven; whilst those around him can see nothing of those holy workings of his soul towards God. In his transactions with the world, he is hurt when he hears the name of God blasphemed; the presence of sin is an offence to him; when temptation arises, he strives and labours, lest he should be overcome of evil: but all this is hidden from the world, as are also the pleasures which the Christian finds in doing the will of God, and the satisfaction arising from religious exercises."

From Sermon XXV. on the management of youth, we must indulge in one short extract. "Many of the corrupt tendencies of nature appear in children as marks of quick discernment and of bright parts; and a saucy answer or a pert retort will excite a smile and receive encouragement from their elders, little reflecting that the vicious propensity is thus strengthened; and that what now excites a smile, because in a child it is powerless, will, if grace prevent not, in more advanced age be attended with conduct which will agonize the heart." Think of this, ye foolish ones who minister, by your selfish fondness, to your children's sin and sorrow, and perhaps future damnation!

But we must omit much that we had marked, earnestly recommending to our readers the purchase and perusal of this volume of sound solid, and practical sermons.

We shall conclude in the deceased Bishop's own words in his funeral sermon (Serm. XI.) for his admirable friend Thomason.—"An honoured, able and useful minister of the Gospel has been removed by death; on whatever principle we form our estimate of character the words of our text (Rev. xiv 13.) Write, from henceforth, blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them*,) must be concluded applicable to our friend"—and assuredly not less applicable to the Bishop of Madras than to the chaplain of the Old Church, to Corrie than to Thomason (we like the mere *names* best; they revive our associations)—for they were both

* The reader is requested to correct a press error in the review of the Bishop's charge in the November Observer, p. 618, l. 11, by drawing a pen across the words 'and labours' after 'faithful works,' with which the sentence should have ended.

equally men of God and men of labour, and men beloved of all, "living epistles of Christ known and read of all men," though in talent, learning, and natural temperament as little alike as might be —"But sure I am, could he address us from the world of spirits, he would say, 'waste not the precious time of this important opportunity in speaking about *me;* but endeavour to enter into my labour and bring home to the hearts and consciences of your hearers (readers) the instruction which this dispensation is calculated to supply.'" We listen to the doubly echoed voice as from the dead, and leave the work of the now "made perfect" departed, to address itself to our readers, many of whom we hope may be induced to procure a volume, the perusal of which will amply repay them in the solid food of gospel truth.

CINSURENSIS.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The Bishop of Calcutta has returned from his visit to Benares, Dacca, &c. His Lordship appears much improved by his journey.—The London Society's Missions in Northern India and the Archipelago have been reinforced by the arrival of the following labourers. The Rev. A. Stronach, the Rev. J. Stronach, the Rev. W. P. Lyon and the Rev. T. L. Lessel and their partners. The Messrs. Stronach will proceed by the first vessel to Singapore to prepare for the Chinese Mission. Mr. Lyon proceeds to Benares, and Mr. Lessel remains in Calcutta. May our dear friends long live and labour in these vast fields!—The Rev. Mr. Wybrow, formerly travelling Secretary to the Church Missionary Society in England, has been appointed Secretary to that Society's Mission in Northern India, and arrived during the past month. We trust he will be enabled to conduct the important affairs of the Mission in the spirit of wisdom, meekness and usefulness.—The Rev. I. D. Ellis returned from his trip to Singapore on the Sir William Wallace, last month. His health is much improved by the voyage; but we regret to add that that of Mrs. E. is still very feeble.—It is with unfeigned sorrow we announce that the Rev. G. Pearce of the Calcutta Baptist Mission, has been so prostrated by fever, as to be obliged to take a voyage to sea for the restoration of his health.—We regret to add also that the Rev. J. McEwan of Allahabad, is obliged to retire from the Indian Mission on account of indisposition. The Rev. J. Wilson of Sabathu will occupy the station at Allahabad on Mr. McEwan's departure.—The Rev. J. Compstock and family of Khyook Phyoo, have left that station for Calcutta. It is the intention of our good brother, should his health be restored, to return even to this most unhealthy of all stations, at the close of the cold season.—The Rev. T. Boaz returned from a trip to Arracan in the H. C. Pilot vessel Krishna, on the 19th. His health is much improved by the voyage.—It is with extreme sorrow that we have to announce the death of the following labourers in the Mission field. Our venerable friend, Dr. Marshman of Serampore, has entered into his rest after a residence of 39 years in India. His

life was devoted to God, and his end was peace. We hope to present our readers with a brief memoir of this last of the fathers of the Indian Mission.—The Rev. Mr. Reed of Bankok, Mrs. Philips of Sambulpoor and Mrs. Osgood of Maulmain, have also entered into their rest. They all left behind them good testimony to the efficacy of grace, and being dead yet say to us 'be ye followers of us, as we followed Christ.'

2.—IMPROVEMENTS AND SCHOOLS IN ARRACAN.

The Local Government in Arracan have, for some time past, been accumulatinga fund from the Revenues of the seaports for the improvement of the province. This fund now amounts to a sum sufficient to warrant its expenditure without the fear of exhausting the principal. We understand it is to be employed in the construction and repair of roads, bridges, drains, &c. at the several stations. This will materially increase their salubrity and comfort. It affords us satisfaction to announce also that a part of the fund will be employed to establish schools at Akyab, Khyook Phyoo, Ramree, and Sandoway. The object contemplated in the establishment of these seminaries, is to afford the Mug youth a plain education in the English, Hindustáni, and vernacular tongues. Owing to a peculiar practice amongst the Mugs, of entirely giving up their youth to the care of their instructors, it is in contemplation to board and lodge the pupils wholly out of the fund, and by this means win to them from their fickle habits and attach them more firmly to the British Government. We wish the present indefatigable and enterprizing commissioner, Captain Bogle, every success in his praise-worthy efforts to discover and render advantageous to the government and the province the resources of Arracan, and in his efforts to train the youth of the country in the path of industry and virtue.

3.—GOVERNMENT AND MERCANTILE SANCTION OF THE VIOLATION OF THE SABBATH.

We have often been indignantly astonished, when occasion has called us forth on the Sabbath, to witness numbers of convicts, coolies and others in the employ of government, engaged in breaking stones, clearing the roads and drains, or employed in other occupations which can certainly never be classed under the head of works of necessity—surely this needs only to be pointed out to be remedied. Would that the evil rested with these poor outcasts and labourers, for who arriving in Calcutta, on the evening of a Sabbath day, and witnessing the display of gaiety and fashion on the Strand, would not imagine that he had miscalculated a day? He could never mistake it for the Sabbath, and especially for the Sabbath in a country proverbial for its sickness and death, where one should suppose the day of rest would be employed in attending to things divine. It must arise from want of consideration, or from long absence from England and forgetfulness of English habits that many who are truly pious people can yet be induced to lend their sanction to such a practice as Sunday airing; but we trust a word to the wise will be enough. Nor are our Christian merchants entirely free from the charge of Sabbath-breaking. Would that they would leave the desk and the ledger for the occupations of the sanctuary, retirement and the Bible; for although they should transact their business with closed doors, the eye of "Him who seeth in secret" rests upon them, and that which they now do in secret, shall one day be proclaimed "on the house-top." Let them not only cease from their own labours, but give rest to their heathen employés also, and thus give *them* a decidedly practical proof of the value they place upon our most holy faith. We fear that much error prevails in India on the subject of the Sabbath as it respects heathen servants; it is our *holy day;* and as such we, should show them *our* reverence

for it, and teach *them* to respect both it and our faith, by releasing them from all unnecessary labour. We have no right to employ them on that day because they may abuse the time; this is a matter between God and themselves; the law which applied under the old dispensation is, we conceive, binding now, that our "man-servant, and maid-servant, and even the stranger within our gates shall rest." But we must desist. We are afraid to touch on the manner in which the Sabbath is passed in many Muffassal stations, far away from the influence of European society; but we fear that not only do all, with one consent, begin to make excuse, but most unceremoniously employ the day to almost every purpose but that for which it was intended. We have adverted to this subject at the commencement of a new year, in the hope that many in every circle will cease to err in this matter; that they will "rest on the Sabbath day and keep it holy." Nor have we been less impelled to allude to the topic from a conviction that no government, or class of merchants, or others have infringed the claims of God on the Sabbath, without sooner or later receiving the punishment due for such presumptuous disobedience.

4.—Exportation of Natives.

The supporters of colonial slavery have ever been ingenious in devising plans for maintaining the system in reality under different names. But the most singularly ingenious movement which they have made, is to people their plantations from the shores of Hindustan. This benevolent method of employing *the poor starving people of Bengal*, suggested itself first to the philanthropic minds of our Mauritian neighbours. For some time they were quietly conveying away the natives without the sanction of the government, or at least in a manner which the authorities could not sanction. The numbers stowed away must have made the voyage to the Isle of France equally delightful with the *middle passage*. The public prints took up the subject, and in a great measure remedied the evil, by obtaining the establishment of a government registry, which prevented men from being taken away per force, and regulated mercantile humanity in the matter of *quantity* to be shipped on each vessel. But after all we may ask, do these coolies know where they are bound for and what they are to do? Are they quite satisfied with their condition at the Mauritius? Has there been no dissatisfaction? Do they receive any religious instruction? Are Missionaries or others prohibited from labouring amongst them? Have any of their wives or families been sent to them? We put these questions in order to receive answers; for if they are not satisfactorily answered, we shall at once adopt means for obtaining authentic information on the subject. Some of them we *could* answer now. We are desirous of calling the attention of the public to this new scheme. The planters of the West Indies have eagerly grasped at the idea, and equipped a vessel in England (which may now be on her passage) for the purpose of conveying *a cargo of Bengálí agriculturists to the West Indies as free labourers!!!* Did ever any mortal in this our earth hear of such an enterprize even in this age of schemes? We have heard of the Ságar Rail Way Company, and of the Umbrella Society; but who ever conceived of a Society for transporting the population of Bengál to the Western Isles, to be consigned to the tender mercies of sugar planters? But to be serious—the slave trade itself originated in a very similar kind of traffic; and we wonder very much that the originators of this scheme have not urged upon our youthful Queen the argument employed with the Virgin despot, that it would be a fine opportunity to instruct them

in the Christian faith! We would urge it on the government to institute the fullest inquiry into this novel and mysterious traffic, before it grows to an evil not only to the country, but to the unfortunate people themselves who may fall victims to West Indian scheming. Why do they not go to shores much more contiguous than Northern India? What has become of the question of caste? If a *Missionary* had attempted to carry a cargo of natives to form a colony, what a hue and cry would have been raised! The peace, welfare and stability of the government would have been endangered. But "the children of this world are not only more wise" but more daring and successful than "the children of light." We can assure the movers in this trade that we will watch them with an eagle's eye, and that the trade shall neither be commenced nor continued without the most strenuous efforts on our part for its suppression, should it ever become what we have no doubt it will if not watched, a resurrection of the slave trade.

5.—MAURITIUS MISSION.

It will be in the recollection of our readers, that the Rev. A. F. LeGros a native of Switzerland, accompanied by two native teachers, proceeded to the Mauritius for the purpose of diffusing a knowledge of Christianity amongst the Bengáli emigrants and the slaves. The authorities refused him permission to land and prosecute his labours; first, because they disapproved of his object, and secondly, because he was not a British but a Swiss subject. He acted upon the letter of their instructions, and proceeded at once to Britain, in order that he might lay his case be fore the colonial authorities. We predicted at the time without laying any special claim to foresight that which has actually occurred—he has obtained permission to return, accompanied by other Missionaries to labour unfettered at the Mauritius. Lord Glenelg may be somnambulent, but we suspect the authorities at the Cape and Mauritius would wish that his slumbers were both more potent and long continued. If he does sleep, it is neither in his mental vigour nor love of equity, nor are his sarcasm or contempt of such playing the tyrant and despot as the powers that be in these Colonies have displayed in a dormant condition. Our prayer is that with all his faults such a one may long continue to preside over the interests of the Colonies of Great Britain.

6.—TREATMENT OF THE NATIVES.

"The Natives of India possess both mental and physical sensibilities."
OURSELVES.

It is not often that we quote ourselves, but in this instance we are obliged to do so, as in the whole course of reading we have never met with a single sentence which conveys the sentiment at the head of this paragraph; but although it is not found in any author it is nevertheless perfectly true. It may appear strange that we should have either to make the assertion or substantiate the fact, but we suspect the almost universal practice of abusing and ill-treating the natives may account for the total absence of any such sentiment as the one referred to on the subject of native sensibility. The fact is our consciousness of superiority, combined with the servility of the natives has induced us to adopt a line of conduct and modes of expression highly objectionable and reprehensible. It is true the natives are generally slow and oft perfidious; but may not our treatment of them lead them to the latter at least, for from what European employees

should we obtain the same amount of labour and attention as from them, or indeed what European would render us service at all under the treatment they oft experience at our hands. They render us good service in many respects, and serve us ill in others; the good service is forgotten and they receive as their reward, often their discharge, accompanied with abuse, anger and blows. Their mistakes often arise rather from our ignorance of their language and habits, from our peevishness induced by disease and other causes, than either their vices or folly; and so habitual does this carping become that we oft censure when we should praise, and are silent when we should commend. This renders them as it would any servants quite indifferent, they care not whether they please or no, and their only study becomes how much they shall pilfer, and how much annoy a master, who never seeks their good, but always his own comfort at their sole expense. We have seen the kind but strict system, and the harsh and blustering plan tried; the former with as much success as we could expect with such a people in such a condition, and the latter utterly fail. In fact we fear that much of the bad conduct of the servant is to be traced to the harsh and ungenerous conduct of the master. It is well for us that the natives are as pusillanimous as they are, or they might resent to our cost the conduct we pursue to them. Let us reflect on the low esteem it must give them of us and of our faith, and how it must tend to render our very government odious in their sight. The Dutch lost their influence by their tyranny. We upbraid America with her harshness to her slaves—let us look at home. We boast of our magnanimity and generosity, let us display it, not in trampling on the poor degraded and conquered Bengáli. We have translated some of the words in common use amongst English gentlemen towards their servants, the appropriateness of the vocabulary as applicable to rational beings will we trust commend itself to all, and ensure its universal adoption; for it would be especially delightful to hear our ministers, wives, daughters, and children, speaking in language which must be deemed appropriate by us, as it is always on our lips. *Súr*, pig; *harámzáda*, a person of bad birth; *gadhá*, ass; *pájí*, worthless; *baurá*, stupid. These are the most respectable of the class—many there are which are perfectly untranslatable in the Calcutta Christian Observer.

We close our remarks with the motto with which they commence, entreating all to remember that—

"The natives of India possess both mental and physical sensibilities."

7.—Cruelty to Animals.

The horrid cruelties practised by the Hindus towards their domestic animals must have struck every resident in India. How frequently do we see the poor beasts of burthen groaning under the influence of oppressive burdens, in the midday sun, with loathsome wounds exposed to the action of the atmosphere, the attacks of insects, and not unfrequently to the lash of the rude driver. It is a sight oft to be witnessed, but not without making every well regulated mind revolt. We merely select this instance; it is but an example of the general line of treatment adopted by the natives towards the brute creation. This is a subject demanding the attention of the legislature and one which might certainly come within the scope of their labours without interfering with the religious prejudices of the people; for it can be no offence either to Hindu or Mussalmán to make him respect the ox, and the cow, as it is almost the deity of the one, and the food of the other. We commend it to the attention of our code framers. A slight fine imposed on persons convicted of maltreating dumb animals would be a sufficient check to the practice.

φιλος.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of November, 1837.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,900	76,3	70,0	69,9	N.	,940	79,2	82,5	77,0	NN. E.	,912	81,6	85,2	80,1	N.b E.	,868	81,8	82,7	79,6	N. b E.	,852	81,2	82,5	79,0	N.	,854	77,2	79,0	77,9	Cm.	
2	,900	75,1	68,8	69,0	N.	,948	79,0	80,7	76,7	N.	,920	81,4	83,3	79,0	NN.W.	,895	81,5	84,0	80,0	N.N.E.	,890	81,2	82,9	79,3	N.N.E.	,895	79,0	79,0	78,0	Cm.	
3	,946	74,9	68,0	68,5	N.	,997	78,6	81,0	77,3	N.	,978	81,5	84,0	80,8	N.b E.	,924	82,2	85,9	81,5	N. E.	,920	81,6	83,8	81,3	N. E.	,930	80,5	79,9	79,0	N. E.	
4	,930	74,5	67,7	68,0	Cm.	,970	78,5	79,8	77,0	N.	,958	79,3	79,8	77,0	N.b E.	,920	79,5	81,0	77,3	N. E.	,920	78,8	78,6	77,0	N. E.	,920	78,5	77,7	77,0	N. E.	
5	,900	74,0	67,0	67,6	Cm.	,937	77,0	76,8	74,7	N. E.	,928	77,5	76,8	74,8	N. E.	,888	77,7	77,5	76,3	N. E.	,880	78,0	78,0	77,4	N. E.	,887	78,0	77,9	77,3	N. E.	0.03
6	,886	75,5	70,3	71,0	N.b E.	,908	78,2	81,3	78,0	N. b w.	,886	79,5	83,9	71,5	N.b w.	,830	81,0	84,3	81,6	N.	,808	80,4	81,5	78,2	N.b w.	,818	79,7	78,0	76,5	Cm.	
7	,908	74,0	67,2	68,0	N. b E.	,952	78,5	79,2	75,3	N.b E.	,928	79,3	81,9	71,7	N.	,896	80,6	83,0	78,8	N.	,895	79,6	81,0	78,5	N.b E.	,904	78,7	77,0	76,9	Cm.	
8	,940	75,2	67,3	67,8	N.	,992	78,0	80,0	76,0	N.	,960	79,4	81,2	77,0	N.	,900	80,4	82,7	77,6	N.	,880	80,5	81,2	77,5	N. E.	,890	79,0	79,5	78,0	N.	
9	,884	74,2	67,5	66,2	N.	,956	78,5	79,5	76,2	N.	,936	80,5	82,2	80,2	N.	,869	80,5	85,2	82,5	N. bw.	,850	80,0	82,0	79,0	N. W.	,858	79,5	77,1	76,3	N.	
10	,947	73,8	66,9	66,6	N.	,000	77,0	81,0	77,8	N.	,968	79,0	82,4	79,0	N.	,890	80,5	84,4	79,3	N.	,870	80,0	81,7	78,8	N.	,884	79,7	78,9	77,5	N.	
11	,920	75,8	69,7	69,7	NE.	,970	79,3	82,0	78,0	N.b E.	,948	81,0	84,5	79,3	N.b E.	,900	81,2	85,0	80,7	N.	,880	80,6	82,0	79,8	N.	,902	79,3	70,0	78,9	N.	
12	,912	76,0	70,0	70,0	N.b E.	,963	79,7	82,5	78,0	N.b E.	,936	81,3	84,0	79,5	N.	,889	81,0	85,3	81,0	N.	,872	79,5	84,0	81,0	N.	,884	78,0	79,5	78,6	N.	
13	,942	74,0	68,8	69,5	N.	,990	78,8	82,8	78,7	N.	,968	81,4	84,7	79,3	N.	,922	82,4	88,7	81,9	N.	,900	81,0	86,3	81,9	N.	,917	80,0	81,5	79,2	N.	
14	,912	73,9	67,7	68,2	N.	,964	79,0	83,0	78,5	N.	,948	81,0	84,3	77,9	N.	,920	81,5	84,5	79,7	N.bw.	,920	81,2	82,3	78,5	N.	,922	79,7	79,0	77,0	N.	
15	,940	75,8	65,0	66,7	N. E.	,960	77,9	81,0	76,8	N.	,930	79,2	83,0	78,8	N.	,890	81,0	84,0	79,9	N.	,810	80,4	81,8	79,2	N.	,818	79,4	78,5	77,3	N.	
16	,920	75,3	64,9	66,5	N.	,960	77,2	81,0	77,3	N.	,936	79,3	84,8	80,0	S. W.	,892	80,5	83,5	78,0	W.	,892	79,4	81,0	77,5	N.	,900	78,9	78,0	76,9	N.	
17	,942	70,3	61,0	62,5	Cm.	,008	76,4	77,5	73,0	N.	,980	77,8	82,3	77,5	N. W.	,960	78,5	84,3	79,5	N.N.E.	,960	78,0	81,5	79,0	N.	,970	78,3	78,0	77,9	N.	
18	30,000	70,5	61,3	62,7	N.	,044	77,2	80,3	75,5	N.	,026	78,5	85,0	80,0	N.	,982	79,5	85,0	81,3	N.	,978	79,3	82,7	80,0	N.	,986	78,0	77,9	76,5	N.	
19	29,992	73,6	63,8	65,3	Cm.	,030	76,9	79,9	75,7	N.	,010	78,5	84,9	79,8	N.	,958	77,5	85,5	80,3	W.	,950	77,3	82,3	79,5	N. W.	,960	77,3	79,5	79,0	N.	
20	,990	73,2	64,6	65,5	N.	,036	76,7	79,5	76,1	N.	,004	79,3	85,0	79,5	N.	,957	80,4	86,8	82,8	N.bw.	,954	80,4	84,0	81,5	N.	,963	78,5	80,0	79,9	Cm.	
21	,978	75,7	68,3	69,5	Cm.	,020	77,7	82,0	78,0	N.	,996	80,0	86,6	80,8	N.	,956	80,1	83,8	80,0	N.	,950	80,0	82,3	79,6	N.	,960	78,3	79,0	78,5	N.	
22	,990	75,5	68,0	68,8	Cm.	,03	77,7	81,7	76,5	N. E.	,020	79,9	84,5	79,4	N.	,972	80,3	83,9	81,5	N.	,972	80,0	82,6	80,2	N.	,983	78,0	78,9	78,0	N.	
23	,982	75,3	66,5	67,7	N.	,024	77,5	80,0	74,9	N.b E.	,006	77,9	83,0	78,0	N. W.	,966	79,0	84,0	79,5	w.b N.	,957	78,9	81,3	79,2	W.	,966	77,8	78,0	77,6	W.	
24	,992	73,2	60,8	61,5	W.a.c.	,043	75,5	76,0	71,5	w.b N.	,020	76,0	78,7	76,7	N.b W.	,986	78,0	83,0	77,3	N. b E.	,977	77,8	80,0	77,0	N.b E.	,988	75,9	73,0	71,5	w.b N.	
25	30,018	72,9	60,5	61,5	Cm.	,060	74,5	76,5	71,0	N.	,040	76,4	81,0	75,2	N.	,992	77,5	82,8	77,0	N.	,978	77,0	79,0	76,1	N.	,988	75,9	72,3	72,5	Cm.	
26	29,968	67,5	57,9	58,5	Cm.	,009	73,0	74,3	71,0	N. W.	,980	75,7	80,0	75,0	N.	,926	75,8	81,9	75,5	N.	,922	75,0	78,0	74,8	N.	,932	74,3	71,0	72,7	Cm.	
27	,930	66,9	59,0	58,5	N.	,982	72,5	75,0	71,0	N.	,948	75,0	80,0	74,8	N.	,905	75,4	81,0	76,0	N.	,905	74,7	77,6	74,0	N.	,913	74,0	70,3	72,0	Cm.	
28	,970	67,6	58,0	58,9	Cm.	,004	73,0	75,7	71,5	N.	,980	75,4	80,0	75,3	N.b E.	,960	76,2	80,8	76,0	N.	,954	75,4	77,9	75,4	N.	,966	74,3	70,5	72,5	N.	
29	30,037	67,3	57,6	58,5	N.	,080	73,0	74,9	71,0	N.	,055	75,7	79,0	74,8	N. E.	,010	77,5	79,8	75,0	N. w.	,006	76,2	77,0	74,0	NN.W.	,018	74,5	70,5	71,8	Cm.	
30	,018	66,9	59,0	58,9	Cm.	,060	72,7	75,0	72,0	N. E.	,034	75,0	78,8	79,5	N. E.	,988	78,4	82,2	79,3	N. E.	,996	76,8	79,0	78,5	N. E.	,977	75,0	71,7	72,0	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 69.—February, 1838.

I.—*St. Paul a Model for the Missionary.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

When St. Paul addressed the Greeks of old, he was in a position very nearly similar to that of the Missionary who preaches to the Hindus of the present day. The vulgar and exoteric religion of the former nation then, as of the latter now, was an impure idolatry; while the more learned and philosophical of the Greeks, like the learned Hindus, prided themselves upon a variety of esoteric systems. The stoical fatalist forms no very inexact counterpart to the contemplative and ascetic pantheist of India. There are, indeed, wide and obvious differences between the internal character and external exhibitions of the Grecian and Hindu mind. The remembrance of the historical glory and intellectual distinction of the Athenians, would be as naturally present to the thoughts of the Apostle, as his senses would be struck and his taste gratified by those exquisite creations of their chisel which every where met his eye, in those magnificent fanes where Pallas and Jove sat enthroned to the exclusion of Jehovah. On the other hand the temples and idols of Hindustan, generally mean and shapeless, are rarely invested with any such poetical and classical splendour; and a mysterious antiquity, which but seldom affects the imagination of any but the student, is the sole obvious point which tends to protect the popular creed from contempt. But though the aspect of Athens might, in the view of an ordinary Christian man, have thrown a halo of delusive glory around those superstitions which had called into existence the noblest efforts of God-given taste and genius—might have struck him with a temporary awe—might have mitigated the horror which so deplorable a defection from the blessed God should excite, and might thus have induced a more tolerant style of address,

on the part of the Missionary spectator, than do the offensive exhibitions and rude representations of an uncouth idolatry—it will not be supposed that any admiration which an inspired messenger of God might feel for the works of art around him, or any local associations of whatever kind, could have any effect in altering the *tone* of argument and expostulation which apostolic faithfulness and apostolic wisdom would prompt. No! when the spirit of the apostle was stirred within him, it cannot be for a moment imagined that the impression which he had received of the evils of idolatry was fainter in degree or different in character from that which stimulates the zeal of the modern Missionary in India. To St. Paul all idolatries must have been equally hateful, or offensive in proportion to the wickedness they produced; and he well knew that the most bewitching in appearance must also have been the deepest rooted in the affections of its votaries. Nor is there any reason to suppose that the fair exterior of the Greek superstition veiled deeds of darkness less execrable than those impurities of the Hindu idolatry which shun the day and seek shelter beneath the mantle of nocturnal gloom.

2. With a full knowledge and deep impression of the speculative errors and depraved practice of his Athenian audience, St. Paul delivered his discourse on the Hill of Mars. With a full conviction of their moral degradation, he addressed men such as those he has described, with fearful truth, in the beginning of his Epistle to the Romans. But how did he address them? He, of whom even the idolatrous Ephesians could not say that he was *actually a blasphemer of their goddess**—who became all things to all men that by all means he might save some—did not deem it expedient to assail the Athenians with such a violent and abrupt denunciation of their "abominable idolatries" as zeal without prudence might have suggested, or at once tell them they were "without excuse," or comment on their vices as he did to converts who had either learnt or ought to have learnt to hate those unholy practices in which they had once loved to indulge. He did not, even, as our common version of the scriptures would lead us to believe, tell them they were *too superstitious*, but (as the word δεισιδαιμονέστερους is explained by Mr. Bloomfield, in the notes to his Greek Testament, on the authority of almost all commentators of eminence for the last two centuries) as "more than others attentive to religious matters." He takes occasion from an altar inscribed with the words Ἀγνώστῳ Θεῷ "To an unknown god," to reveal to them the Almighty as the being to whom alone all worship should be paid, to the exclu-

* This remark is made by Bishop Heber in his beautiful 'Charge to his clergy.'

sion of all 'the gods graven by art and man's device,' and to disclose the spiritual character of the service which should be rendered to Him whose are all the beasts of the field and the cattle upon a thousand hills. He then declares, in opposition to various prevalent errors, the providence of God—the common origin of all mankind—the means afforded by God's works of attaining to some knowledge of His will and nature, as well as the increased responsibilities they now incurred by the cessation of the times of ignorance—the command of God to all men everywhere to repent, and the appointment of a day of judgment in righteousness by that man whom He had ordained, of whose exalted character, as well as of man's immortality, he had given assurance by raising him from the dead. Here there is nothing to exasperate, and yet no compromise of truth, no lack of faithfulness.

3. Precisely in the same manner should the Hindus and the Musalmáns be dealt with. No abrupt and irritating assault should be made on their cherished opinions or the objects of their hereditary veneration. It may be questioned whether even our full impression of their vicious practices and depraved moral condition should be all at once communicated to them, or made known in any other way than by the most gradual, tender, and conciliatory insinuation. The question between Christians cannot be whether or no the Evangelical truths are transcendently valuable and important, or whether the condition of India and of the natural man generally be not one of deep degradation, or whether these truths should or should not be inculcated upon every son of Adam; but *how the impression of these truths may be most effectually conveyed to a mighty nation.* Now it seems obvious, both from reason and apostolical example, that abrupt, austere, perhaps irritating assertions of the falsity of one faith and the truth of another, or of the sinfulness and wickedness of the audience, will be likely to fail; where a calm, cautious, conciliatory attempt to find some common ground, some little oasis of truth, reason, or good feeling in the hearer's mind, whereon we may build up, by an affectionate and gradual process of *Socratic* reasoning, a conviction of the great goodness, clemency, wisdom, might and holiness of the blessed God our Saviour, of our woeful ingratitude to our best benefactor, of the consequent culpability we incur by our failure to love and serve Him, as well as by our transgression of His holy and good and just and right laws and commandments, might peradventure succeed in turning a sinner from the error of his ways.

4. It may well be doubted whether many of the Calcutta Tract Society's publications are not rendered inoperative or even hurtful by the assumption of too austere and forbidding

a tone, which may scare away the unprepared hearer, whom a milder and more gradual process might attract and convince: and it may also be questioned whether one assertion which is continually occurring in them, should not be expunged or modified. I allude to the doom pronounced on all who may not embrace the Christian Religion. It is true that, in the words of St. Peter, "there is none other name under heaven given among men whereby we must be saved but the name of Jesus." But, whatever may be the import of the text, in which we are taught that Christ is the Saviour of *all* men, though especially of them who believe—from verses 12 to 15 of the 2nd Chapter of the Epistle to the Romans, it would appear to be the doctrine of scripture that those may be saved who are a law unto themselves, though they never heard the name of Him before whom every knee should bow. If this be so, how can it be justifiable to say that the *mere rejection* of the gospel entails the ruin of him who does not embrace it*? The Saviour of mankind himself has instructed us that "This is the condemnation, that light is come into the world, and men have *loved darkness rather than light*, because their deeds are evil." It must then be the love of darkness and the hatred of light *after a perception that it is light*, which constitutes the condemnation. So long therefore as a man does not *perceive* the light, does not hate and reject it *as such*, it does not appear that he can fall under the Saviour's denunciation. But how can those reject the light *as such*, who are ignorant of the *peculiar claims of the gospel?* who have no spiritual discernment to see its glorious beauty and superiority to all antagonist systems, as a marvellous display of the power of God, and the wisdom of God, and the grace of God? whose consciences it does not inform or convict? to whom it is, like any other hostile creed, foolishness not because they knowingly and intelligently despise it, but because, if they think at all, they conceive of it as a thing with which they have no concern, and which in their eyes has nothing to recommend it? It should seem therefore that the only proposition we are warranted in

* Surely our correspondent has overlooked, in this question, the point of vital importance, even on his own interpretation of the passage in the Romans, viz. that the *rejection* of God's message in the Gospel may justly be a ground of condemnation to those who, previously to their hearing of it, were in a different position entirely, and under the natural law of conscience only. The use made of the quotation of our Saviour's direct assertion that to *love* darkness and *reject* light, i. e. the gospel message, *is* a sufficient ground of judicial condemnation, is altogether fallacious; inasmuch as natural conscience sufficiently *perceives* the moral system and sanctions of the gospel *to be light*, on the bare statement of them; which perception is quite distinct from the lower question of the *historical* evidence in support of their immediate revelation.—Ed.

making, is, that those incur condemnation who, with some sense of the value of the Christian revelation, reject it from hatred or a culpable indifference.

5. But why should such a declaration as the one objected to, even if it were warranted by scripture, be inserted in religious tracts? Those who think the assertion scriptural may say that they would otherwise be unfaithful to the sacred duty of declaring *the whole counsel of God.* It does not, however, appear that the same Apostle, who kept back no part of the Christian revelation from the Ephesians among whom he had long laboured to establish the gospel, disclosed at once the whole of the heavenly message to his converts, but only as they *were able to bear it.* The blessed Redeemer himself gradually revealed his character and pretensions to the Jews. All who seek to be *constrained by the love of Christ* to do his will and advance his glory, ought to imitate his consummate wisdom and prudence, as well as the example of his great humility and devotion to the service of God His Father and of man. It must be evident on a moment's reflection that the greatest *wisdom*,—the most *judicious adjustment of means to the end*—must be in every case the greatest *faithfulness.* Because a thing is true, and because it is highly needful for men to know it, it is any thing rather than faithfulness to make it known to those whom it concerns, unless we have reason to think that its announcement will be more likely to do good than its temporary suppression. As regards the particular case in question, it seems doubtful whether the modified assertion that rejection of the gospel is damnatory (even if it were warranted by scripture) is not more likely, by its apparent intolerance and harshness, to disgust and repel the reader of a tract from a willing and calm consideration of its contents, than to awe him into the reflection that *he cannot escape if he neglects so great salvation*,—a salvation of whose necessity and transcendent value he has no conception.

6. It may be useful to attempt to inquire into the best means of conciliating and attracting the native mind, and convincing it, through God's help, of the excellence of the True Religion: and it is hoped that any remarks on a subject of such vast consequence, and so necessary to be constantly kept in view, will be received with candour. In asking a man to take so momentous a step—and one which, in India, frequently involves so immense a revolution in outward circumstances and temporal consequences so afflicting—as that of changing his religion, it is evidently the least thing the person addressing the Pagan or Musalmán can do, to commence by attempting to gain his good will and attention, in every manner and by every means short of a compromise of truth. Nor is the deep impression which the Mis-

sionary has of the infinite value of the blessings he seeks to be the instrument of communicating,—vastly outweighing as they do the light affliction which the profession of Christianity may induce,—any sufficient apology for the indiscreet warmth which would impel him to rush hastily to his object, without seeking patiently to smooth the obstacles which prejudice or passion may oppose. It is clear that the person to be convinced, views the whole matter in an entirely different light from him who seeks to convince him; reasons differently, and is not likely to acquiesce in the plain and simple arguments which seem so conclusive to the messenger of truth.

The following seem to be points to be attended to with a prospect of advantage.

First. A regard to the form in which instruction is conveyed. This matter has not been overlooked in Missionary operations: but a greater attention to it is perhaps desirable. Sermons and theological treatises are not with us written in verse; and it may perhaps sometimes escape our recollection (owing to the vernacular version being in prose) that much of the Old Testament is poetry. The literature and religion of the Hindus are, in like manner, as every one knows, contained for the most part in metrical Sanskrit works; and it seems therefore highly expédient that the same form should be employed in theological works framed by us for the perusal of learned Hindus; and that even portions of the sacred scriptures may, with the greatest prospect of utility, be presented to them in this shape; as has been done in the Christa Sangita or sacred history of our Lord Jesus Christ in Sanskrit verse, by the distinguished Principal Mill; in which almost the literal substance of the four gospels harmonized, with explanatory sketches of the Old Testament history, is embodied in Sanskrit numbers*. By preparing and circulating such books as this, it cannot be said that any stimulus is given to the study of Sanskrit by the Brahmins; which, as the vehicle of so much delusion, can scarcely, perhaps, be conscientiously encouraged by the lovers of truth and of Christianity. All that we thus do is to take advantage of the taste already formed and the knowledge already acquired by the pandits, in the hope of leading them to ponder and receive truths which they now disregard or contemn: and which, if embraced by them, would obtain so much readier a hearing from others†. If the metrical tracts in the vernacular tongues are, as it is to

* A richly-deserved encomium has been passed on this work by the Asiatic Society of Bengal, in their recent address to Dr. Mill. The Principal's reply is valuable.

† *Have any of the Pharisees, &c. believed on him?* is an inquiry natural to men of all countries.

be believed, acceptable to native readers, they should be multiplied.

Secondly. The matter and tone of our addresses should be made as agreeable as possible.

The subjects of religious tracts, which are sufficiently distasteful to the unenlightened and unreformed, should not be rendered more so by abrupt and harsh statements of scripture truths. Every pleasing variety of imagery should be employed. Credit should be given to the people of India for any truth or good quality they may be possessed of. "The surest way of bringing a man to acknowledge his errors is to give him full credit for so much as he has discovered of the truth*." Such a gradation of topics as the following might, it is suggested, be preferable to commencing at once with the evangelical verities. *The goodness of God as exhibited in us and around us—the gratitude which every creature owes Him for what he either possesses or hopes for—our forgetfulness of our best Benefactor, his long-suffering, clemency and benignity—the evil of sin as demonstrated in the woes which a most merciful God inflicts on his creatures, yet tempers with goodness—the great account to be rendered by every man, of his talents small or great—the danger every one is in of condemnation, for sinning against his light and conscience—the conscious sinfulness of all—the need of pardon—the holiness of God and his hatred of sin—His great love in sending His Son into the world to die for the sins of the world.*

A good tract might be prepared by printing St. Paul's discourse at Athens in a separate form, with a comment suitable to the Hindus, illustrating the religion of Greece, and developing the arguments on which the Apostle briefly dwells.

7. It may here be remarked that, in addition to the example of St. Paul, the examples also of such of the Fathers of the Church as have left behind them argumentative works against Paganism, should not be neglected by such as are placed in circumstances so similar†. Grotius, in his well known Latin tract De Veritate Religionis Christianæ, has some remarks in refutation of Paganism and Mohammedanism. A second observation suggests itself, viz. that the attempts hitherto made by Missionaries to disseminate Christian truth, have been too much confined to brief tracts, ἀγωνισματα ἐς το παραχρημα, light Sibylline leaves; while productions of greater bulk and solidity, standard treatises

* Bishop Bloomfield in his excellent Lectures on the Acts of the Apostles, in the remarks on St. Paul's discourse to the Athenians.

† See Dr. Mill's reply to the address of the Asiatic Society, in their Journal for September. Dean Ireland's book on "Paganism and Christianity compared, might furnish some hints."

on the Evidences of Christianity, comments on the Scriptures, and such like κτηματα ἐς αει have been too little thought of.

I will conclude by quoting some excellent observations of the Rev. G. Townsend on the subject of this letter, in his "Chronological arrangement of the New Testament with notes."—"The wisdom of St. Paul's conduct, in varying his manner of address, according to the persons to whom he spoke, and the circumstances in which he was placed, renders him the model by which every minister of God, and particularly every one who assumes the arduous office of a missionary, should form his own plans of action. When he spoke to the Jews, he reasoned with them from their own scriptures, referring them to the law and the prophets; when he pleaded before Agrippa, he availed himself of the king's inward convictions, (which St. Paul as a discerner of spirits, discovered,) as well as of his acquirements in the Jewish law.

"But the wisdom of the apostle's conduct will be further conspicuous by a review of the circumstances in which he found himself at Athens. In verse 16 we read.—'His spirit was stirred within him.' The original may mean rather, 'He was vehemently agitated,' on beholding the idolatry of the Athenians. He did not, however, proceed rashly and unadvisedly. He made use only of all the opportunities which lawfully presented themselves. He began (verse 17) by endeavouring to attract the attention of the Athenians in the most gradual manner; first, by his usual custom of appealing to the Jews there, by conversing with those devout persons, or proselytes of righteousness, who frequented the Synagogue and worshipped Jehovah, yet would not comply with the whole Mosaic ritual: and having thus in some measure made himself known, he proceeded to the public places of resort; where he was well assured he should meet with many persons who, on seeing that he was a stranger, would question him on various subjects, according to their usual custom."

* * * * * * * * *

"Amidst this assemblage of philosophers, disputers, senators, statesmen and rhetoricians, stood the despised and insulted stranger: surrounded by the professed lovers of pleasure on one side, and the proud supporters of the perfectibility of human reason and wisdom on the other. St. Paul, without the smallest compromise of his personal dignity, or the least departure from the purity of his faith, endeavours to conciliate the good will of his assembled hearers, by commencing at the points on which they are all united. By taking advantage of the professed ignorance of the Athenians, he shields himself from the power of that law which considers the introduction of a new God into the state as a capital offence, and avails himself of that

acknowledgment to declare the nature and attributes of that God, who was already sanctioned by the state, although confessedly unknown.

"He offends no prejudice, makes no violent opposition—he keeps back all that was difficult or mysterious in his own beloved and holy faith, till those who heard him might be able to bear it. He appealed to them from their own principles and practice, however deficient the former, or corrupt the latter. He united, at once, zeal, judgment, faithfulness, and discretion. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the great Creator of the world, in whom and by whom all things were made and exist. From the visible proofs of his providence, in his government of the world, he leads them to the consideration of his spiritual nature: and thus condemns the idolatrous worship of the Athenians, while he gradually unfolds to his philosophical audience, the important truths of their accountableness and immortality, which were demonstrated by the fact of Christ's resurrection from the dead. The same mode of reasoning is to be observed in all St. Paul's epistles. With the Jews, he constantly alludes to the same acknowledged principles of their belief; and endeavours to overcome their prejudices against Christianity, by explaining to them the spiritual intention of their own law, and by referring them to the declarations of their own prophets. With the Gentiles, on the contrary, he begins by asserting those simple and evident truths which must be acknowledged by all: and having once established the existence and attributes of a God, and the necessity of a moral conduct, he gradually reveals those great and important doctrines which are the very basis of Christianity. In all the pursuits of life, in all the acquirements of science, there must be some progressive initiation, some previous introduction. Is it then to be believed, that the highest attainments to which human intellect and human wisdom can aspire, the knowledge both of God and of the immortal accountable spirit, requires no such elementary preparation? Our Saviour has set the question at rest, by beautifully inculcating this system of instruction and the gradual development of his gospel, in his parable of the man who should cast seed into the ground; in which we read that, as in the usual course of vegetation, the seed of the word of God must first produce 'the blade, then the ear, after that the full corn in the ear.' This system of revelation has been adopted throughout the whole economy of providence, from the fall of Adam till the present day; it was acted upon by the apostles; and unless it be persisted in, the great work of evangelizing the world can never be so effectually, consistently, or advantageous-

ly carried on; and must consequently fall short of our highest and fondest hopes or expectations.

"The conduct of St. Paul at Athens, is a model for the Missionary to foreign lands. He proves to us that, whatever be the zeal, the talents, the piety, the disinterestedness of a minister of Christ, sobriety, prudence and discretion, must direct all his actions, if he would succeed in his holy warfare. The Apostle obtained the victory at Athens, by the blessing of God upon these humbler means. He succeeded by reasoning with the Athenians on their own principles, and thereby directed his successors in the vineyard to proceed on a similar plan of action.

"Does the self-devoted Missionary hazard his life among the learned and intelligent idolaters of Hindustán?—Would it not be possible to demonstrate to the Brahman that the facts which are recorded in the first books of the scriptures, are probably the foundation of his religion, and that the corruption of those truths may be severally traced to various periods of a comparatively late date?—Might it not be shown that their belief in the incarnations of Krishna, for instance, originated in the general expectation of the one incarnate God, who has now appeared among men and established a pure faith? Could not the imagined atonements of their self-inflicted tortures, be traced to the perversion of the great truth, that 'without shedding of blood there is no remission,' but that a greater and more perfect dispensation now prevails?

"The Buddhist believes in the doctrine of an incarnate spiritual being—Could not this truth be gradually explained, without offence, and the true incarnate be pointed out?

"The Mahomedan acknowledges that Christ is a great prophet—On this confession could not another be grafted, and the infatuated follower of Muhammad be led to acknowledge the divine nature of the Son of Man?

"The grossest idolater believes in his superiority to the brutes—Could not even this conviction be the means of imparting to him the great doctrine of his accountableness and immortality?

"It is however an easy task to sit at home and form plans for the conduct of the noble-minded servants of God, who have hazarded their lives unto death, and met the spiritual wickedness of the world in its own high places. Hannibal smiled with contempt when the theoretical tactitian lectured on the art of war. We, who remain in our homes in Europe, may be called the Prætorian bands of Christianity. The Missionary, like the legionary soldier, goes forth to the defence of the frontier, to combat with the barbarian enemy. Peace be with the minis-

ters of God, and may the days of the kingdom of righteousness come! But the scripture is the common charter, and it prescribes system, discipline and regulation to the best, as well as conquest over the worst feelings."

December 4, 1837. J. M.

II.—*Rough Notes on the Andaman Islands.*

To the Editors of the Calcutta Christian Observer.

SIRS,

If the following rough notes on the Andaman Islands may be thought to possess the slighest interest to your readers, they are at your disposal.

Yours sincerely,

φιλος.

The Andaman Islands are close at our door, and yet we know but comparatively little concerning either their people, productions, or language. In the course of a recent trip to the eastern coast of the Bay of Bengal, my attention was called to these and other islands, which stud the bosom of the deep blue sea. I will at present confine myself to the Andamans. They are a continuation of the Archipelago which extends from Cape Negrais to Acheen Head; they stretch from 10° 32′ to 13° 40′ North latitude, and from 90° 6′ to 92° 59′ East longitude. The great or most northern Andaman is about 140 miles in length and 20 in breadth. The East India Company planted the British flag and formed a settlement on it in the year 1791. The position first selected was on the south, but was afterwards removed to the east of the island. The object of the settlement was to provide a shelter for British ships of war. It was also used as a penal settlement for convicts from Bengal. The extreme insalubrity of the climate, however, caused it to be abandoned; since which no effort has been made to bring it into cultivation, or to people it with civilized beings. The Andamans have never been classed, by any writer of antiquity, as a separate group. Ptolemy connects them with the Nicobars, and styles them in common "*insulæ bonæ* or *fortunatæ*." Would that they could be rendered worthy of the appellation. In early days it was supposed they were peopled by Anthropophagi, or man-eaters; nor is the idea yet fully eradicated from the minds of the vulgar or even of some of the enlightened. It was equally stated of their neighbours the Nicobarians, who, we know from experience, are not addicted to any such revolting practice. It is perfectly true that, in almost all the islands of the sea, cases of horrid massacre have occurred; but in too many instances they

have originated rather in the violence or treachery of voyagers than in the ferocity of the islanders; and in places so destitute of the means of subsistence it may be that the poor degraded inhabitants have "made a feast of their foes." Yet this must rest on conjecture alone; and when we can, it is our duty to give any part of our fallen race the benefit of a doubt that may serve to cast off so foul a blot from their character.

The *scenery* of these islands, as in fact of the whole of the eastern coast of the Bay of Bengal, is extremely beautiful and picturesque; indeed in some of the districts, such is the richness of the foliage and its extent, the boldness and yet varied aspect which the islands and coast present, that they unite all that is wild in mountain scenery with the softness of the plain, with the enchanting accompaniment of the wide spreading sea. The scenery of the Andamans possesses many of the external marks of nature's most exquisite handy-work; but as "every rose has its thorn," so these otherwise really beautiful spots have their ills. The climate is very insalubrious, owing to the vast quantity of ever-decomposing vegetable matter, and to the undisturbed growth of noxious weeds. The state of civilization amongst the handful of natives inhabiting the Andamans, is the lowest possible. The natives of New Zealand and Terra del Fuego, in their most degraded condition, are comparatively elevated above these miserable islanders. I say handful, for it is supposed that the population cannot exceed from 2000 to 2500. I incline to the belief that they were not the aborigines of the soil, but are the descendants of some tribe, or portion of a tribe, which has been obliged to take refuge there from political or other oppression. This idea receives some encouragement from the fact that they dwell entirely on the coast; it is seldom or never that they penetrate into the interior; in fact there is little to induce them to such a step. Their sole occupation is climbing the crags and rocks of the coast, or roving along the margin of the sea, in quest of precarious food. They seek only for that which nature most easily affords for the satisfying of their wants; the rest of their time is occupied in idle and romantic wanderings over their sea-girt kingdom. The stature and appearance of the Andamanians are not more inviting than their occupations. They seldom exceed 5 feet; their stomachs are protuberant; limbs disproportionate and small; shoulders high, and heads large: they have the short curly hair of the negro, (the same as the New Guinea Islanders, &c.), flat noses, thick lips, small red eyes; their skin is of a sooty black, and their countenances exhibit the extreme of wretchedness, want and ferocity: in fact the phrenologist and physiologist would equally pronounce them bad formations. Add to

this the fact that they live in a state of nudity, are almost insensible to shame, and besmear themselves with a thick covering of mud to protect themselves from the bites of desperate insects, and you may picture to yourselves beings easily mistaken by superstitious seamen as but to be shunned, or spoken of only as heathens and cannibals. The implements, both agricultural and warlike, used by these rude children of nature, are of the simplest kind. Their lines for fishing are made of the bark of trees; their hooks of burnt wood and fish bones: they use a bow of 4 or 5 feet in length, made of the fibres of a tree on strips of bamboo; and arrows of reed tipped with fish bone, or of wood hardened by fire. They use also a spear prepared in the same way, and a shield made of the bark of trees. Necessity has made them expert in the use of these rude arms: for even they have enemies to oppose and rights to defend.

The bays and creeks of the islands abound with the finest descriptions of fish—skate, pomfret, eels and cod in abundance: large quantities are caught during the N. E. monsoon. This is their principal food. Their fishing canoes are made of the trunks, and their nets of the filaments of the bark, of trees. Such is their rude condition that the fish, as soon as caught, is thrown on the fire and eaten in a half roasted state. The variety and quantity of cattle is very limited. A few diminutive swine are found on the skirts of the forests: yet these, small as they are, are very scarce: they have probably either been left by casual navigators or been brought from the Nicobars in barter. Though their principal food is fish, they eagerly grasp at whatever nature is pleased to provide; birds and even rats and insects often constitute their meal. The birds found on these islands are but few: they are the hawk, paroquet, kingfisher and gull. The edible bird's nest is also found here on the rocky crags; the species of singular bird that forms it, is perfectly *black*, and resembles a martin. The nest is formed of a thick mucilaginous substance made from sea blubber, and is, you are aware, esteemed a delicious food by the Chinese.

The vegetable supplies are equally scanty with the animal. The fruit of the mangrove has been found in their huts, steeped in mud; this, with sundry wild roots and leaves in a raw state, form their vegetable nutriment. Having no cooking utensils capable of resisting the influence of continued heat, they are prevented from enjoying the esculent plants with which it is probable the interior abounds. Their squalid appearance is the best evidence of the meanness of their diet. They do not even possess the cocoa-nut, so common to almost every other spot of earth in these luxuriant climes. The only animals they

have are hogs, rats, the ichneumon and guano of the lizard tribe, with snakes and scorpions in rich variety. The rains are especially heavy. From observations made by the British resident, 98 inches fell in seven months; and the hurricanes are represented as most terrific. The trees are the banyan, almond, and oil trees, the redwood tree, almost equalling mahogany, and iron wood which is in abundance. Parasitic plants, of almost every kind and hue, abound.

The only ornaments used by these islanders, are the teeth and skulls of their enemies, with occasionally some of the gayer shells. The coast abounds with the most beautiful specimens in conchology and the finest descriptions of corals. They paint their eye-lashes and heads, with a kind of red-ochre, which gives them a still more hideous appearance than natural. Their habitations are extremely rude; they are composed of four sticks stuck into the ground, fastened at the top by fibres of trees and transversed by others, from which branches of trees are suspended, and an aperture is left at one side as a means of ingress and egress, the passage of smoke, &c. Leaves compose their only bed. Polygamy and infidelity in the connubial relation, as far as it can be ascertained, are unknown. The females are equally rude and shameless with the men: they are, like all rude people, extremely attached to their offspring, however, and the slaves of their lords.

Their religion is that of unaided nature. They have no idols, nor has it been ascertained that they offer worship, except an idolatrous one to the sun, moon, and other heavenly bodies as the representatives of the Great Supreme. Superstitious they are, of course; and probably a more extended acquaintance with them would shew that they have peopled every spot with terrific religious associations, and that they live in special dread of the evil one. They have apparently no caste, nor any chiefs but those who exhibit superiority in physical strength or cunning; nor have they any spots for religious assembly or for burial. If men could be happy in nature's rudest simplicity, and simply innocent in their rural seclusion, surely these are the people; but alas! here we find a people, who, without knowing it, are witnesses for this truth, that man was once upright and had a knowledge of God his maker and friend, but that he has fallen and now presents but a melancholy ruin of his former state—rendering, in his erring condition, that homage to the creature which he should render to the Creator: and yet, even in this rudest of situations, fixing his attention not on senseless idols, like some of his more civilized brethren of mankind, but on the noblest and most sublime works of the God whom he knows but to dread. They also present offerings to the genii of the woods, lakes and forests; and espe-

cially are they prone to worship "the spirit of the storm," during the S. W. monsoon. When those terrible gales arise which fill 'those that go down to sea in ships' with terror, they assemble on some rocky height and endeavour to deprecate the wrath of the "storm-raiser," by chaunting wild choruses. Those that have heard them, declare the melody of the songs to be wild but potent. Of their ideas of a future state, we can form but an indistinct opinion.

All the efforts of Europeans to establish a friendly relation with these singular and wild people, have proved abortive hitherto, though not hopeless; for the failure has, in a measure, arisen from their timidity and the ill treatment some of them have received who have ventured to negotiate with the crews of our vessels. I am not aware that any permanent effort has been made to introduce either religion, education or civilization amongst them; though I rather think the mission of the Jesuits, in the 17th century, sent some of their fraternity to the Andamans; at least they did to the Nicobars; and it is highly probable that they would visit the adjacent islands. The mission was however abandoned, on account of the insalubrity of the climate. Some Catholic laity, at a still more recent date, I believe, visited them with religious intentions, but failed. The Mission of the Moravian church sent some labourers to the Nicobars and Andamans many years ago, but they were either cut off by disease or removed to other stations; beyond this, I believe, the Protestant Church has not made any efforts for their conversion.

The language of the Andamans differs from almost all the eastern dialects with which we are conversant. I subjoin a few specimens of the words in common use.

Arrow	butoobie	Knee	ingolay
Arm	pilie	Leg	chigie
Black	cheegbeoogo	Man	comolon
Blood	cochingobee	Moon	tahie
Belly	nahoy	Neck	tohie
Bird	cohoy	Nose	mellee
Boat	coccoy	Rain	oye
Bow	tongie	Sky	madoma
Bone	geetonsay	Star	cheloly
Cold	chona	Sun	ahoy
Door	tang	Teeth	mahoy
Ear	quaka	Water	migway
Earth	talongnangee	Wind	tarjornoy
Eye	tuhoy	Wood	tanghee
Finger	momoy	To eat	ingel bolioh
Fire	mono	To hear	ingo ta heyo
Fish	nalohee	To drink	meengohee
Foot	gookee	To laugh	on themai
Head	taboy	To sing	goholy
Hat	hooloo	To sleep	oomoho

It is evident from these brief and desultory notices, that the islands are prolific in vegetation, unhealthy and thinly peopled; and yet the geographical position which they hold cannot, in itself, be the cause of their unhealthiness. It must arise from the perpetual springing and decaying of vegetable matter acted upon by a powerful sun and heavy rains. Cultivation would, in a great measure, cure this evil; for there is no new country that does not distress its first colonists with fevers, dysentery, and almost every formidable disease: but do these operate to prevent individuals from settling? The limited nature of the population and their degraded condition, are no argument why we should not endeavour to elevate and bless them, to bring them into the pale of civilized society, and give them a title for heaven. I have no wish wilfully to sacrifice valuable life, or to expend precious time in an improvident manner; but the duty of the Church is not discharged towards any section of our fallen family, until she has endeavoured to bring them into the fold by placing before them the message of salvation. But, "how shall they believe except they hear? and how shall they hear without a preacher? and how shall they preach except they be sent?"

I have but to suggest, that in the favourable monsoon, the N. E., some person competent to the work might be deputed to visit and report on the practicability of establishing a mission on the Nicobar and Andaman Islands. Let us not be deterred by the notion that the inhabitants are men-eaters, or the climate pestilent. That *was* the character of the South Sea Islanders, and this *is* still the case in Sierra Leone; but grace has had its triumphs both in the one and the other. *It is practicable* to have intercourse with them, for they barter with the inhabitants of the Nicobars, and also with small vessels from the coast of Arracan. The exchange is fish, cowries, &c. for cocoanuts and other eatables. The traffic is not extensive, but it exists; and shows us that mercantile diligence will often venture where religious zeal fails. This ought not so to be.

I must acknowledge the obligations I am under, in drawing up even these rough notes on the Andamans, to Colonel Symes's account of his embassy to Ava, and to information communicated by some kind friends on the coast of Arracan, who willingly afforded what information was in their power on the subject. My hope is that they may serve to induce some one more competent to come forward and supply better information upon these or any other terra incognita which may lie even at our door.

III.—*Remarks on "a Comparison of Indo-Chinese Languages, &c."*

The paper which appeared, under the above title, in the last, or January No. of the Calcutta Christian Observer, was no doubt perused with much interest by many of the readers of that periodical. The importance of such a comparison, as was therein partially instituted, of the very numerous languages or dialects spoken both within and beyond the Ganges, is, in every point of view, very considerable. Whether we aim at ameliorating the civil institutions of the vast populations among whom they are the media of intercourse, or to communicate to them the arts and sciences of the west; or, in a yet more interesting regard, contemplate the propagation of the everlasting gospel of the blessed God, in all its elevating, moralizing, and consolatory power, among nations yet in darkness upon all the most solemn verities of religion, and a consequent prey to degrading, demoralizing, cruel, impure and abominable superstitions; or whether lastly, in order to repress these and promote the spread of the divinely appointed antagonist influence of the Christian revelation, we seek to obtain an accurate as well as extensive acquaintance with these various dialects—in all points of view such investigations, as those in question, are most important. It is no ordinary labour to transfuse the truth of God into the language of man; nor is it a small responsibility that rests upon those who undertake so solemn a duty. We think therefore that such investigations as those commenced by the Sadiyá missionaries are most highly laudable.

I. Of their execution of the task undertaken we can say but little, and that little confined to the language of our own Province of Bengal. Of course the excellent individual who furnished the "Comparison," will take our observations in good part, as our design is simply, and in good faith, to throw in our mite of aid to him in his useful investigations, as well as to draw the attention of others to the subject.

1. In the "Comparison of the Bengáli and Assamese," it is stated that "above six-tenths of the most common words are identical, except with slight variations of pronunciation." Now we have carefully examined the list of words from which this conclusion is drawn, and find that upwards of *eight*-tenths would be the more correct statement; and that, of the 60 words, 50 are identical in Bengáli and Assamese. For, the most has not been made of the analogy between the two languages, by the introduction, into the Bengáli column, of such secondary forms in current use as come far nearer, in many cases, to the Assamese terms, than those given in the "Comparison." Thus *bdyu* is compared with *botáh*, while *bát*, equally a Bengáli form, is omitted. So, with *asthi* a bone, should have been given *hár*; with *karṇa, kán*; with *hasti, háti*; with *pitá, báp*; with *matsya, máchh*; for *puṣhpa, phul*; for *mastak, mur*; with *shringa, shing*; with *bánar, bandar*; with *chandra, chánd*; for *janani, má*; with, *rátri, rát*; with *tail, tel*; for *prastar, shilá*; with *danta, dánt*; with *grám, gán*; all identical, or very nearly so, with the Assamese of the table.

In the same use of secondary forms, the results of comparison with some of the other columns also would be slightly varied; as the Bengáli *go*, a cow, would much more nearly resemble the Khamti *ngó* and Siamese *ngóa*, than *garu* (the only form given) from which the Assamese *górú* is drawn. Thus too, were *tej* and *lauha* given in the Bengáli column, for blood —with the former, signifying *vigour*, the principle of vigour (and so applied to the brain, marrow, bile, semen, &c.) would agree the Assamese *tez*, the Jilit *ashai*, the Koreng *taxyai*, &c. while the latter would appear to have originated the Khamti *leüt* and Siamese *lüat*; whereas *rakta* shews no

agreement with either. The Assamese *póruá*, an ant, might shew a resemblance to the Bengáli *pinpaṛá*, though none with *pipilikā*, &c. These and others we shall reduce to a table as follows.

English.	Bengáli.	Assámese.	
Air	bát	botáh	
Ant	pinpaṛá	poruá	
Arrow	shar	——	*Cor.* sar
Blood	tej, lauha	tez,	*Kha.* leüt, *Si.* lüat, *Ji.* tashai, *Kor.* tazyai
Boat	nau, ḍingí	nau,	*Ana.* ding
Bone	hár	hár	*Man.* sarú, *Song.* karau, *Ch.* sorü, *C. T.* urú, *S. T.* arú, *Lu.* arü, *N. T.* arükáu
Cat	márjár	——	
and myáo, a cat's mewing, whence myaokárí, the mewer		mekúri	*Kh.* miú, *Si.* meau, *Gar.* menggó, *Song.* and *Kor.* myauná, *An.* meyü
Cow	go	——	*Kh.* ngó, *Si.* ngóá
Dog	shwá	——	*Bar.* khwé, *Sing.* kwí, *M.* hwí, *Song.* shí, *Kap.* &c., wí. *An.* shó
Ear	kán	kán	*Ji.* and *Kap.* kana, *Koreu.* kon. *Ch.* khunú, *Lu.* khaná
Elephant	dantí	——	*Mish.* dátón
Father	báp, báṗu, bábá, bupai,		*Ak.* ábba, *Abor.* bábu, *Maring*, pápá, &c.
Fire	poṛan (to burn)	——	*Co.* púr
Fish	máchh	mas	
Flower	phul	phúl	
Foot	pá	——	*Mar. Lu.* and *Song.* phai, *Ch.* aphai
Hair	lom	——	*Anam.* long
Hand	páṗi		*Song.* bán, *Mar.* ván, *Ch.* apán, *Lu.* páng
Head	muṛ	múr,	*Co.* mari
Horn	shing	bing, ——	*Ak.* kung, *An.* süng
Leaf	paṛna, páṇ	——	*Koreng.* panú
Moon	cháud	jun,	*Si.* düan
Mother	má	——	*Kh. An.* and *Si.* me, *Bar.* amé, *Kar.* mo, *Garo* amá, *M.* imá, *Co.* omi
	ái (mat. grandmother)	ai	——
Mountain	adri	——	*Abor.* adí
Salt	lun	lun	
Sky	swarga (heaven)	——	*Garo* srigí
Stone	shilá	bil,	*Kh.* hin, *Si.* hin
Sun	tapan		*Si.* tawan
	dahan (burning)		*Ak.* dahani
Tiger	sing, (properly *a lion*,)		*Kh.* seü, *Si.* süa, *Lu.* sangkhá, *N. T.* sakhwii, *C. T.* sakwí, &c.
Village	gáṇ	gaun	

The writer will no doubt be glad to obtain the Bengáli forms above given.

The seven *cases* stated to belong to Assamese Nouns, are the same in number and order with those of Bengáli nouns: and it is by no means (as stated in the "Comparison, &c.") a *peculiarity* in Assamese that "*two* pronouns are used for the 2nd person, according as the person addressed is superior or inferior to the speaker." The same obtains in Bengáli also, and is extended to the 3rd person likewise, with a similar terminational change in the verb. Thus—

1st pers:	ámi	máṛi	Plural	ámrá	máṛi
2nd inferior	tui	máris		torá	máris
2nd superior	tumi	mára		tomrá	mára
3rd inferior	se	máre		téhárá	máre
3rd superior	tini	máren		tánhárá	máren.

The comparison of adjectives in Bengáli is effected by a similar process to that erroneously stated to be peculiar to the Assamese. Thus táhá *haite* baṛa, greater than that; sakal *haite* baṛa, greatest of all. All

the other grammatical minutiæ particularized, equally apply. Also what are termed in the "Comparison, &c." numeral affixes, are of ordinary use in Bengáli; so that the analogy of the two languages is much closer than supposed in the "Comparison."

II. The fact stated by Captain Gordon, of the various very minute portions of the population employing a variety of dialects often nearly unintelligible to their next neighbours, is most observable. And, the same multiplied diversity having existed among the numerous aboriginal tribes of South America, the inference is just, that dialects are most numerous in the infancy of nations and tribes: while, in proportion as, with the cessation of hereditary feuds and the extension of national intercourse, they become civilized and educated, they approximate in the use of a common language. Hence it may be confidently expected that, as the blessings of knowledge and refinement, peace, commerce and true religion, are extended among these 27 nations at present using so many vernacular media, the customs and languages of the smaller tribes will merge into those of the larger, and those of common origin again approach each other and ultimately coalesce. The philanthropist must ardently desire so happy a consummation; since no one thing, perhaps, so fatally impedes the progress of mankind as those endless subdivisions, of which these multiplied tongues are first a consequence and then a confirmation, ever exciting to jealousies and hostilities of most injurious operation.

It may therefore fairly be a question how far the excellent missionaries at Sadíya and elsewhere, might be justified in endeavouring to anticipate in some measure the work of time. It will scarcely be disputed that a translation of the holy Scriptures, (unless in very minute portions) for such a tribe, for instance, as that of Champhung, speaking a dialect understood only by thirty or forty families, would be most preposterous. Much may, no doubt, be done to diminish these fractions of language, and the Babel confusion and difficulty they occasion, by the judicious efforts of our political Agents and Missionaries in the ultra-Gangetic and other regions. Much prudence will indeed be required to avoid exciting the hostility of national prejudices, and other impediments to universal improvement.

In many cases, however, little difficulty would be experienced in confining translations, &c. to a more general language, which would ultimately supersede the more confined colloquial idioms. Thus, it is stated that "the majority (of the Champhung families) can speak more or less of Manipuri, or the languages of their more immediate neighbours." Again that "dialects so nearly similar, as are those of the *northern* and *central* Tangkhuls, are generally intelligible to the adult male population on both sides; while the women and children, who rarely leave their homes, find much difficulty in making themselves (mutually) understood." In these and similar cases, the way is plain; to extend education in the common or nearly common language; then, as the want of intellectual and especially of religious supply is felt, it will be sought in the language of the printed books.

III. Intimately connected with this point is that of the *character* to be taught to a people having none of their own. It should seem good, as a general principle, to employ, in such instances, the one used by the dominant neighbouring nation, especially if the languages be of kindred origin; for in this case, that character will be the best adapted to the sounds of the cognate dialect, and may be expected generally to give it a fitter and more correct expression than would any foreign alphabet.

The words in the "Comparison, &c." are given in the *Roman* character, according to the modified system of Sir William Jones, to which the term

Romanizing system has been applied. The writer thinks "they furnish abundant evidence that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages."

There is a fallacy here, into which most of the thorough-going advocates of the Romanizing system have been betrayed; it is that the modifications applied, according to that system, to the Roman alphabet, are not equally applicable to almost any other alphabet. Now, it is an obvious fact that the Roman letters are, as applied to eastern languages, both redundant and deficient. There are no letters in it corresponding to the ten *aspirated* consonants ঋ ঌ &c.; to the sibilants শ and ষ; to the liquids ৠ and ৡ; to the nasals ঙ ঞ ণ; to the long vowels আ ঈ &c. Again, the letters c, f, q v, w, x, z, are redundant; while the two dentals, d and t, must denote, by the aid of the aspirate and a diacritical point, no fewer than eight sounds of that class! But, while this double defect, of redundancy and insufficiency, opposes the application of the Roman alphabet to the expression of the sounds of the Hindustáni, Assamese, and many other languages in question, the Nágari and its derivatives are not only complete without excess, but are positively the most perfect alphabets in the world, and the most philosophically conceived and arranged. The only exceptions that can be made are, that in the *derivatives* of the Sanskrit, the sound of *v* has been generally merged into *b* or *w*, which occasions a seeming redundancy of *one* letter; (yet but seeming, because the *form* is also but *one;*) and that two of the three sibilants are usually confounded in utterance, because of the tenuity of the distinction in their sounds, or rather origin. But if the *abuse* of even a perfect alphabet, one exactly commensurate with the primitive sounds of the language for which it was devised, be a matter of fact, surely that fact is rather an argument *against* the adoption of a very *imperfect* one, as so much *more* liable to originate far greater abuses. To a certain extent, *few* living languages, if any, have ever been exempt from these irregularities; but all that *can*, it should seem, be done to prevent or remedy them, *is* done when the sounds are, technically, *fixed* sounds; and, above all, when the written expression of them is exactly commensurate with them when so fixed; and when, if a *few* irregularities have become obstinate in the usage of any people, *they* also be assigned their fixed limits and fixed expression likewise, as in the use of a diacritical point under the dentals ড and ঢ to mark a provincial utterance not original to the language. Now, as to this last expedient, it should appear to be the only available resource for denoting to the eye the variations from the first sounds of those letters, other than the invention of additional ones not primitive and original to the language; one necessary effect of which course, would have been the confounding of the etymologies of words essentially the same.

But the fallacy alluded to above is involved in the assertion that "the Roman character is adequate (as gathered from the tabular columns of 'the Comparison, &c.') to express every sound of the human voice and is well fitted to be the written representative of all languages." This assertion involves a negation of such adequacy and fitness to all other characters. Let us see then with what justice. For how are the deficiency and redundancy in the Roman alphabet overcome, on the Romanizing system? Why 1st, By entirely *discarding* those letters in it whose European sounds are not found in the Indian languages. 2ndly, By the use of *combination* and of *diacritical points*, to enable the Indian variety of sounds to be expressed by an inadequate number of letters having an original utterance *not* Indian. But who does not see that the same operation may be extended to any alphabetic characters whatever? Of *any* such, we might with equal propriety and equal truth say, that "it is adequate to express every sound

of the human voice, &c." The *more or less* is altogether, as we said, a subsequent and separate consideration. Let not any then be misled by the fallacious mystification, of a plain question, in which the sanguine advocates of the Romanizing system have indulged and do yet indulge. It is, of course, a subsequent question *what* alphabet may be made applicable to express the sounds of the Indian languages with the *fewest, simplest,* and most effective modifications; but the *primary one,* as to the *capability of any* set of characters to receive an arbitrary assignment to the office of representing any variety of sound whatever, is that which has been, in our judgment, so mischievously mystified. What, in fact, should prevent the process of omission and of diacritical distinction from being applied to any existing alphabet or to any newly invented symbols whatever?

We have, abstractedly considered, no objection to make to the adoption of the Roman alphabet for written communication among a people yet without one of their own. In such a case the only question with us would be one of expediency, to be determined by aptitude, facility, and many other special considerations. But we look upon the attempt to *substitute* the Roman letters for the long established characters among a people acquainted with the use of written as well as spoken language, as both quixotic and preposterous; quixotic, because the attempt must fail of any considerable measure of success within the lapse of ages, except by measures too arbitrary and unjust to be contemplated by the most zealous advocate of the plan; and preposterous, for the following reasons chiefly—

Because there is a positive, though not to all at first manifest, danger of a progressive corruption of the sounds and confusion of the etymologies of the native languages, by applying to them any other than their own original alphabets. The results of the progress of independant nations, during a course of ages, must not be confounded with those that may be expected under the operation of a high state of mental advancement in a dominant people suddenly and at once imparting their own large knowledge to their conquered subjects. Therefore no conclusion against the present argument can be drawn from the gradual modifications of a nation's *own* alphabet, from age to age; nor from the ultimate disuse, among the European nations, of the German character for the Roman: because these two sets of symbols were substantially the same in *form,* essentially the same in *sound.* There is consequently no analogy between the gradual improvement of the European alphabets, in appearance and facility of writing, &c. and the now contemplated entire substitution of a foreign alphabet, altogether exotic both in sound and figure, for the native Indian characters. In the former case, there was no danger whatever to be apprehended of confounding letters of the same organ, to the annihilation of all clear traces of the etymologies of words of various origin, or of the gradual corruption of the phonic powers of the letters; in the latter there is the greatest. Thus *tat,* that, and *taṭ* a shore, differ, in *Roman* character, but by the diacritical point under the final *ṭ* of the latter word. Now all who are versed in this subject well know the extreme difficulty, and often almost inextricable confusion, occasioned by errors and omissions in diacritical marks, in the writing of languages to which they are *original;* and if this be the consequence of such a system to them to whom such languages are vernacular, how much more extensively is its experience to be apprehended by those who come, as foreigners, to the study of languages whose system of alphabetic sounds is so widely different as are those of India from those of Europe? Europeans as it is, with all the check upon a vicious pronunciation secured by the *distinct* forms of the native characters, too often fail in acquiring their proper sounds, and in consequence are but too extensively unintelligible in their vocal communications. How often has this been felt and complained

of in civil functionaries and, where it is most injurious in its results, in Missionaries of the blessed Gospel! The writer has known numerous cases in which the greatest zeal, and even large positive attainments, have been greatly neutralised by a confused, inaccurate and indistinct pronunciation. The adult organs have, in fact, acquired a *set*, so to speak, which does not readily admit of the enunciation of sounds various from those acquired in childhood. Indeed, not only is a facility of accommodating the organs of pronunciation to new positions, &c. but a fine and accurate ear too, necessary in the first instance, to *distinguish* the minuter variations of sound among letters of the same class: some, entirely new, are seldom perhaps thoroughly acquired by the best scholars. Now it is manifest that this difficulty, and the concomitant danger of confounding the most important differences in letters and words, would be immeasurably increased were the helps and guards of the native characters removed and our *own*, however systematized, introduced.

Nor would the evil be confined to foreigners. For, besides that increasing intercourse with these would naturally and even necessarily tend, of itself, to *familiarize* the natives to much vocal and written corruption of their languages, were *they* also to adopt the Romanizing system, they would themselves be in no small danger of extending that corruption. Thus the words ত্ *that*, and ত, a *shore*, in distinct native characters cannot be mistaken; but their equivalents in Roman letters, *tat* and *taṭ* differ only in a point. How easily might the omission alone of that point create confusion and obscurity! But this is not all; for as, in English, the letter *t* has never the sound of ত but of ট only, in learning that language a native of India has first to encounter the difficulty of altogether discarding, wherever he meets the letter *t*, the dental sound of ত, (immeasurably more frequent in his own language than that of ট which is the *English t*,) and is then incessantly exposed to the hazard of corrupting the sound either of the English *t* or of his native letter ত, and of settling down into a slovenly uniformity of dental enunciation in one or in both languages, to the ultimate confusion of words essentially different; thus, at once, destroying the etymologies and obscuring the sense of the words he employs. So of the vowels also; *man*, in English, he must pronounce nearly as মান in Bengáli; in reading his own tongue *Romanized*, he must pronounce the same combination as মন, of which it is the equivalent. It is replied, I know, that Europeans of all nations experience no such difficulty, and are exposed to no such hazard of mispronunciation of the *same* letters applied in different combinations to varying utterances. But, be it remembered, that the European has acquired his vernacular alphabetic sounds in infancy and without effort; by effort must he learn, in after life, to give other sounds, say the French, &c. to the same letters. There is *no* danger whatever of his corrupting those proper to his native tongue. There is to him only the difficulty of *fully* acquiring and correctly applying the acquired foreign enunciation. But to a native of India, the Roman alphabet is originally unknown, as the expression of any system of sounds. He has therefore to encounter the prodigious difficulty of applying *foreign* letters on *two* distinct vocal arrangements; first to his own tongue, to which it is inadequate, and then to a European one. Nor, let this difficulty be thought exaggerated. For in eastern languages *vowels* at least are strictly *invariable;* the same letter expressing ever but one sound; and, with very slight exceptions, this is equally true of the consonants: *but*, in English, and *but* in Bengáli, are severally, an adversative conjunction and a noun meaning a species of corn; and the same vowel *u* is equivalent to the native অ and ু both, vowels never confusible or interchangeable!

To all which must be added the conclusive consideration, that were the Romanizing innovation, by any chance, to succeed in throwing out of use the *native* character among European students of the native languages, and among any considerable number of the youth of the country now educating in our Schools and Colleges, one of the most singular and fatal consequences of such an unparalleled anomaly in educational philosophy, would be the setting aside, at one fell swoop, of the whole indigenous literature of the land, the entire writings of its purest and most valuable original authors, and the reduction of the *native* library of the rising literati and the European student, to a few miserable volumes of *Romanized* exotics, a Primer or two, the Pilgrim's Progress, and one or more similar specimens of a foreign idiom in a foreign dress! How monstrous a consummation!

I might indefinitely enlarge, but must yield to the restraint imposed by the limits to which the small space afforded in a periodical confines me: enough has been stated I should hope to shew—

1st. That it is a manifest *fallacy* to represent the Roman alphabet, as modified in the Romanizing system, as a fitter expression than any other alphabet, under the same plan of modification, of the sounds of eastern or of any other languages.

2nd. That the attempt, futile as it really is, to substitute the Roman for the native alphabets, were it actually to succeed, must be pregnant with the most mischievous results to the philology of the native languages; both as to the etymological distinctness of words, (on which the clear perception of their sense and the perspicuity or obscurity of construction so much depend) and as to the purity of native pronunciation.

I will only in conclusion observe, that, as applied to the *expression in European books*, and *for the information of Europeans*, of *native words* and *sentential quotations*, the Romanized system, originally fixed by that eminent scholar Sir W. Jones, and now but very slightly modified indeed, is immeasurably more accurate, complete and philosophical than any other that has been put forth; and all who take an interest in oriental literature must heartily rejoice in the fresh impulse that has been latterly given to it; an impulse which bids fair, ultimately and at no distant period, to put out of use for ever those other, at once crude and tasteless, systems, equally unphilosophical to the mind and uninviting to the eye, which *have* been applied by some learned but injudicious scholars. This alone were result enough, amply to reward those active and philanthropic individuals who have stirred up the present question. Would they but rest here, they would be justly esteemed benefactors; beyond this their labours are either mischievous, or absurd, or both at once; of which, besides the philological arguments above given, may be adduced the fact, that while occupied with more than Quixotic hopes, excitement, and confinement of view, in this vain attempt at more than an Herculean task, they are dividing the warmest friends of native education and general improvement, they do positively retard the period of the regeneration of India; a consummation that can only be brought about by *united* exertions; by "a long pull, a strong pull, and a pull altogether," of that chain of instrumental truth which is to pull down for ever the monstrous edifice of the superstitions of ages.

CINSURENSIS.

IV.—*Paul's Prayers answered, Part 2nd.*

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. *Rom.* xv. 30-32.

This prayer of the apostle consists of three parts. 1, That he might be delivered from the disobedient in Judea. 2, That the service which he had for Jerusalem might be acceptable to the saints. 3, That he might come unto the Romans with joy, and might, with them, be refreshed. Let us consider these several petitions, and the way in which they were answered.

1. The apostle prays, that he might be delivered from the disobedient in Judea. At the time at which he penned this, he was at Corinth, and was on the point of proceeding to Jerusalem with something which he called "the service" for the saints. What this was we shall presently see. All who have read the history of Paul are fully aware of the determined hatred borne him by the Jews. He was one of their most famous men, and they consequently were bitter in the thought of having lost him. Hardly was he converted when they took counsel to kill him; and wherever he went, they, and not the Gentiles, were his chief persecutors. This was the case at Iconium, from which he had to flee,—at Lystra and Derbe, where he was stoned and drawn out of the city as dead,—at Thessalonica and Berea, from which places also he had to make his escape,—and in all probability at many other places not mentioned. Read his own words: "In perils by mine own countrymen.—Of the Jews five times received I forty stripes save one."—Hence the necessity and importance of his prayer, that he "might be delivered from the disobedient in Judea." And "he was heard in that he feared:" he *was* delivered. At first indeed, every thing seemed to indicate that he had striven in his prayers in vain, and that in vain had he asked the Roman Christians to strive with him. But the end shewed that this was not the case, and also proved to him that God was not unmindful of the prayers of his servants. On his arrival at Jerusalem, it is true, he was apprehended by the disobedient, and was nigh being cut off by their hands. But the Lord so ordered events, that he was first delivered from the mob who went about to kill him, next from the conspirators who had bound themselves with a curse that they would neither eat nor drink till they had destroyed him, and last of all he was sent away to Rome far beyond the reach of every one of them. Could there be any realization of his prayer more exact than this?

2. He prayed that the service which he had for Jerusalem might be acceptable to the saints. What this service was is obvious, from what is stated in two of the verses immediately preceding his prayer—"Now I go to Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints at Jerusalem." Several circumstances had combined to render the poor very numerous at Jerusalem. 1, Famines, accordingly to the Saviour's prediction, had become not unfrequent. "There shall be famines, and earthquakes, and pestilences in divers places." One is mentioned in Acts xi. 28. 2, The richest Jews had, for the most part, dispersed themselves through the surrounding countries, for purposes of trade. 3, The land had become "barren for the iniquity thereof." And, 4, what is more to our present purpose, the believers in Judea had long since, in anticipation no doubt of the destruction of their city and country, disposed of all their property, and distributed it to those who had need, Acts iv. 34, 35. Hence the great body of the saints in Jerusalem were very poor. But their Christian brethren in other places were not unmindful of them. Having been made "partakers of their spiritual things," they felt it their duty "to minister to them in carnal things." An extraordinary collection was, at this time, made in their behalf, by all the churches throughout Greece; and the apostle's principal object, in now going to Jerusalem, was to deliver the sum so collected, it having been confided to the care of him and some others who accompanied him.

But why pray so earnestly that this service, or collection, might be acceptable to the saints? Was there any fear of the contrary? Yes: much. No attentive reader of the New Testament can fail to have observed, that there existed a most unhappy prejudice in the minds of the Jewish against the Gentile Christians. Traces of this are to be found in Acts xi., in the Epistle to the Galatians, and in several other places. The apostle, therefore, feared, that what was done by the Gentile Christians might not be acceptable to the Jewish believers: hence his prayer. He wished to see "the wall, of partition" completely broken down; and for the Lord Jesu's sake, and for the love of the Spirit, he was desirous of seeing the whole body of the faithful "knit together in love." This was a most important point; because hereby God would be glorified, and the world be brought to believe that Christ was the sent of the Father, John xvii. 21. And was his prayer fulfilled? Let the historian tell.—"And after those days we took up our carriages (baggage) and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with them one

Mnason of Cyprus, an old disciple, with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord." Every thing was here realized. The service was gladly accepted, and God was glorified, (thankfully praised and adored) by the Jerusalem Christians, on account of what had been done among the Gentiles.

3. He prayed, also, that he might come unto the Romans with joy, and might with them be refreshed—and was not this likewise fulfilled? Though a prisoner when he went to Rome, yet he entered it thanking God and taking courage: and though in chains all the time he was there, yet was he abundantly refreshed. He was cheered by the sympathy shewn him by the Roman Christians, Acts xxviii. 15,—by the converts made, through his ministry, from among his own brethren in the flesh, verse 24,—by the disciples raised up in Cæsar's household, Phil. iv. 24.—by the confidence infused into the brethren at Rome by his bonds, by which they were even the more bold to preach the word without fear, Phil. i. 14,—by the conversion of his dear son Onesimus, Philemon 10,—by the visits of Tychicus, Mark, Jesus called Justus, Aristarchus, Luke, Timothy, and a number of others,—by the collections sent to him from the Philippian Christians for his support, Phil. iv. 10-18,—and last, though not least, by the abundance of the Spirit given unto him, by which he wrote the noble epistles directed to the Ephesians, to the Philippians, to the Colossians, and to Philemon. If this was not being refreshed at Rome, what is refreshment? Verily, a tithe of this was worth twenty years of imprisonment instead of two!

Thus was this whole prayer of the apostle fully answered. Who can help admiring the truth and faithfulness of God; "This poor man cried, and the Lord heard him; and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them." Quaintly but truly has the poet said:

"He frees the souls condemned to death;
And when his saints complain,
It shan't be said, 'That praying breath.
Was ever spent in vain.'

This shall be known when we are dead,
And left on long record,
That ages yet unborn may read,
And trust, and praise the Lord."

L.

V.—*Eleventh Report of the Calcutta Seamen's Friend Society**.

Through the good hand of our God upon us, we are permitted once more to meet you, and relate what the Great Head of the Church has enabled us to accomplish towards the moral and spiritual improvement of Seamen, since our last Report. The statements we have to offer, though brief, are such as to induce us to "thank God, and take courage."

Foreign Labour.—It is with much pleasure the Committee are enabled to assure the friends of Seamen in India, that the efforts made by the Societies in England and America are not only continued but increased, and have been rendered progressively efficient, up to the date of our last communications. The instances of good effected have been many and refreshing. In fact, in nearly all the principal ports of the two countries, Seamen's Chapels have been established, and Chaplains appointed. Nor have these efforts been confined to home. British Christians have established Seamen's Churches on the shores of once hostile France and in the Baltic. America has imitated her example in France, and, with a benevolence of a wider range, has extended her Christian charities to the islands of the southern ocean and the ports of China. Nor has she been unmindful of British India; so that not only may we see the flags of England, America, France, and other states, waving in proud triumph in all the ports of the earth, but the peaceful and uniting Flag of the Bethel Union spread, in peaceful ascendancy, over them all.

Foreign Aid.—We have just observed that America has not been unmindful of British India. It will be in the recollection of the friends of this Society, that in our last Report it was stated, that the American Seamen's Friend Society had appointed our friend the Rev. Amos Sutton to be permanent Chaplain to the Seamen visiting this port. Arrangements beyond the control of Mr. Sutton obliged him to decline the office. The Rev. George Pickance was appointed to the situation at the commencement of the last year, and continued to perform the duties until its close. The printed papers of Mr. Pickance's labours are stitched up with the Report. The

* The deep interest now taken in the spiritual welfare of our Seamen, has induced us to transfer the whole of the 11th Report of the Seamen's Friend Society into our pages. We have done this in the hope that the facts it contains, together with the statement that the Society, from its extended operations, is now involved in a debt of nearly 3,000 Co.'s Rs., may induce the benevolent to lend that aid to the Committee which shall enable them to prosecute their labours with alacrity and pleasure.—Edd.

situation is now filled by our excellent friend the Rev. James Penney, who on hearing of the state of the Society's funds, promptly offered his *gratuitous* services. The Committee have deemed it but just to Mr. P., notwithstanding his disinterested offer, to tender him the amount granted by the American Society, should that Institution think proper to accede to the proposal. To all those who are acquainted with the zeal and devotedness of our good friend, and especially with his lively concern for the welfare of seamen, this appointment will doubtless be matter of sincere thanksgiving. In addition to the stated *Minister*, the Committee have thought it expedient to engage another Agent, whose whole time should be occupied in visiting the Crews of vessels on board, for the purpose of distributing the Holy Scriptures and Religious Tracts, and in every way exhorting the men to attend to those things which pertain to their peace. This situation was filled, at the commencement of the year, by Mr. Jordan, a man possessing many qualifications for his work; but his departure for the Cape obliged the Society to look out for another Agent, and they are happy to state that they have found one, in many respects admirably adapted for this most trying and laborious work. Besides the duties already referred to as devolving on the visitor, he attends the sick in hospital, and in every way endeavours to benefit and bless our Sailors.

Preaching the Gospel.—It is satisfactory to your Committee to know, that not only has the Gospel been regularly preached twice every Lord's Day, and once or twice during the evenings of the week, on the Floating Vessel, but that it has also been dispensed to the crews of other vessels; sometimes on board as many as two or three on the same sabbath. In fact, the only reason why the Committee have not complied with the request of several well-disposed Captains to have worship on their vessels, has been the lack of suitable Agents. If these had been obtainable, the Bethel Flag might have been hoisted every Lord's Day in three or four different parts of the river. At the same time, the average attendance on the several meetings has been about 20 to 30. This may appear a small number out of so large a fleet, but it does not include the crews preached to on their own vessels; and it is the duty of the Committee to assure their friends that the work in which they are engaged, as it regards attendance, is beset with difficulties which it is not in the power of human ingenuity, in many instances, to overcome. Yet they will not despair, but persevere in well-doing, until the conversion, alike of Captains, and Officers, and men, shall remove all difficulties, by the purifying and sanctifying of their hearts. May the Holy Spirit descend and bless the good

seed of the kingdom which has been sown! One of the difficulties which it was in the power of the Committee to remove, was that which arose from the dilapidated state and small size of the old Bethel Ship. This induced the Committee, at the commencement of the year, to commence building the—

New Ship.—This vessel, 40 feet by 16, is now nearly ready for Divine Worship. The cost, when completed, will be upwards of 5,000 Co.'s Rs. Part of this sum has been raised by donations, expressly for this object; but the larger portion of it has been kindly lent to the Society, by a friend. The Committee hope that the announcement of this fact will stimulate their friends to renewed exertions, in order to relieve the Society from a burden which will necessarily continue to press heavily on its regular funds, and thus curtail its usefulness.

Distribution of the Holy Scriptures and Religious Tracts, and Establishment of Loan Libraries.—The Committee have been desirous that the Holy Scriptures and other valuable religious publications should have not merely a promiscuous and ephemeral circulation, but that the good news of salvation should have a local habitation and a name on every vessel where permission to that effect could be obtained.

To compass this object they have established Lending Libraries, consisting of small cases of religious works, which it is intended to place on board the pilot, steam, and other vessels trading regularly to the port. A few have already been placed on board vessels, and the Committee hope, before another year, to report the establishment of many more.

The Committee of the Calcutta Religious Tract and Book Society have, in the most generous manner, granted large quantities of Tracts for the use of the Society, as well as authorized the Committee to purchase at half price the larger works of the Institution. The London Religious Tract Society, with its accustomed liberality, has granted books to the amount of £5 for the same laudable purpose. The Calcutta Bible Society have continued, during the past year, their resolution of a former one, viz. to provide every Sailor visiting the port with a copy of the Sacred Volume. This has been done to the best of the ability of your Agents, in the different languages spoken by the Sailors from different parts of the world.

The Sailor's Home.—It would be unjust to the labourers of this Society not to allude to the establishment, during the past year, of an Institution well known to all by report, viz. the *Sailor's Home.* This Institution originated out of the experience of the Seamen's Friend Society; and though the two Societies bear different titles, and have separate Funds and Committees, they are essentially one. The Sailor's Home attends to the

temporal, the Seamen's Friend Society to the spiritual, interests of the sea-faring population of the port. May God prosper them both!

Concluding Remarks.—From these brief remarks it will be evident, that the efforts now making for the temporal and spiritual happiness of Seamen are much more extensive and permanent than in former years, and consequently involving a much heavier expenditure. Nor can the Committee allow this opportunity to pass without tendering their warmest thanks to the Christian public for the liberal manner in which they have met every appeal. The Committee, relying upon the same generous spirit, have entered upon the new year with the same agency and means employed during the one that has just come to a close. They have exercised faith in the generosity of the Church, and they hope that faith will always meet with the same opportune reward as in the days that are past. It will be seen that the Society have to support the expenditure of the Floating Ship with her crew, boats, lighting, &c. and that two Agents are, in a great measure, dependent on them for either the whole or a part of their support. This, together with the purchase of books, aid afforded to the destitute, and other unavoidable expenses, involve a monthly outlay of about 300 Co.'s Rupees, for which they entirely rely on the voluntary aid of the Christian public.

Success, it is true, is with God, and it is our duty to labour even though it be long deferred; yet, should any tokens of the divine favour accompany our efforts, they should stimulate us afresh to the work of faith and labour of love in which we are engaged. The Committee have not been without evidences of this kind during the year. From the reports of the Seamen's Minister, appended to this document, it is evident that some have been benefitted by the labours of the Institution. Nor are these the only instances brought to the knowledge of the Society. In a letter from Europe, a friend writes that a copy of Doddridge's Rise and Progress, put into the hands of a careless young Officer, by one of our friends in this country, was the means of leading him to think, and to yield himself up to God. Besides this, some have been warned, comforted, and restored to the fold of Christ; and the grace of God which bringeth salvation hath been made known to hundreds, in whose life and conversation it may, after many days, produce fruits of holiness and eternal life, to the praise and glory of God.

VI.—*Story from the Batrish Singhásan.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the accompanying, as nearly as possible, literal version of the last chapter of a Bengali volume entitled "the Tales of the thirty-two-image-supported Throne," may be deemed eligible to a place in your pages, by way of variety, I beg to place it at your disposal. It may serve as an introduction to a projected series of papers in the manner of a *Catalogue Raisonné* of the principle *native* Bengali works, both in prose and verse, and gratify, possibly, the curiosity of such of your readers as are not uninterested in native studies. I hope, next month to forward the first of the intended series.

I may observe also that, in conjunction with some friends, who, as well as myself, take a deep interest in the vernacular literature of Bengal, and are solicitous to see far more attention paid to the study of genuine native writings, by the Missionaries and others requiring a correct and effective acquaintance with the language, I have projected the republication, in carefully revised editions, of the most valuable, as to style and matter, of what may be termed the Bengali Classics. Should you, Messrs. Editors, favour the plan and be disposed to advocate it with your readers, I doubt not you would do essential service, and a very grateful one, to future students of Bengali literature. The volumes, if sufficient encouragement be obtained to justify the risk, will appear successively, uniform in size and type, and at the lowest price at which they can be afforded to cover the actual cost; no pecuniary advantage to the projectors being sought or desired.

I remain, &c.

CISSURENSIS.

Address of the 32nd Image.

Once more attempting to mount the throne, king Bhoj was prevented by the 32nd Image, which thus addressed him: O king! listen to a relation of the eminent qualities of Vikramáditya, who heretofore sat enthroned upon this majestic seat.

Once on a time an excessive drought occasioning a failure of the crops through all the neighbouring countries, the distressed inhabitants came flocking into Oujein; for they had learned that, on account of King Vikram's exceeding piety, his territories were exempted from the severe visitation of dearth and famine which every where else prevailed; and there accordingly they sought the means of preserving life. King Vikram being apprized of this concourse of strangers seeking the means of existence, issued his commands to his own subjects, that the unhappy refugees should be allowed to take whatever articles of food they required wherever they were to be found; and, that no hinderance to their so doing might exist, he engaged to pay the full amount of what should be so consumed, out of his own treasury.

Immediately on the publication of this order, the licence it gave was every where indulged. Consequently even the most respectable people of Oujein, finding no food for sale, petitioned the sovereign, representing that they were respectable citizens, not cultivators themselves, but accustomed to live by purchasing from the farmers; that now they were unable to procure even for 100 pieces what was usually sold for one, and were consequently in danger, themselves and households, of dying from very want. Vikram was deeply afflicted at this representation of the citizens, and thus revolved the matter in his mind: "Should I prevent the famished strangers from taking the food they require, my word will be violated; and if I prohibit willing purchasers from buying, then my vow of universal beneficence is broken!" In this vexatious dilemma, he betook himself to the invocation of the great goddess, who, visibly appearing, required to know his wish, promising to grant it. The king, in suppliant posture, with uplifted hands, after many flattering addresses to the goddess, in extemporaneous verse and prose, preferred his suit as follows: O Goddess, if you are indeed graciously disposed towards me, then be this my boon, that inexhaustible stores of food appear in every house throughout my dominions. "So be it," replied the Goddess, delighted with the king's benevolent disposition; and giving him a magical gem, by virtue of which its possessor instantly obtained whatever he wished, she vanished. The king, now at rest since his people had ceased to suffer, speedily called an assembly of his ministers, chief officers, counsellors of state and others, and seated on his throne, after some discussion, resolved on a pilgrimage to a holy shrine; giving orders accordingly for the requisite preparations to be made.

Just then a crafty pretender to the character of a religious devotee, but who was a materialist, and denied the validity of any but sensible evidence, appeared at court, and, seating himself on his black antelope skin, inquired of his Majesty what might be the design of the preparations he witnessed. I am going on pilgrimage, replied the king, and am making the requisite provisions for my journey. The sceptic rejoined, what is the superiority of a place of pilgrimage and what the advantage of a visit to it? Why, answered the sovereign, a journey to the Ganges and other places of pilgrimage, is productive of religious merit, and heaven is the result to those who seek the rewards of such merit; while those who aim not at these inferior advantages, obtain, in succession, purity of heart, spiritual knowledge and final absorption.

The infidel, smiling at what he heard, exclaimed, let those foolish beings who are imposed upon by the false reasonings of deceivers, perish! But you, O king, are a man of sense and able to enter into the arcana of things; such talk is therefore unbecoming your understanding. Listen to the doctrine of the spiritually wise. Those senseless people, who practise various ritual observances in order to obtain the joys of a paradise, are altogether cheated into the belief of a pure error. How can performances which we evidently see come to an end and perish, have any efficacy to produce the fruits of paradisiacal bliss in another body? An effect can never continue after the destruction of the cause itself; as burnt silk can no longer be woven into a garment. Therefore Paradise is a fiction, and by the same reasoning hell is a fiction also; and to talk of the soul, after the death of one body, being united with another, is altogether similar to building an argument for any thing seen on proof derived from a succession of blind men! The transmigration of spirit, then, into other bodies is a lie; consequently heaven and hell are equally lies; and every assertion respecting those consequences, either of virtue or of vice, that are imperceptible to the senses, is also a lie. That there *is* a spirit, too, distinct and separable from the body, is a position akin to those aerial flowers which stand, in com-

mon parlance, for natural impossibilities. The notion of a God, the creator, preserver and destroyer of the world, a world which is, was produced, and tends of itself to decay, like the trees in a forest, is a mere fiction. The admission, therefore, of any proof or evidence other than that of sense, is destitute of all support, and is but a vain fancy, a source only of endless vexation to men, who are as blinded by their ignorance as was the silly sightless fellow who, catching hold of the cow's tail, hoping to be guided to the farm, had only his folly to thank for the bruises and sufferings that punished it, when the frightened cow dragged him over the uneven soil, through ditches and brambles, bestowing upon him many a kick besides.

When Vikramáditya heard the infidel thus abusing the holy writings, his anger somewhat stirred, he replied—O unbelieving wretch, if, agreeably to what you have asserted, that there is no proof to be relied upon but what is furnished by the senses, you refuse to accept the evidence from inference, &c. then should my most learned friend here, the reverend pandit, by any unforeseen event become deaf, all persuasion or belief grounded on the evidence of his own words (which he could no longer hear) *to him* must cease. But if so, then neither could he effect any of his purposes (because, unless he gave orders, &c. as usual, nothing would be done for him); nor, since he himself would not hear his own words, could he even more than infer, as from the movement of his lips, &c. that he indeed spoke; he would have no *sensible* evidence of it whatever. But in *fact* men see plainly, that such a man, blind yet learned, may actually give most excellent instructions to others, (even though he do not *himself* hear them,) and may also accomplish all his own purposes, transact weighty affairs, &c.

Again, should you in a dream *behold, evidently*, your own head cut off, how would you deal with yourself on awaking from sleep? as a dead man or a living? If as a dead man, then would you be a wise and clever person truly! but if as a living man, then there would be an end of your *sensible evidence*, (for you *had* clear sensible evidence of your own actual decapitation.) Therefore you cannot avoid admitting, over and above the evidence of sense, that of inference also, which is supported by all the shasters

And now I ask you one question: Have you yourself fallen from the clouds, or do you trace yourself from a certain ancestry, however little remote? If you reply "I fell from the clouds," then I say you are mad; if you tell me you had ancestors, then I ask you, what proof you have of the fact? You will probably say "I have it from *the assurance of trust-worthy persons*, that I am descended from such a stock." Then, in spite of yourself, are you compelled to admit the evidence of *testimony* as proof. Thus, if, according to the two foregoing arguments, you are *obliged* to allow the evidence of inference and of testimony, then whatever is supported by one or the other of these you must acknowledge to be proved. Yet the concession is made with a bad grace indeed, extorted from you as it is, like the admission of the silly brahmin that his heifer was but middle-aged, after absurdly insisting first that she was very old, and then that she was quite a calf.

But be that as it may,—you must now also confess a God, the author of this world, one of the fairest of all contrivances, an assemblage of wonders beyond the utmost power of conception or any of the illusions of dreams, and in which pleasure and pain are experienced as the fruits of good and evil actions, arising correspondingly in country, time, and occasion.

Reflect within yourself and determine the point. Things that are, be they great or small, must all have some termination in a superior existence, as the water of a pool, a lake, a river has its containing limit, (in the land that supports and surrounds or includes it.) Now power, valour, renown,

the splendour of excellency, knowledge, indifference to sensual gratifications, and other virtuous (movements or qualities) exist, in greater or less degree, in sentient beings (men); consequently you must admit some existence in which these are found *without* limitation; and the being you must fix upon is, doubtless, the one great God. He is thus describable: as all-wise all-powerful, everlasting, revealed in causes and their effects, witness to all the movements of all hearts, footless yet every where present, handless yet all-supporting, eyeless yet all-seeing, earless but hearer of every thing; he knows all, yet is known of none; he is everywhere existent, yet unattainable to any; he has no container, he contains all things; he is figurable but as the ever-wise and blest, (source of all knowledge and happiness;) his power is competent to effect what is most difficult of accomplishment. Hence the sacred writings term it the *great magic* (or illusion). It is the original cause of the universe, and therefore is also termed the plastic principle (or passive source of all things). Those who possess a knowledge of the essential nature of Deity, perceive the world to be like the illusion of a dream, the creation of the divine power (or energy). Thence they also term that power the *great sleep* or dream. With the concomitance of such a power, that supreme God, who is without qualification, inactive, simply ever-wise and blest, becomes qualified by omniscience, &c. A knowledge of this supreme God, long exercised in uninterrupted, silent adoration, becomes the efficient cause of final absorption (into the divine essence).

Thus having reasoned, King Vikram in conclusion addressed the sceptic in these words:—O infidel, listen to what I say; it is the spiritual sense (or inward meaning) of the shasters. As a mother, when administering, for the cure of her child's disease, medicines that are sharp, bitter and astringent (to the taste), to soothe and persuade him, says to him, My child if you will take this medicine, I will give you a delicious sweetmeat; and by thus promising a reward, prevails upon him to swallow the medicine: so, in like manner, the holy Veds, mother-like, holding out the rewards of heaven in order to cure the diseases of anger, cupidity, blindness, pleasure and envy, excite men to the performance of works which are accomplishable only with much labour and expence; and as health is the result of curing disease, so is steadfast intentness of thought upon God the result of the cessation of desire and other passions. Therefore, he who is devoted to the contemplation of God, has no longer dependance upon works of merit; whoever is not so devoted to divine meditation, his works are attended with but vain results. Why then do you, neglecting devout reflexion upon the supreme Deity, waste your time to no purpose in cultivating a speculative wisdom which only catches at straws, i. e. is both captious and irrational?

Drinking in by his ear the effectual medicine of the foregoing discourse of Vikram's, the demon of infidelity resident in the sceptic's mind fled away; and he, viewing the King as his spiritual guide, reverently observed his sayings; at which Vikram being overjoyed, bestowed upon the philosopher many rich gifts, to his great satisfaction.

No sooner was this (32nd) address concluded, than all the 32 images spoke at once, as follows: O King Bhoj, in these attempts to relate the excellencies of the great King Vikramáditya, we have pourtrayed the chief duties and virtues of a sovereign; he who possesses and practises these, is worthy to be seated on this throne; but any other ascending it, would bring down upon himself a host of misfortunes. Therefore, out of pure desire for your welfare, we have prevented you from occupying it. Be not displeased at this; through you, we, being rescued from the fixed and immovable condition to which we were reduced by a Muni's curse, have re-obtained the power of locomotion. May you be happy and rule your kingdom in peace! We shall now go, with the throne, to our own place. So saying the 32 images raised the throne and proceeded to their proper abode; while King Bhoj returned to his palace.

VII.—*Chapter of Varieties.*

1.—Connection of the British Government with the Idolatry of India.

This question so deeply involving the honor of the moral character of Britain appears, from recent occurrences, to be placed on an entirely new footing. Report states, through our contemporary the *Friend of India*, that the highest authority has declared that so long as the public purse can be replenished with an annual income of two lakhs of rupees from this idolatrous source, it shall not be abandoned, especially at the request of *a few fanatics!* We may say, without the slightest approach to dictation, that such expressions are not those that should fall from the lips of any public functionary; they are not calculated to conciliate what it should be the object of every official character to obtain, the good wishes and fervent support of all subject to his influence. We hope it is not true, but if so, it was an impolitic disclosure. We had supposed that the tardiness in carrying into effect the orders, the reiterated public orders, of the Court of Directors on this subject, arose from an extreme sensitiveness, on the part of the local government, in reference to the religious prejudices of the people of India; but meagre and unsatisfactory as was this supposition, we are now robbed of it. Religious deference for the superstitious abominations of Hinduism has given place to the love of gain! Although somewhat sceptical on the matter, we had been almost induced, by the laboured efforts of some Anglicized Hindu advocates of the connection to prove that it was a dead loss to the Company's exchequer, to believe that no such sordid motive could actuate our rulers; but no, it *is* a gain, and we have now the strange anomaly of a *Christian Government*, composed of liberal politicians, calmly and deliberately avowing, that if their coffers can but be replenished by the offerings of poor miserable idolaters, they will heed the voice neither of humanity, reason nor religion! We never for a moment doubted that the public orders of the Court, on this subject, were accompanied by private instructions, which would materially interfere with the fulfilment of the wishes of the people of England. We imagined that the *spirit* of the despatches would lose somewhat of its energy in passing over the wide waste of waters; but we never did anticipate the revelation of such a motive for the continuance of a practice so degrading.

We suspect that we form a section of the handful of fanatics to whom reference is made; and if so, we have only to exhort the rest of the handful in India, to unite with the dwarfish multitude at home, to exert the same energetic, persevering,

and peaceful means for the accomplishment of this object, which they employed for the overthrow of slavery and the slave trade—in fact, to *do their own work*. This has always been our advice to the friends of religion and humanity; though it has occasionally been overruled by the opinions of such of our friends as prefer peace and a dim prospect, to war and a speedy termination of the contest. We respect the motive though we lament the issue. The issue in this, as in every other instance, is, that when the struggle actually arrives, the polite and accommodating opponent throws all his arts overboard, and after repeated and fair promises, leaves us to fight over again the battle which should even then be crowned with victory. Those who are to be reformed will, in the very nature of things, put off the day of purification to the last; nor will it ever be effected by our walking with them in an apparently happy, but in reality hollow, alliance. We have therefore but to entreat the handful of fanatics to *unite*, with the cheerful hope of success, in this as in every enterprize of benevolence. This is one of the last of the many strongholds, of gross darkness and pseudo-liberality, which must be overthrown—a species of extraordinary toleration, which oppresses the more enlightened and civilized, at the expence of the debased and idolatrous;—a singular species of benevolence, that is willing to relieve the poor overburdened pilgrims of Bengal of their rupees, to supply the means for dividends to the proprietors of East India Stock in Europe! Should the spirit of the *fanatics* be aroused, those who are accustomed to designate piety *stuff*, and the pious mean and cowardly, may find that, though the indignation and energy of such characters will endure long, yet if once raised, it will not sleep until it has done its work; and when fully awakened it oft discovers, in effecting the reform of one evil, the existence of others, the removal of which not unfrequently shakes the foundations of those who laughed at the weakness and despised the fanaticism of the good. God fighteth the battles of the righteous, and they must conquer. Be wise therefore, O ye kings, be ye instructed, O ye rulers of the earth!

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2.—Special Appeal on Behalf of India.

We have received a copy of the "Special Appeal on behalf of India" made by the Committee of the Religious Tract Society in London. The communications of our excellent friend, the Rev. W. H. Pearce of the Baptist Missionary Society, who left this last year, on account of health, and of the Rev. G. Gogerly of the London Missionary Society, who left India, the year before, on the same account, are embodied in the appeal. The efforts of the Tract Society have been very great, and yet the

result of the calculations now laid before the world is, that although "far more tracts were printed by the Calcutta Society during the *last* year than in any preceding year of its existence, yet, even then, the total was but three hundred and fifty thousand; and when added to those issued by other institutions in India, which cannot exceed three hundred thousand more, these will not give, in the aggregate, *one* tract to *two hundred* individuals."

"This presidency of Bengal alone, including the Agra dependency, has under its direct government upwards of *fifty-seven millions*—an assemblage of immortal beings surely vast enough to demand our attention and sympathy, and to draw forth our most vigorous exertions in their behalf!"

Here is a most heart-stirring appeal indeed, if the modicum of religious and moral light emanating from a single tract have as yet, after all that has been done in this good and charitable work, beamed but upon one in 200 of the mass of fellow-beings by whom we are surrounded! What stronger or more affecting appeal can be made than is furnished by this simple fact?

Yet, that substantially beneficial results have been obtained, from the various exertions made by this and kindred Societies, we are well assured from personal observation. We are strengthened in the conviction by the following passage in the appeal, which goes fully to confirm our largest hopes, and satisfactorily to meet the either desponding or unbelieving question so reiteratedly asked, by doubting friends and sarcastic foes alike—What have your Bible and Tract and Missionary labours and expenditure as yet achieved?

"All who have lived in or near Calcutta for several years, and during that time have had constant intercourse with native society, must have witnessed a gradual, but very perceptible and interesting change in the character and feelings of numbers around them. This change has been produced by means of public preaching, the distribution of Scriptures and tracts, and the education of the young; and it is more or less evident in other places, in proportion to the amount of scriptural and general knowledge which, by these means, has been communicated to the inhabitants. By this diffusion of intellectual and spiritual light, prejudice has been removed, and attention excited. Attendance on preaching has become more serious, and is followed by less debate. Gospels and tracts, which before were refused, or received with evident apprehension, are now eagerly sought, not only by the lower classes, but by persons of a higher grade in society; they are often asked for by name, by those who have seen them in the possession of others, and have come several miles to procure them. Schools in which christianity is fully taught, are exceedingly popular, and more pupils present themselves than can be received. In several seminaries for Hindu youths, unconnected with missions, into which the Scriptures are *not* introduced, many of the elder pupils are in the habit of procuring English Testaments from the Bible Association, and of teaching their younger countrymen the English language from them in their leisure hours. The confidence of great numbers in Hinduism, is evidently shaken or entirely destroyed. Christianity is no longer viewed with contempt: it is regarded by all as a formidable, and as what most persons ap-

prehend will eventually prove, a *successful* opponent of Hinduism; while, by a large and annually increasing class, it is considered as truth, which many intend to profess hereafter, and some even dare to profess at once. Independently therefore, of the great bulk of the people, who reside at a distance from missionary stations, and who, except by an address on an occasional visit, or the receipt of Scriptures and tracts at a distance from their homes, are entirely unacquainted with the gospel, there have thus arisen *two important classes* for the benefit of which it is the duty of the christian church to make all suitable provision. The first includes those who have already-renounced Hinduism and Muhammadanism, and professed the religion of Jesus; and the second, those who are convinced of the folly or falsehood of their former religious system, but have not yet made up their minds as to the truth of christianity or of any other religion.

"As it regards the first class—those who have left Hinduism or Muhammadanism, and professed themselves christians—they now amount, in the neighbourhood of Calcutta only, to some thousands. They chiefly reside in villages, where no instructors, save the christian missionary and his catechists, have ever trod. Through various causes, especially ignorance, in those who received them, of native duplicity, many have unhappily been admitted into this number, who were merely influenced in their profession by the hope of worldly advantage; but we must ever recollect, that since these now form part of the nominally christian community, and since the heathen around them will judge of the excellency of the gospel by *their* character and conduct, it is the bounden duty of all christians to secure, as far as possible, the elevation of their moral and spiritual condition. Besides, this class also includes several native preachers and catechists, with many private individuals, who may justly be regarded as sincere disciples of the Saviour, for whom they have suffered persecution, contempt, and loss, and who have, therefore, peculiar claims on our christian benevolence. In addition to numerous children taught in day schools, it includes also two hundred boys and two hundred and fifty girls, all of whom are the children of native christians, or orphans. These are boarded, clothed, and educated, in connexion with the Episcopalians, Independents, and Baptists respectively, under the immediate care of European superintendents. They are thus secured, in some happy degree, from the injurious influence of the corrupt and idolatrous practices of natives around them, as well as favoured with a solid scriptural education, to fit them for respectability and usefulness in future life. Among these, several of both sexes have been truly converted, and others appear under very hopeful impressions. With regard to this class, it is unnecessary for me to press on the attention of your Committee the *great importance* of their diligent instruction. Should they, as a body, be neglected, the result will be most unhappy. In this case what can be expected, but that, like the natives who embraced the Roman Catholic faith under the Portuguese settlers, their posterity should be as ignorant and immoral as the heathen themselves? In this case, their example, like that of the European sailors and soldiers, who are often seen intoxicated in the streets of Calcutta, will form the strongest argument against the religion they profess: on the other hand, if those natives who first embrace christianity in India, are diligently instructed in religious and other truths, and happily imbued with the active and benevolent spirit of the gospel; if they are better neighbours and friends, husbands and wives, parents and children, than the heathen around them; if they are zealous for the glory of God, and anxious for the conversion of those who know him not, no doubt need be entertained, humanly speaking, that they will give a complexion and character to the future church of Christ in the East, and highly contribute to

its present peace and purity, as well as to its future influence on the population of India. These considerations have led the Committee of the Calcutta Christian Tract and Book Society to desire that, without delay, something effectual should be done for the spiritual good of the *native christian population* in Bengal."

Another passage we will extract, as furnishing a meek yet triumphant reply to a petulant article in one of the Calcutta Journals, in which truth and courtesy, calmness and propriety are alike abandoned to make way for a virulent personality of abuse, directed against the able founder of the Scottish Mission in this city.

"It is highly probable, indeed, that at the present moment, in all the institutions of the Committee, not less than 5,000 boys or young men are receiving instruction in European science and English literature; and as, in most of these seminaries, the mathematics, natural philosophy, the belles lettres, &c. are taught to the higher classes, a large proportion of pupils will doubtless leave these seminaries very competent scholars. The influence of the knowledge here acquired on the minds of the pupils has been very striking, especially in the colleges at Calcutta and Dehli, which were the first brought into operation. As the Hindu pupils discover the gross inaccuracies of the Shastras, and the ignorance of the Brahmins (whom they have hitherto regarded as gods) on scientific subjects, they naturally begin to despise the religious opinions inculcated by both; and as they receive the gift of superior knowledge from professing christians, they are naturally led to form a good opinion of the religion they believe. For convincing the pupils of the folly of Hinduism, indeed, this system appears to be quite effectual. As one proof of it, I may mention, that the superintendent of a college in Calcutta, containing upwards of seventy youths thus educated, who kindly invited me to call and witness their proceedings, assured me, (I am persuaded on good evidence,) that among the whole, though almost all the sons of Hindu parents, I should not find one grown up pupil who believed the superstitions of his fathers! So far the influence of such education is beneficial: it opens the minds of the pupils to receive truth instead of error, on subjects of natural science, and exhibits the gross deformity of an erroneous religious system which they formerly most fully believed; and could truth on moral and spiritual subjects also be constantly presented to their minds, and affectionately impressed on their consciences, we might hope that, through the sanctifying influence of the Holy Spirit, they would in due time be led cordially to embrace it. This advantage, however, is not yet afforded them; and hence, in some repects, the influence of their superior knowledge is dangerous, both to their moral and spiritual welfare. Having seen that all the religious opinions which they imbibed from their parents are false—the inventions of designing men to enslave the minds of others—they are apt to suspect that all other religions may be equally false; and thus, like the French at the end of the last century, who perceived the folly of the Roman Catholic system, and the ignorance and wickedness of many of the clergy, pass from gross superstition to reckless infidelity. Some of their English superiors too, with a zeal worthy of a better cause, have supplied these young men with the writings of Voltaire, Paine, Hume, and other French and English infidels; from reading which, many are led to conclude that almost all the intelligent and learned men of Europe have been sceptics as to christianity, and that it is a mark of superior intellect to despise it."

In sequence to the preceding, we find a passage which so well expresses our own views on the much agitated question of *religious* instruction in general seminaries for native youth, that we venture to extract it, though we have already gone to greater length than is our wont.

"Many of the elder pupils in the Hindu College have remarked, that without reading the Bible they cannot well understand the constant allusions made to it in all other English works, and have therefore requested, that it might be read as a class-book in the institution: but hitherto it has not been introduced. The supply of moral instruction has not yet been so abundant as it easily might be, even without any of that interference with religious opinions which the government wish to avoid; nor as it probably will be, when the necessity of such instruction to promote public morals, which is now very evident to several members of the committee, shall force itself on the attention of all. The sentiments of infidel writers, and especially those of the French authors of the last century, are generally loose as to morality: it is evident, therefore, that these intelligent, but ill-principled youth, from frequently reading such productions, and finding the vices which they tolerate more consonant with their own corrupt passions than the purity and self-denial which christianity inculcates, are in the greatest danger, instead of forsaking the sins generally practised amongst their countrymen, of merely adding to them those more common among Europeans. While therefore, in some degree prepared to receive the gospel, if explained and enforced in every practicable way by devoted christians residing on the spot, they will, without it, be dazzled with the light of science which they have received, and rendered proud of their superior knowledge, and thus become indifferent or hostile both to virtuous practice and religious truth. They will thus prove, in future, the most serious obstacles to the salvation of their countrymen. How sad will it be, if these interesting young men, released from the base thraldom of superstition, should only exchange it for the wild freedom of atheism; and breaking loose from the injurious restraints of Hindu caste and of a selfish priesthood, should renounce the beneficial control of God and of religion altogether!

"It may be proper to remark, too, that the young men educated at these institutions, and at the higher missionary seminaries, are likely to be the *future instructors* of India. How important then is it, for the sake of *others*, that the rising intelligence of India, so long sunk in the darkness of heathenism, should be secured in favour of chistianity; that from this body, as from a fountain, should flow the waters of truth and piety, till they are available to their countrymen in every part of India! For preventing the increase of depravity and irreligion, and securing if possible, under God's blessing, the most important and extensive advantages, we need therefore not only missionaries, but books, and consequently feel bound to solicit the aid of your valued Institution."

In conclusion, we assert our unwavering conviction that the tide of public opinion has decidedly set in, and will daily increase in strength, in favour of religious instruction, and that *Christian* education is the only education adequate to the wants, or efficient either to the fullest *temporal* or the spiritual and eternal, welfare of mankind. We trust this solid and forcible appeal will not only be promptly and largely answered by the Christian public at home, but by the Christian public of India also; and

that we shall soon hear of large contributions to the funds of the Calcutta Christian Tract and School-Book Society, and to all kindred institutions, having the effective enlightening and moralization of India for their object.—M.

3.—Letter from the Tutor to the Maha'ra'ja' of Manipur.

"I am happy to say that the Mahárájá and the regent's boys are going on better with their studies than before. The regent's sons are reading now the 2nd No. Spelling Book and the 1st No. English Reader. They can read and translate pretty well. The other boys are getting on capitally; some of them have made good proficiency in Grammar and Geography, and can speak English pretty well, and in a few days they will begin upon history. Some of them appear to be clever and promising boys. The two young girls are going on very well with their studies; they are both attentive, clever and promising girls.

At present I am engaged in translating the first part of the Bákyábali into the language of this country, in Roman character, which will be very useful to the natives; and I intend to make up a Spelling Book in the same way as prepared by the Missionaries at Sadiyá; it will assist the boys to read the Dictionary, &c. We are very much pleased to have the Dictionary, it will assist the boys very much indeed in learning English as well as Bengáli and it will do much good. All of my head boys can read the Dictionary which they have received from Mr. Gordon, as well as Mr. D'Rozario's, with a considerable degree of ease, and in consequence are able to understand Bengáli as well as Hindustáni pretty well."

4.—Bengal Auxiliary Missionary Society.

The Report, for the past year, of the Bengal Auxiliary Missionary Society is now before us, as approved and ordered to be printed at the Annual meeting held in the end of October last.

The opening reflexions are so happily appropriate to the commencement of a new year, that we insert them entire, leaving them to the mature consideration of every reader.

"The gathering together of the friends of this institution for the purpose of reviewing the past with humility, and looking on the future with renewed faith and devotedness, reminds us that another of those periods which mark our progress towards the eternal world, lessen the number of our days for exertion, and bring us nearer to the scrutiny of our great Master, has past away. Another year is gone; its hours, and moments, and days, have borne their messages to the ear of God, which stand now in the imperishable records of heaven: they will meet us in

the day of the revelation of all things. The time is spent; but the record lives; it will associate itself either with the approving sentence of Christ—"Well done, good and faithful servants," or with the condemnation of his mouth, "Thou slothful servant, thou thoughtest I was a hard Master." Let us therefore each inquire how we have spent the year in reference to the claims of God and men; for this may lead us to attend with the greater candour and charity to the recital of the untiring, though apparently at present, unsuccessful labours of our brethren, who are devoted to the work of preaching the Gospel to an idolatrous and gainsaying people."

The labourers of this Society are twelve European Missionaries, one Indo-British Assistant Missionary, and one Portuguese teacher, with seven Native Assistants. The stations occupied are Calcutta, Chinsura, Berhampore, Moorshedabad and Benares. These are, however, but the respective centres of the spheres of labour embraced, and the places of abode to the Missionaries and their families. Thus, in the Calcutta district are included two stations, Rám Mákhál Chak and Krishnapur, where there are native churches, the former superintended and instructed, as such, by Messrs. Piffard and Lacroix the joint pastors, and the latter by Mr. Campbell; while these again are only so many foci for carrying out Missionary effort among the surrounding heathen. Of these agents we read:—

"It is especially satisfactory to your committee to reflect on the fact, that with the exception of the English preacher, and their newly arrived brother, the whole are fully conversant with the native languages, and are capable of vigorous and devoted exertion in that department of labour peculiarly and distinctly marked out by the home Directors, viz., that of preaching the Gospel of the blessed God to the heathen."

In the Calcutta district are six Missionaries and three native assistants. One of these is the Pastor of the Union Chapel, and is set apart exclusively for English service. This is justly deemed a wise and necessary arrangement; inasmuch as a healthy state of real christianity among professed Christians, European and Indo-British, is not only of the utmost importance in itself, but of the last moment in its bearing upon the estimate formed of Christians and their faith generally, by the natives. Moreover, it is to the spread *here*, of genuine religion, and of a consequent anxiety for the conversion of the heathen, that we must look for any very extensive Missionary exertions. It is manifest that any attainable amount of contribution from the European public at home must ever fall immeasurably short of what would be required, if we were to contemplate the sending to this country, and maintaining, of any very large number of European Missionaries—a number which yet, at its utmost extent, could never pretend to bear any adequate proportion to the 80 millions of the population. It is through a Christianized Anglo-Indian population at the principal stations, stirred up to feel and labour for the perishing myriads that surround them, and

by the wide spread of a holy leaven from these separate centres, through the instrumentality of an indigenous native ministry, that the Gospel must win its widening way over the regions of Hindustan, till brahmin and moslem be historic terms merged in the single designation of Christian. We are happy to perceive the Bengal Auxiliary Society sensible of this verity, and anxiously taking measures both to cultivate real Christianity among professed christians, and to raise up a class of well instructed, humble and pious *native* preachers. It will be long ere these can advantageously act *alone*. The superintendance of intelligent European Missionaries must continue for yet many years; but the value of good native assistants is even now in many ways incalculable; they are so well able to cope with the duplicity of the native mind,—to meet its wants and wishes, often closely disguised from the European, partly from natural timidity, partly from dissimilitude of thought and expression, partly from the want of that familiarity which the diversity of customs, &c. must necessarily preclude. With a view to provide such assistance, an efficient course of study has been laid down for the theological class of native students in the Christian Institution supported by the Bengal Auxiliary Missionary Society at Bhawánipur, under the superintendence of the Missionaries, aided by well qualified Portuguese Teachers.

The amount of actual conversions has been small, yet sufficient to test the general expediency of the measures that have been adopted. Much illusion on this point has taken possession of many minds, that requires to be immediately dissipated. The report justly observes:

"It would be gratifying to have been able to speak of more decided progress; it should, however, be kept in mind that where preaching of the Gospel to adults constitutes, as it does with the Missionaries of this Society, the principal sphere of exertion, a longer time and a greater proportion of labourers are needed to ensure *visible* success than where mere education of the young is aimed at. The superintendent of a school, in a limited sphere of some hundred boys, may, even if single-handed, do much good that will soon be apparent. But the Missionary preacher, who has to work upon thousands and tens of thousands of adults constantly changing and shifting, and filled besides with deep-rooted prejudices, has far more appalling difficulties to contend with. Humanly speaking, it is only after a long period, and by dint of a great number of labourers, that any lasting impression can be made on this mass; for sermons, however often preached by a small number of individuals, are too few and far between, among so dense a population, to produce immediately visible and tangible effects. O! that Christians would but pray more fervently the Lord of the harvest to thrust forth more labourers into his harvest!"

It appears that besides regular services for the Native Christian churches, there are constant exercises maintained, throughout the year, at several chapels in different parts of the city, for

bringing the Gospel before its vast heathen population. Every evening in the week several of the Missionaries preach in the Bengali language and often to crowded audiences. They have lately also commenced, in addition, a set course of weekly systematic preaching, each Missionary in rotation taking up a distinct subject. Large numbers of Christian Tracts and portions of the Sacred Scriptures are distributed, which are in great request; and sometimes, which is rather a hopeful sign than otherwise, considering the general apathy of the native mind, considerable discussion is excited and no small opposition experienced. The Native papers, it seems, have lately poured forth a more than ordinary quantum of vituperative absurdity, which will assuredly turn to good in the end. The general aspect of things in Calcutta, in a Missionary view, is thus shortly but pointedly stated.

"There is much inquiry and much apparent attention to the subject of Christianity, observable among the natives; though I fear little of it is, as yet, of a genuine and saving nature. A new feature, which argues well for the future, is becoming more and more perceptible. I allude to the open hostility to Christianity at present displayed by numbers of Hindus, whose apathy in religious matters, so long complained of, seems to be subsiding. It is always when Satan finds that his kingdom is tottering and his power about to be curtailed, that he excites his adherents to opposition. It is, therefore, a cause for rejoicing rather than for lamenting, that we see this beginning to be the case in this part of Bengal."

At Chinsura, Berhampore, and Benares the work is carried on by zealous, intelligent and indefatigable Missionaries of the Society, in all the various modes that have been detailed. Many schools are supported; extensive Missionary tours are made; the seed of the word vivâ voce, and by the wide dispersion of Tracts, &c. is scattered far and near; and, amid many discouragements, whether common in all parts of the world, or those peculiar to India, prejudice is softened down; knowledge spreads; individual souls are converted; and the way is evidently preparing for the crumbling of the already tottering edifice of idolatry and superstition, and for the erection on its ruins of the imperishable fabric of Christianity.

"The number of schools, in connection with the society, is about fifteen, containing about eight hundred pupils; of these five are Christian boarding and orphan schools, two adult schools, and one infant school. In all, the Scriptures are fully taught.

The number of converts, it will be seen, has increased during the past year, and the conduct of the native Christians has been such as to afford increased satisfaction to their pastors. It will be observed that we have a greater number of native catechists this year than in former years; and we hope, as the Christian Institution prospers, we shall raise up an efficient and pious vernacular ministry."

We recommend the Report as well deserving an attentive perusal, but are compelled, by our narrow space, to forego trans-

ferring many interesting portions of it to our pages. May the Lord abundantly prosper this and every other kindred Society for the extension of his holy and happy reign among men!—M.

5.—Baptist Mission Report.

An abstract of the Report of the Baptist Missionary Society in England, has reached us; from which we learn, with infinite satisfaction, the beneficial working of the West Indian negro-slave emancipation, in reference to the progress of true religion among that deeply injured class of our fellow-men*. We have only room for one extract; it follows an account of the public opening of the British school at Montego Bay in Jamaica, on the 24th September 1836, "on which occasion the children from the various Sabbath schools connected with the church, 3170 in number, assembled. A more interesting scene I never beheld; indeed it was too much for me: the excitement occasioned a fever, the effects of which I have not yet fully recovered."

"It is now truly interesting to spend a Sunday at Montego Bay. When I arrived, thirteen years ago, the Sabbath was market day; all was noise, business, and confusion. There was nothing to indicate it the Sabbath day. Now, as the hour of service approaches, the people are flocking to the respective places of worship; and during the hours of service, scarcely a person is seen walking the streets. The change is almost incredible. What has God wrought! may christians say. It is indeed the Lord's doing, and it is marvellous in our eyes. 'Not unto us, O Lord! but unto thy name be all the glory.'"

The word of God goes on prosperously.

"Among those received was a woman, who had attained the very extraordinary age of 123 years, and after living nearly the whole of that lengthened period in ignorance and sin, was enabled to receive the Gospel, and to afford most pleasing and decisive evidence of her conversion to God."

Surely one such instance, if duly considered, must satisfy the most incredulous, not only of the value but of the intrinsic *power* of the Gospel when brought positively to bear, without let or hindrance, on the human mind in all conditions of intellectual and social advancement, or in the lowest state of degradation in both.—M.

* We deeply regret to learn, from subsequent communications, that, in other respects, the Apprenticing system has not been allowed to tell as it should have done on the temporal well-being of the emancipated negroes; chiefly through the cupidity of the owners or their agents, and the inefficiency of the stipendiary Magistracy. Anon of this, at length.—Edd.

VIII.—*Examination of the General Assembly's School.*

On the 12th of the last month we had the gratification of attending the seventh Annual Examination of the noble school instituted by the Scottish Society's missionaries in this city. The examination was held in the new building in Cornwallis Square, which had been but a short time previously completed; a structure which, for beauty of style, accuracy of proportions, chasteness of decoration, and perfect adaptation to the purposes of its erection, is not exceeded by any other in the city of palaces. It does infinite credit both to the designer and the architect; the former, too modestly, refuses to be noticed; the latter is the very respectable builder, Mr. Gray.

A remarkable feature in the character of the Scottish Mission in India is its *nationality*—it is not the undertaking of a voluntary society of benevolent individuals, united for that purpose alone, (as are those of nearly all other missions from our father-land;) but it is that of the whole national Church of Scotland as such; and a truly becoming, honourable, and most worthy acknowledgment and fulfilment it is, of the solemn obligation lying upon it, as upon all other churches in like manner, with one heart and one hand, one lip and one purse, to obey the last solemn behest of the ascending Saviour—"Go ye into all the world and preach the Gospel to every creature." Late though the Church of Scotland has come into the field of missionary enterprize, she has thus nobly distinguished herself above all other Protestant churches, that of the United Brethren or Moravians alone excepted, we believe, by thus appearing in her *corporate* capacity, as a whole, not in any larger or lesser fraction of her extent; and that with an energy and determination that promise well "to redeem the time" in which she has seemed, (and, we trust, *but seemed*) indifferent to the sacred cause. She has, as it were, delayed but to gather up her full strength to a vigorous and mighty and united effort, "to fight a good fight," and to win unwithering laurels in the field of holy battle against the accursed usurper of God's supreme dominion over the hearts of his human creatures. Already has she taken her stand, with resolute and uncompromising decision; and at each of the three Indian Presidencies has stationed her national missionaries, in the very van of attack upon the strength of Satan's kingdom. May she long maintain her position, until, by the exertions of her agents, in union with the many intrepid soldiers of the Cross from the other sections of the grand army of the Redeemer,—"the whole Church militant here in earth,"—commissioned to the same field, the great enemy of God and of souls shall be driven from every corner of his usurped dominion through the vast

regions of Hindustan, and till every temple of a base superstition and a demoralizing yet most contemptible idolatry, shall have crumbled into everlasting ruins, and the idols of brahminical abomination be "utterly abolished;"—Amen and Amen!

The Scottish Mission has, in the first instance, appropriated to itself, as it were, the department of general, scientific and Christian *tuition* of the rising youth of Calcutta, as distinct from a nearly exclusive devotion to the proclamation of the Gospel, in the direct way of native preaching, to the adult population.

We ought not, if we would, on the present occasion to touch this subject in a controversial way. Decided as are our own views in leading us to give an unhesitating preference, even in the very first efforts of missionary energy, to the immediate announcement of the Gospel message to the rudest alike and the most civilized of the human family, we cheerfully give our Scottish brethren full and entire credit for the possession of a zeal in no respect inferior to our own, and for the best use of their Christian judgment and discretion in selecting and prosecuting the line of labour on which they have entered. We heartily wish them God speed, and doubt not ere long to see them, when their plans are fully matured and their *avowedly* preparatory work in some good measure accomplished, vigorously branching out into every other department also of missionary enterprize; especially to see them entering, with apostolic zeal and earnestness, upon that which is first and chiefest, because it is so eminently "the power of God unto salvation," the direct preaching of the Gospel of the blessed Jesus to the various classes of the population of this vast city, "speaking to them *in their own tongues*, of the wonderful works and marvellous grace of God!"

We should prefer too, we avow, that the admittedly preparatory and assuredly subordinate *school*-work, had been committed to well-qualified *laymen*, under the general superintendence merely of ordained missionaries; so to enable the latter to devote far the largest portion of their time and strength to the study of the native languages, and, when these were acquired, to the employment of them in the direct efforts of native preaching, which is that to which a call to the ministry specially designates him, in every church, who receives it. This first and greatest object is, however, we rejoice to know only *postponed* by the Scottish missionaries; and we entirely respect their deliberate judgment, while candidly acknowledging our own to be decidedly different on this point. Ere long, we trust to see and hear them at their *proper work* as ministers of the gospel of Jesus Christ.

Assuming, then, that the branch of missionary labour thus chosen for a commencement, is a legitimate one—which many will at once admit—and also a prudential one, on which inquiry we will not, as we said, now enter, we hold it self-evident that the thorough-going and vigorous mode of prosecuting it, exemplified in the Scottish Mission, is the only one to afford a tolerable prospect of any considerable success, or even to justify at all its almost exclusive adoption. No efforts have been spared; funds have been liberally supplied; men of first-rate talent and superior education have been sent out; the most approved plans of teaching have been adopted; the entire time and talents and exertions of the highly qualified Missionaries have been devoted to the Institution, and most certainly with no small results of the character *immediately* contemplated. We say immediately, because the *ultimate* object—the only one which could for one moment justify so large an outlay of expressly *religious* missionary funds, and so exclusive an application of Christian ministerial labour—and the one too, we are quite sure, ever nearest the hearts of the Scottish Church as well as of their excellent missionaries on the spot—has been openly avowed from the beginning. The uncharitable cant of deception, &c. so often in the mouths of some nominal but pseudo-*christians* (proh pudor!) as a charge against the conductors of Mission schools in India, and which has in truth no just application to any of those establishments, cannot have even a *seeming* plausibility as applied to the General Assembly's Institution in Calcutta. The pupils and their parents are fully aware, and were so from the first, that the destruction of Hindu idolatry and superstition, equally with that of all false philosophy, is directly aimed at, and conversion to Christianity, as a moral and rational consequence, contemplated and desired by its founders, its supporters, and its agents; and that this ultimate object out of view, not one *cowrie* of religious funds would have been spent, nor one hour's missionary toil have been devoted to merely scholastic exercises and scientific instruction, however absolutely valuable and however, on other resources and by other agents, laudably to be engaged in. One reflection was powerful in our own minds during the examination; namely the utter futility of the idle fears entertained by many well-meaning friends of native education, that the introduction of any direct instruction upon the doctrines and evidences of Christianity would surely neutralize the efforts made to open the native mind to the reception of European education at our hands. For, what is the fact? In the Assembly's school are upwards of 700 boys and young men, of all castes and classes, the highest and most respectable in native society, in regular and voluntary attendance upon the

instructions of avowed Christian missionaries. Be it, if the objectors please, that for the sake of larger advantages than elsewhere obtainable, for the better prosecution of scientific and secular studies, they but *tolerate* the inculcation and *submit* to the study of Christianity, in its doctrines, evidences, and moral precepts; yet, what can more triumphantly refute the vain apprehension we now refer to, than the fact of such an exhibition? But we are satisfied, from personal inquiry and the stubborn evidence of facts, that there is more than what we have supposed; that there is, in many a real awakening of mind to the paramount claims and love of truth in all its departments, and not least in its moral and religious aspect; and this is all we wish for. Let but truth have as *fair a hearing* as error, and it *must* triumph. Magna est veritas et prævalebit. The human mind was constituted for it, and it designed for the human mind; the result, consequently of its exhibition to that mind, when awakened to the pursuit, is not doubtful in the forward-view of the discerning and observant student of human nature, adequately read in the history of his race.

We annex the programme of the examination.

Classes.	*Books read.*
14th & 15th	Instructor No. I. 2 pp.
13th	——————— 24 pp.
12th	Instructor No. II. English Grammar, Parts of Speech.
11th	Instructor No. III. 24 pp. Woollaston's Grammar.
10th	——————— 48 pp. McCulloch's do. 26 pp.
9th	——————— 160 pp. Lennie's do. 52 pp. Geography—Europe, Asia, and Africa.
4th	Euclid, Book I. Brief Survey of History, Part II. 97 pp. New Testament—The Four Gospels; Arithmetic—Fractions.

Essay by Mahesh C. Ba'nurjya.

Monitorial Class. Whately's Rhetoric; Sir Jas. Mackintosh's Ancient and Scholastic Ethics; Paley's Evidences of Christianity.

Essay by Khyetar M. Cha'turjya'.

1st *Class.*—Milne's Astronomy; Leechman's Logic; Clift's Political Economy; Horne's Evidences; History of England; Conic Sections; Parabola and Ellipse; Spherical Trigonometry.

Essay by Beha'ri' L. Singha.

2nd *Class.*—Horne's Evidences; History of India; New Testament; Euclid, 6 Books; Plane Trigonometry; Algebra; Quad: Equations.

Examination in Benga'li'.

3rd *Class.*—History of India, 77 pp.; Euclid, 4 Books; Horne 40 pp., New Testament, 4 Gospels; Physical Geography.

5th & 6th Brief Survey, Part I. 140 pp.; Use of the Globes; Arithmetic, Fractions; Geography, 4 Quarters and India.

7th & 8th Brief Survey, Part I. 24 pp.; Geography, the 4 Quarters; Arithmetic, Reduction; Lennie's Eng. Grammar.

The number of pupils on the list is 740: the greatest number present at once 645.

The Programme was not strictly adhered to, in the examination; several Classes, from want of time, were not examined at all.

We were not able to remain out the entire examination, (which was conducted chiefly by the Rev. Messrs. Charles, Mackay, and Ewart;) but saw and heard enough to justify us in forming and expressing an unqualified opinion, that the conduct of this Institution has been eminently successful in communicating a large mass of miscellaneous knowledge to its pupils. Many of these have certainly acquired a very considerable acquaintance with our, to them, exotic and most heterogeneous language, difficult alike in its enunciation, spelling and construction. The Essays exhibit most satisfactory specimens of progressive attainment, pro ratione classium, in the art of English composition; and that not merely as to grammatical correctness, idiomatic expression, and just application of terms, but as to ease and range of thought, enlargement of ideas, and positive growth of intellect. Yet they were shewn up as written, with all their faults and peculiarities of spelling, diction and illustration. The first Essay was "on Grammar, by Gopál Chandar Dás, a lad of the 10th class, of only nine or ten years of age. It was read aloud by the lad himself, and excited, by its original naïveté, truly native turn of thought, and swelling and singular figures and illustrations, no small amusement among the European auditory.

The second, "on Female Character," by Mahendra Lál Baisák, shews the writer to be really a thinker and an observer, though neither very original nor very profound. His style is unequal, his composition not so correct as it is evident he *could* render it, were he to take greater pains, by writing leisurely and revising carefully. This latter exercise is especially called for to restrain the luxuriance of native style and to conquer the intolerance of patient labour so characteristic of Bengálí youth. However, as almost a first attempt, the Essay on Female Character must be deemed highly creditable to its author, the more so as we learn that he has received no regular instruction whatever in composition.

The third essay "on the Rise and Doctrines of the Stoics and Epicureans of Greece," is, on the whole, composed with much correctness and knowledge of the subject. It is from the pen of Khyetar M. Cháṭṭurjyá, of the first or monitorial class, although not considered the best that was presented. That on the same subject, by Mahesh Chandar Bánurjyá obtained the preference.

The mathematical classes passed a highly creditable examination indeed. Several of the young men were singularly prompt in the demonstrations, and accurate in the expression of the algebraic formulæ, &c. One youth, Mahendra L. Baisák, already

mentioned, brought up and presented a book of Geometrical Propositions with original solutions, well conceived and worked out with much talent. The figures were drawn and the solutions written out with great neatness and in a remarkably good fair hand. The whole was the labour of his private hours, quite unknown to his tutors, who were first aware of his voluntary exercises when exhibited on the morning of the examination. This youth's mind has evidently a mathematical direction; its development in this branch is considerable, much greater indeed than in any other.

We regretted extremely not to have been able to await the hearing of the Bengáli class; for we regard as one of the most important objects to be aimed at in all institutions for the education of natives, the exciting of a taste for the study of their vernacular languages. Few of them can ever hope to attain a sufficiently extensive and accurate acquaintance with English, to be able to compose in it works of any standard excellence or great utility; and were it even otherwise, how small still the number that would or could be benefitted by their perusal! The great object of a European education, apart from its possessors being thereby led to a knowledge of religious truth, and from their own personal advancement in strength and excellence of mental and moral character, must of course be to furnish a sufficient number of young men of fair talent and application, with the science, literature and wisdom of the west; and to awaken in their minds an effective desire to seek the improvement of the mass of their countrymen, by spreading their own acquisitions among them through the medium of translations and original compositions in the *native* tongues. Thus would they become real and extensive benefactors; short of this, on the other hand, they would usually be but vain, selfish, and inglorious possessors of talents uselessly buried, or abused, perhaps, to purposes of ostentation and display. It is to *natives* of the country, thoroughly educated, of well cultivated minds, just sentiments, enlarged views, liberal and philanthropic feelings, that we must look for the exertion of any very extensive influence upon the mass of the Indian population; and this not only in regard to art, science, literature, and general education, but to religion also. The hugest efforts that it were not altogether visionary to suppose put forth by the various societies of our father-land, through *European* missionaries, and the vastest amount of charitable contribution that could by possibility be obtained, would but serve to commence, in various well chosen foci, the work of religious illumination and moral regeneration. As in all past periods and among other nations, so now and here, foreign instructors and resources can be made to bear

only upon the *introduction* of Christianity. It is by its own native energy, once put fairly in operation, that it must radiate far and wide, in all directions. A holy leaven, once duly inserted up and down the mass of an idolatrous and debased population, must subsequently work its own way till the whole be leavened. Thus many small bodies of native scholars on the one hand, and numerous little native churches on the other, are all that can reasonably be proposed as the result of European means and efforts. To those bodies and churches themselves must be left the task of extending true knowledge, a sound education, and a pure religion over the length and breadth of the land.

Hence the real importance of such institutions as the Assembly's School—whether we view their alumni as the future literati and writers of their country; or as destined to furnish from their number a body of well educated men, imbued, as it may be confidently hoped not a few will be, with a zealous love for truth, and saturated with the genuine spirit of an enlightened Christianity, to go forth hereafter as the heralds of a divine salvation, and to become the apostles of the future churches of christianized Hindustan. Nothing short of this will ever effect the conversion to the Christian faith of the millions of the East. This is the great aim of all our noble Missionary Societies; this is the fervent prayer, the supporting hope of all their zealous agents in this idolatrous country, and that to which all their self-denying and laborious exertions are perseveringly directed. But to return—

A bare inspection of the programme will satisfy any inquirer, that most assiduous, intelligent and well-directed effort must have been employed by the directors and conductors of this institution, before such works as Whateley's Rhetoric and Logic, the Ancient and Scholastic Ethics of Sir J. Mackintosh, the Evidences of Paley and Horne, could have become its class books; to say nothing of astronomy, algebra (as far as quadratic equations), plane and spherical trigonometry, conic sections, the problems of the parabola and ellipse, &c. being among the subjects of only its *seventh* yearly examination!

The chief Magistrate Mr. McFarlan, with most considerate and munificent liberality, has given one thousand rupees as a fund for a yearly gold medal, to be the meed of the best proficient in the school, at its periodical examination. It was this year adjudged to Mahesh Ch. Bánurjyá.

Mr. Gray, the builder, also presented a very handsome silver medal, which was obtained by Khyetar M. Cháṭṭarjyá.

A third medal was presented, by the Rev. J. Charles, to Mahendra Lál Baisák, of the 2nd class.

These medals bear an impression of the front elevation of the new school, with suitable inscriptions on the obverse.

The following is a list of the successful candidates for the meed of merit, in the 8 senior classes.

Monitorial Class.

Mahesh Chandar Bánurjyá*.
Khyetar Chandar Chátarjyá†.
Ishwar Chandar De.

1st Class.

Behárilál Singha.
Shámá Charan Datta.
Haro Sankar Dás.

2nd Class.

Banamáli De.
Mahendralál Basák‡.
Nabakumár Páttar.
Khyetar Mohan Mitra.
Nimái Charan Dás.
Kailás Chandar Mitra.
Shrínáth Basu.
Jagat Chandar Bánurjyá.

3rd Class.

Rámendra Sarkár.
Gopál Chandar Chátarjyá.
Dwárakánáth Mukarjyá.
Gopál Chandar Chátarjyá.
Sibchandar Pál.

4th Class.

Parameshwar Sáh.
Brajanáth De.
Dinanáth Dás.
Tárá Charan Sikdár.
Bishwanáth Mitra.

5th Class.

Harish Chandar Dhar.
Lál Behárí De.
Murárí Mohan Sil.
Madhusudan Gupta.
Nabakumár Set.

6th Class.

Addanáth Basu.
Gopál Chandar De.
Baikanthanáth Nág.
Sib Chandar Ghosa.
Nabakrishna Chakrabartte.
Ishwar Chandar Basák.

7th Class.

Nazim Mandal.
Nabin Chandar Láhá.
Dwárakánáth Bhar.
Gopál Chandar Mukarjyá.
Rámkisan Ghosa.
Kailás Chandar Ghosa.

8th Class.

Ishwar Chandar Ghosa.
Gopál Chandar De.
Kistakisan Maitra.
Gobinda Chandar Chátarjyá.
Sashisekhar Mukarjyá.

CINSURENSIS.

IX.—*Monument to Messrs. CAREY, MARSHMAN and WARD.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Will you permit me to call the attention of the Christian and literary public of India to the following subject. Your readers will be aware that the last of the excellent trio (Messrs. Carey, Marshman and Ward), who may justly be designated the fathers of the modern Protestant Missions to India, Dr. Marshman, has entered into his rest. They all sleep in Jesus and their works do follow them.

* The McFarlan Gold Medal.

† The Silver Medal from Mr. Gray.

‡ The 2nd prize for general eminence ; and a Silver Medal, from the Rev. Mr. Charles, for his Book containing various original demonstrations of propositions in the *first* six Books of Euclid.

Might it not be proper for all parties, both European, Indo-Briton and Native, to unite for the purpose of erecting some monument to the memory of these pioneers in the Mission field? I do not advocate any splendid erection, but a plain unostentatious tablet, in some public place of resort (the Town Hall for instance), which might teach the future generations of India the reward that attaches to unaided talent, perseverance, and Christian integrity*. I am aware the more private friends of Dr. Carey contemplate some such erection for *him*; but this would not interfere with the more public and comprehensive demonstration of feeling. Submitting this to the judgment of yourselves and readers,

I am, &c.

Calcutta, Jany. 21*st* 1838. A COSMOPOLITE.

Missionary and Religious Intelligence.

1.—ECCLESIASTICAL AND MISSIONARY MOVEMENTS.

Since our last, the Rev. W. F. Wybrow has left for Banáras in company with the Rev. Mr. Leopôlt of the Church Mission. Mr. W. intends, we believe, to visit the several stations of the Society in the Mufassal. May his visits be the means of infusing *new* vigour into the minds of the brethren.—The Rev. A. Sutton has returned to Cuttack. The Rev. A. Lish of Chirrá Punji, The Rev. J. Tomlin and family from the hills, and the Rev. J. Comstock of Khyook Khyoo, arrived safely in Calcutta during the last month.—We understand the Bishop designs a trip to the eastward for the benefit of his health. The Rev. T. Robertson, the senior Presidency Chaplain, has proceeded to England.—The Bishoprick of Madras has been filled up with Dr. Spencer, a relative of Sir J. C. Hobhouse; it is supposed, however, that domestic circumstances will induce him to resign the appointment. May the mantle of Corrie fall on his successor!—The last overland despatch announces that 48 Missionaries had taken their farewell of the Missionary Society. We have not heard officially of such a designation; but have no doubt that it refers to the publicly setting apart of a number of devoted Missionaries and their wives who are intended to accompany the Rev. J. Williams to the South Sea Islands.—J. Hope, Esq. formerly treasurer to the Serampore Mission, has entered into his rest. The Rev. G. Townsend and the Rev. W. Broadfoot, two of the earliest friends of the London Society, have also passed from the scene of labour to that of reward.—The Rev. H. Malcom has sailed from China for the United States.—Rev. H. Proby proceeds to Europe on the Orient.—The Rev. Messrs. A. and J. Stronach, of the London Society, and their families have proceeded on the Brigand to Singapore, to prepare for the Chinese Mission.—The Rev. J. Kruckeberg has sailed for the straits on the Sulimany, for the recovery of his health.—The Rev. C. Lacy has just arrived from England on the Royal Saxon.

* We shall be happy to receive any donation for this purpose.—ED.

2—Government Confirmation of its sanction to the Idolatries of India!!!

It is with the deepest and most unfeigned sorrow we announce it is reported, that the Court of Directors have forwarded an answer to the prayer of the memorial forwarded by the Venerable Corrie and his friends at Madras, that the customary salutes and other Government sanctions to Native religious festivals might be dispensed with. Will it be believed that this prayer has been coldly *negatived*? The Government, after mature deliberation, continue their sanction alike to Hindu and Musalmán superstitions, and not only continue it, but oblige their conscientious servants to bend to Baal whenever the priests of either Káli or Muhamad shall determine to be devout! This is a singular kind of neutrality and only strengthens what we have penned on this subject in another page. The arrival of this intelligence has induced us to recommend that which we hesitated to do before from a fear of being thought premature; viz. that all interested in the subject should convene a public meeting in Calcutta, for the purpose of forwarding to the advocates of humanity in Britain an address urging them to take up and press the subject on the attention of the Parliament and Court of Directors.

3.—Metropolitan Religious Anniversaries.

The season for holding the Anniversaries of the various religious and Charitable Societies in Calcutta is almost past. The reflections induced by the retrospect of the various engagements is of the most pleasing and exhilarating kind. The meeting together of so many good people, and of the Ministers and Missionaries of different persuasions, is refreshing; and seeing such large assemblies gathered for the support of the active agents of the different Societies, we could not help exclaiming, behold how good and pleasant it is for brethren to dwell together in unity, and could not but hope that the Saviour's prayer for the unity of his church would have speedy fulfilment. The anniversary of the *Auxiliary Bible Society* was held on 19th of December, 1837, the Bishop presided. The Report, read by the Rev. R. B. Boswell, was marked by fidelity and deep-toned piety. The exertions during the past year have been extensive and calculated to be permanently useful.—The Annual Meeting of the *Bible Association* was held in the same place on the evenning of January the 5th. The Archdeacon Dealtry presided. The principal feature of interest in the Report was the continued craving of Native intelligent youth for copies of the Holy Scriptures.—The Anniversary of the *Bengal Auxiliary Missionary Society* was held in the Union Chapel on the 18th of October J. W. Alexander, Esq. in the chair. The Report, a notice of which appears in this month's number, was listened to with interest.—The supporters of the *Calcutta Seamen's Friend Society* held their Annual Meeting in the Union Chapel on the evening of January 3rd, J. W. Alexander Esq. in the chair. We have copied the brief report of the institution into our pages entire, as it may interest some of our Mufassal friends in the affairs of our too long neglected Seamen.—The *Ladies Association* to the Bengal Auxiliary was held in the Vestry of Union Chapel on Wednesday the 17th January; Rev. T. Boaz presided. The object of this Association is to raise funds in aid of the local expenditure of the Society. The Anniversary of the *Cooly Bazar Association* to the Bengal Auxliary was held on Friday evening the 16th of January. The Meeting was addressed by Messrs. Lacroiz, Morton and Boaz. The annual examination of the general Assembly's Institution is noticed at length in another paper.

The most interesting meeting of the season was that of the United Churches in Calcutta, for special prayer and humiliation, on the first Monday in the

new year. The services of the day opened with prayer and reading the sacred scriptures by the Rev. W. Yates. Short addresses were then delivered on the following topics, by the respected brethren whose names are attached. Rev. W. Morton, "Importance of the soul's Salvation." Rev. A. Stronach, "Personal exertion on behalf of sinners." Rev. A. Sutton "the Misery of the soul without Christ." Rev. W. Robinson, "Necessity of divine influence." At the close of these various exercises, the Lord's Supper was administered to the assembled Churches. The interest of the services, though extending to three hours, was kept up even to the last. The place of worship though large was filled with Christians of all denominations. In the evening the usual monthly Missionary prayer-meeting was held in the Loll Bazar Chapel. The address, delivered by the Rev. J. Penney, was calculated to excite deep interest in the minds of all Christians towards the Mission work. The attendance, notwithstanding the protracted meeting of the morning, was unusually large. In fact, the attendance and the spirit pervading both the meetings, and the general tone of the addresses, were such as to lead us "to thank God and take courage." One or two instances of a desire to be devoted to God have come to our notice since the occasion referred to; also some instances of renewed exertion and liberality, which are not only cheering but indicative of better days. We can true say

> "We have been there, and still would go,
> 'Tis like a little heaven below;
> At once they sing, at once they pray,
> They hear of heaven and learn the way."

4.—NEW PENAL CODE.

The first portion of the Indian Law Commissioners' new code for India, has just issued from the press. Of its general merits we are incompetent to judge; our only satisfaction is that the ecclesiastical section and that relating to marriage, are not yet bona fide law. We hope to have some remarks on these in our next; for if the following clause have any meaning, most of our brethren who employ any gesticulation or energy, are likely ere long, either to find a place at Allipore, or be privileged with a voyage to some of the eastern settlements.

282. "Whoever, with the deliberate intention of wounding the religious feelings of any person, utters any word, or makes any sound in the hearing of that person, or makes any gesture in the sight of that person, or places any object in the sight of that person, shall be punished with imprisonment of either description for a term which may *extend to one year, or fine,* or both!!!

5.—DEPARTURES.

The number of old Indians proceeding to Europe this season is almost unprecedented; and not only old Indians, but many of them those that have taken an active share in all that concerns the educational, moral, and religious interests of the Indian community. The Honorable T. B. Macaulay has left the shores of India; but if the reprobation of the contemporary press and the absence of every expression of kindly feeling, be indicative that he cannot rank amongst the best friends of India, that indication is as strong as it can be; and whatever hauteur a man may exhibit, it is impossible that he can be insensible to a silence so general after filling such a post in the councils of India. With Mr. Macaulay as a politician we have nothing to do; nor do we profess to be entitled to feel his strictures on the literature of the country, as *our* object is utility and not research; but we confess that it does appear strange that an individual filling such a post, and drawing so princely a revenue from the resources of India,

should not (whatever his estimate of the talent of the country might be) have joined in the efforts of the Asiatic, Horticultural or other useful institutions for benefitting the land. We must acknowledge that we feel some disappointment and regret at the total silence manifested on the departure of another individual who, though united to Mr. Macaulay by matrimonial alliance, does not deserve to pass from a theatre on which he has played so conspicuous a part, without some notice from the friends of India. We refer to C. E. Trevelyan, Esq.; for although we have felt it a conscientious duty to oppose some of the plans of Mr. T., we have always given him credit for the best intentions in prosecuting every scheme which he believed to be for the welfare of the country. His ability, learning, and indefatigable exertion for the good of the youth of India, deserve the best thanks of the intelligent public; as his private worth and social excellence will ensure for him the unimpaired respect of all such as had the privilege of his acquaintance. He, in common with many others either gone or about to depart, has our best wishes and most fervent prayers that he may be preserved, and returned in health, to continue his exertions for the interests of British India.

6.—The Sailor's Home.

From a new edition of the pamphlet detailing the operations of the Sailor's Home, we learn, that that excellent institution is very prosperous; the funds have steadily kept up, and the total number of men shipped, &c. is as follows:

Officers, since the 3rd July. 1837.—Admitted 25, Shipped 23, Berths ashore 1, Remain 1. Petty Officers admitted 15, Shipped 12, Dead 1, Remain 2.

Men admitted into the Home and Refuge.—Admitted 263, Shipped 219, Berths ashore 4, Expelled 14, Left 5, Dead 4, Remain 17.—Total number of officers and men admitted 303.

The Governor General and Sir Charles Metcalfe are amongst the donors to the institution.

7.—Exportation of Natives.

A vessel, sailed during the past month laden with coolies for Demerara!!! Another is now equipping for that purpose, and will sail shortly. We understand the agent for shipping these poor unfortunate people has stated that he is authorized to ship 10,000!!! They are to supply the place of those negroes, who will not work under the blessings of the apprenticeship act. We advise the friends of the natives to read the horrifying details of the working of that system—infinitely worse is it, than the old regime—and then we would ask whether it is probable that Bengálí labourers will be more able to bear up either under the influence of the climate or the oppression of the slave-driver? The original inhabitants of the western islands, a much more robust race than the Bengalis, fell a sacrifice to the excessive toil attendant on sugar labour. It was our intention to have replied to an easily answerable letter on this topic which appeared in the *Englishman* a few days after our last; we only await the most accurate information from the best sources, in order to place the whole mystery of the Mauritius colonization system in its true light: it is a sufficient answer for the present to say, that the last advices from Mauritius represent the coolies in *revolt*.—How happy must they be who revolt!

8.—New School-Book Society at Agra.

The long projected School-Book Society for the North Western Provinces, has at length been formed, and is now uniting its efforts with other similar Societies for the welfare of India. We wish it every success.

9.—HUMAN SACRIFICES.

Certain mysterious doings, in the neighbourhood of Burdwan, have lately excited strong suspicions that priestly influence has been reviving the horrid practice of human sacrifices. The Friend of India, in calling attention to the circumstance, has excited the *righteous* indignation of the conductors of the Chundrika, who most manfully and stoutly deny even the *imputation* of the crime—Oh happy change! But our contemporary should not allow his indignation to entomb his recollection; at least, he should remember that it will not be the case with his fellow-mortals; for they will suspect deeds of darkness from those who could abet and advocate infanticide, suttee, and ghat murders. If it be not deemed irreverent to offer, from the Christian Oracle, advice which the editor of the Chundrika might tender to his brethren, we would say, if they would shun the reproaches not of Christians only but of the humane and intelligent of every creed, *avoid the appearance of evil.*

10.—BRITISH INDIA, OPIUM AND CHINA.

The Chinese authorities appear quite determined to put down the contraband traffic in opium. Such is the spirit with which they are pursuing their determination, that they have refused to negotiate with Captain Elliot, the Queen's representative at Canton, and he in consequence has struck the British flag and removed to Macao. The opium dealers, in the meantime, appear like men under the influence of a singular fatuity; for at the moment when there is no market, but a declaredly contraband one for the drug, they are most eagerly cramming every clipper for the market. We fear for the speculators as INDIVIDUALS; for inevitable ruin must await many who have risked their all in this daring speculation, if it should fail, which we fear it will; for they are reckoning without their host, if they suppose that the Chinese are not looking in the present instance lower than the surface. We more than fear the issue, as it respects the *government*; for that issue, if things progress as they have done for some months past, must be either a disgraceful ejection from the Chinese market, or war. Here we are with our Queen's representative disgraced, our flag dishonored and our government pledged, by its loans to the opium merchants, to protect the trade; while report has it that high authority declares "the opium trade shall be pushed to the last." What a position for proud and honorable Britain to assume, with a heathen nation in support of a contraband trade, and for a paltry annual revenue of two crores of rupees!

11.—NEW WORKS.

We have been favored by our respected friends of the Baptist Mission Press with copies of three new works in the native languages. The one is a Life of Daniel in Bengali, accompanied by an English version on the opposite page. The translation is by the Rev. W. Morton. It is in such style and idiom as, it is hoped, will render it popular with all classes, and yet not be beneath the perusal of the most erudite. It is printed under the patronage of the American Sunday School Union, and reflects equal credit on their liberality and on the diligence and ability of the translator. We think the subject is happily chosen, as there are many points in the history of Daniel which must have peculiar interest for orient youth. May they imitate his holy and decided example.

Another is a Romanized edition of the Rev. A. Bowley's Hindustáni translation of the Pilgrim's Progress, with several beautifully executed engravings, sent out by the English Tract Society for the purpose of illustrating similar translations of the entrancing vision of good John Bunyan.

The volume is altogether the most compact, elegant and cheap thing of the kind we have yet seen in a native language. It reflects the highest credit on our friends, the printers; and as they have printed it at their own risk, we hope the sale will be such as to induce them to follow it up by other works equally adapted, both from their substance and price, to be available and useful to the native community. The third is a translation of Bunyan into the Oriya language by the Rev. A. Sutton. It is in a clear type, compact form, and, we understand, simply and faithfully rendered. It is pleasing to reflect on the fact that we have this deservedly popular book translated into three of the principal languages of Northern India.

12.—Reprints.

The following useful little tracts have been reprinted by the Baptist Mission Press. "*The Unity of the Church*, a tract for the times,"—an excellent little treatise on the importance of Christian Unity: we strongly recommend it to our friends in the Mufassal.—"*The Church Member's Guide*"—this is a book of extracts made some years ago from Mr. James's larger work by the Rev. Js. Hill; it embraces the duties of Church Members to their pastor, fellow-members and the world. A copy of it may with advantage be put into the hands of every Christian.—It is proposed to reprint "*Counsels to a newly-wedded pair,*" by Dr. Morison of Chelsea, a little work which has had a very extensive and useful circulation in England and America. The subject may excite a smile, but we suspect oft is the time when those wishing well to newly-married people would wish some proper little treatise to put into their hands, which might be read in the calmer moments of domestic life; and this especially in a country where the gordian knot is so frequently tied without that mature reflection which generally ushers persons into the connubial state in our own country. We hope our ministerial brethren will forward indents for the work, in order that they may have it at hand to present their friends on the occasion of their nuptials. The printers have studied elegance and economy in the getting up of the work.

13.—Benga'li' Classics.

It has been suggested to us that an uniform edition of Bengali standard works is a desideratum. One of our esteemed correspondents, it will be seen in another paper, has offered to undertake the collating and revision of such a series, should a sufficient number of subscribers be found to cover the expence of printing, &c. It is supposed that the whole may be comprised in 8 or 10 volumes, at from 1 to 2 Rs. each volume. They will be printed on the best Europe paper, with clear types and from the most accurate and faithful texts; those accustomed to purchase and pore over native works, will at once perceive the immense advantage, every way, of such editions over the miserable Bazar ones, on vile paper and in still more wretched character from oft corrupted texts, swarming with errors of every kind. We shall be happy to receive the names of any disposed to encourage the undertaking.

14.—Education of the Children of Missionaries in Europe.

We are sure it will afford our Missionary brethren, who have many olive branches around their tables, the highest satisfaction to learn that it is in contemplation to establish in the vicinity of London, a Seminary for the sons and daughters of Missionaries, in which economy will be combined with comfort and a strict regard to the moral and religious welfare of the little ones. We wish the plan success, with all our hearts.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of December, 1837.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,980	70,4	61,9	63,3	Cm.	,012	73,5	77,4	75,0	N. E.	,998	77,2	83,0	79,9	E.	,948	78,8	81,9	79,5	E.	,944	77,5	80,0	77,2	E.	,944	76,2	75,2	75,0	Cm.	
2	30,012	70,5	61,0	62,3	N. W.	,068	73,6	76,0	72,9	N.	,052	76,0	80,2	76,7	N.	,000	78,3	82,5	77,3	N.	,000	77,6	79,4	76,7	N.	,008	76,0	74,9	74,6	Cm.	
3	,047	70,2	62,0	63,5	N.	,072	72,8	75,0	72,0	N.	,046	74,5	77,7	75,0	N.	,996	77,0	80,3	76,5	N.	,990	76,3	79,0	75,0	N.	,996	75,8	74,8	74,2	Cm.	
4	,027	70,0	61,0	61,8	N. E.	,072	72,8	74,5	71,0	N.	,050	75,5	79,0	74,5	N.	,976	75,5	79,9	75,0	N.	,970	75,0	78,7	74,5	N.	,976	74,7	74,0	73,5	N.	
5	,014	68,4	60,8	62,7	N.N.E.	,058	72,0	74,0	72,5	N.	,032	74,0	78,0	73,2	N.	,995	76,0	78,4	73,4	N.	,976	75,5	75,5	72,7	N.	,980	73,6	72,5	72,0	Cm.	
6	,056	67,3	56,8	58,9	N.	,114	71,5	72,0	67,0	N.	,052	74,0	77,3	72,3	N.	,002	75,5	78,6	73,5	N.	,004	75,0	75,3	72,2	N.	,005	73,5	72,2	72,2	Cm.	
7	,032	67,3	55,5	57,0	N.	,058	71,4	72,9	69,0	N.	,036	74,0	77,0	71,3	N.	,980	75,0	76,5	72,8	N.	,976	73,9	75,0	72,8	N.	,980	73,0	72,0	71,9	Cm.	
8	,000	67,0	56,9	58,0	N.	,048	71,0	71,3	68,0	N.	,040	73,5	76,8	71,7	N.	,990	75,3	78,8	75,0	N.	,982	73,7	75,8	73,3	N.	,987	73,3	72,7	72,0	Cm.	
9	,012	67,5	60,0	61,0	N.	,050	72,2	74,4	70,3	N.	,024	74,1	78,0	72,6	N.	,987	74,6	79,0	74,8	N. E.	,987	74,5	76,8	73,8	N.b E.	,990	73,6	72,0	71,5	Cm.	
10	,022	67,9	61,0	61,9	N.	,056	72,5	75,1	70,7	N.	,048	72,7	79,7	73,5	N. W.	,004	72,9	81,8	77,0	N. E.	,000	72,7	79,5	75,0	N.	,909	72,7	72,0	72,0	N.	
11	,066	68,9	62,0	62,8	N. b E.	,112	72,8	74,5	70,8	N.	,079	75,4	80,0	75,2	N.	,030	76,7	82,4	78,0	N.	,030	76,1	79,6	77,0	N.	,030	75,5	74,0	73,8	Cm.	
12	,056	70,5	64,2	64,2	N. b E.	,112	70,0	67,9	67,0	N.	,082	71,4	70,8	69,2	N.	,042	71,7	70,8	70,8	N. W.	,042	71,7	71,5	70,8	N. W.	,042	71,5	70,8	70,8	N.	0.07
13	,060	69,5	65,0	65,[illegible]	N.	,097	72,4	74,0	70,9	E N. E.	,082	73,7	78,5	74,9	N. b E.	,036	76,0	83,0	77,2	N.	,021	75,5	82,2	77,5	N.	,028	71,9	72,7	72,5	N.	
14	,062	69,5	61,0	62,0	NE.	,106	72,3	74,5	70,9	N. E.	,080	73,0	79,3	74,2	N.	,037	76,2	82,5	78,7	N.	,024	75,0	80,0	77,7	N.	,027	72,0	72,9	72,0	Cm.	
15	,064	68,9	61,0	61,0	NE.	,132	72,2	75,5	71,0	N. E.	,105	75,5	80,1	75,3	N. E.	,049	78,5	81,5	77,0	N. E.	,048	76,9	79,0	75,2	N.	,051	74,8	75,9	74,0	N. E.	
16	,058	69,4	61,0	61,5	N. b E.	,082	72,5	77,0	72,8	N. E.	,060	75,6	79,6	75,0	N.	,002	76,9	80,8	76,1	N. W	,000	76,5	77,8	74,8	N.	,008	74,0	74,3	73,9	Cm.	
17	,060	68,9	61,3	61,7	N.	,084	71,7	75,3	71,7	N.	,058	73,4	77,0	73,8	N.	,009	75,7	79,0	74,3	N.	,004	75,5	76,5	72,0	N.	,004	73,9	74,6	73,5	Cm.	
18	,070	68,6	61,5	61,5	N.	,136	72,5	74,7	69,5	N. E.	,115	76,5	79,9	74,0	N. E.	,072	78,4	81,5	76,1	N.	,068	76,8	79,0	75,0	N.	,074	75,4	76,0	73,2	N.	
19	,092	69,9	63,0	63,0	N.	,164	73,3	74,7	69,8	N.	,147	76,8	79,4	73,0	N. b E.	,096	77,5	80,0	75,0	N.	,088	76,7	77,7	73,0	N.	,095	73,9	74,9	72,5	N.	
20	,114	68,8	57,8	59,0	N.	,144	68,5	70,9	67,8	N.	,132	71,9	73,5	69,0	N.	,080	73,8	75,9	71,0	N.	,068	73,0	73,4	67,0	N.	,077	71,8	70,0	66,6	N.	
21	,128	67,0	55,0	56,5	N.	,177	67,3	68,0	62,8	N.	,154	71,0	72,3	68,8	N.	,086	72,7	77,0	71,0	N.	,074	72,0	74,2	67,1	N.	,080	71,5	68,6	67,7	N.	
22	,104	62,4	53,0	53,2	N.	,143	67,3	67,5	62,4	N.	,112	70,5	73,8	69,0	N.	,055	72,0	77,3	71,3	N.	,046	71,7	74,0	68,5	N.	,055	70,0	67,0	68,0	N.	
23	,084	64,9	54,3	55,5	N.	,130	68,0	68,5	63,0	N.	,096	71,3	74,6	70,0	N.	,034	73,3	77,5	71,8	N.	,017	72,0	74,0	67,7	N.	,028	71,3	67,0	67,3	Cm.	
24	,020	64,5	54,9	55,6	N.	,080	67,5	68,6	62,8	N.	,056	69,8	75,0	70,0	N. b W.	,000	70,3	77,3	74,0	N.	,998	70,0	73,0	72,1	N.	,000	69,5	66,3	67,5	Cm.	
25	,048	66,4	57,4	59,0	N.	,120	68,8	72,0	67,8	N. W.	,088	69,8	77,5	74,0	N. W.	,038	70,3	78,2	75,0	N. W.	,010	69,0	72,7	71,8	N.	,024	68,8	65,7	66,5	N.N.E.	
26	,027	63,5	56,6	56,8	N.	,092	68,5	68,3	66,5	N.	,073	69,5	73,3	71,0	N.	,026	70,0	74,3	71,5	N. W.	,008	69,5	71,8	71,0	N. W.	,018	68,5	65,0	66,0	Cm.	
27	,020	62,0	56,0	57,0	NE.	,072	66,6	67,5	62,7	N. W.	,050	70,5	74,2	69,2	N.	,991	73,2	78,0	73,6	N. E.	,980	72,2	76,0	73,2	N.	,986	71,0	67,5	67,5	Cm.	
28	,026	65,4	57,0	57,8	N. W.	,060	67,5	70,5	68,0	N.	,035	73,2	76,3	73,5	N.	,972	75,0	79,5	74,0	N. W.	,972	73,2	75,3	72,5	N.	,984	71,5	70,8	71,5	N.	
29	,006	64,9	53,0	55,0	Cm.	,042	68,1	70,8	65,2	w.b N.	,018	71,8	77,0	71,0	W. bN.	,954	73,5	78,0	73,5	N. E.	,940	72,7	74,0	72,1	W.	,952	71,3	70,0	70,8	Cm.	
30	29,930	65,3	55,0	56,3	Cm.	,985	70,0	73,0	68,9	W.	,058	72,4	78,0	70,8	W.	,996	73,7	79,4	73,3	W.	,976	72,9	76,0	72,0	w.b N.	,988	71,5	70,1	70,5	Cm.	
31	,930	66,4	57,0	58,3	Cm.	,980	70,5	71,5	67,7	Cm.	,942	69,0	77,9	71,8	N. W.	,900	72,7	79,3	73,6	N. W.	,888	72,5	77,7	72,1	W.	,896	71,5	69,5	70,0	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 70.—March, 1838.

I.—*The Baconian Philosophy applicable to the mental regeneration of India.*

To the Editors of the Calcutta Christian Observer.

Sirs,

In the Edinburgh Review for July last is to be found an able Essay on the Life and Works of Lord Bacon, in which the deplorable weakness and meanness of the grovelling and servile courtier and man of the world, are exhibited in what can never cease to be regarded as a most astonishing and humbling contrast with the calm, philanthropic and prophetic wisdom of the sage. The object which I have in view in noticing the article, is to draw attention to what the writer (who, I have heard it supposed, is Mr. Macaulay) assumes to be the distinguishing merit and characteristic of Lord Bacon's philosophy, and to point out the application of the views, there expounded and elucidated at length, to the intellectual condition of India.

2. The Edinburgh Reviewer asserts that the merit of Lord Bacon is not that he drew attention to the true *method* of philosophizing, or taught men to reason by *induction*—a thing they were always accustomed to do—but that he directed their thoughts to the true *end* of philosophy, to seek for palpable and substantial truth instead of words, for fruit instead of leaves. Plato and Seneca are quoted to prove that the ancient philosophers scorned the idea that it was at all the business of philosophy to ameliorate the physical condition of mankind. They, it is asserted, proudly held that she was not the handmaid who should minister to man the blessings and conveniences of life, but the divine instructress who should teach him to live independent of them and to regard them with contempt. Bacon, on the other hand, exploded all this false refinement, and taught that no office was too humble for philosophy, which could in any way alleviate human suffering or augment the sum of human happiness.

3. The truth and common sense of Bacon's philosophy has commended it to the reason of the learned of Europe; and with what splendid results every one knows. The command of nature, and the material benefits resulting to men, are there sought after with adequate zeal and energy. The application to India is obvious. The followers of Plato (as far as the Reviewer's judgment applies to *him*) and of Seneca, are paralleled or outheroded in Hindustan, by the disciples of Vyása, Kapila, Pátanjalí, and Gotama, the adherents of the Vedánta, the Mímánsá, the Sánkhya, and the Nyáya schools of philosophy. Though little read in the Hindu systems, I may, I think, safely venture to say that their spirit coincides with that of the Grecian and Roman philosophy, or is even more exclusively speculative. It is not probable that they, whose philosophy proposes to free its votaries from the polluting contact of matter, to whom all things visible and tangible are माया *(delusion)* and the mere degrading encumbrances of the eternal spirit, should deign to apply their speculations to the advancement of men's physical well-being. Those systems whose aim and boast it is to train up ascetic gymnosophists, are obviously most eminently adverse to the scientific cultivation of the arts which civilize and adorn human life.

4. The existence of several Shástras on sciences having a reference more or less direct to practical purposes, as the medical Shástra (A'yurveda) the Shilpa or mechanical Shástra (whatever it may be) and the Mathematical and Astronomical Siddhántas, is not sufficient to invalidate the position that the general spirit of Hindu philosophy is speculative. If India has her Bháskaráchárya and others, Greece could no less boast of her Euclid, her Archytás and her Archimedes. Yet the latter, as the Edinburgh Reviewer remarks, despised those mechanical results of his mathematics which carried terror and destruction into the fleet of the besiegers of Syracuse; and esteemed its pure truths as the only legitimate and worthy offspring of philosophy. Bháskara, perhaps, might have used to think in the same style.

5. But further, the spirit of Hindu philosophy is amply exhibited by its results. It produces no tangible advantage. It is utterly unfruitful in physical benefits. It may be useful in exercising the subtilty of those who study it; but it wastes ingenuity and energies which might be more profitably employed:—it possibly refines some spirits which might otherwise be grovelling in sensuality, directed to the sordid pursuit of gain by craft and fraud, or evaporated in vacant indolence:—but it might be exchanged, with the prospect of incalculable gain, for that true philosophy which, in admirable consonance

with true religion, while it is in perfect harmony with the most ardent pursuit of "*the glory that shall be revealed*" in "*that which is to come,*" has also "*the promise of the life that now is.*"

6. How then, is this most essential and necessary revolution to be effected, in the spirit of Indian philosophy? How is it to be converted into a Baconian, practical, fruitful philosophy? Where is the Bacon? Or rather where are those humble followers of Bacon, who require no fresh principles, but have only to place before the schoolmen of Hindustan the tried principles which the latter know not or despise? Let us hope the attempt will be made, and that soon and zealously, to renovate the spirit without rejecting the existing forms of Hindu philosophy. Sanskrit is evidently the medium to be adopted for conveying a brief exposition of Bacon's philosophy. Nor is success to be despaired of. Seneca doubtless retained till death the principles he had so long cherished. But no salutary influences, no genial breath of a more beneficent philosophy, which cares for the physical while it is consistent with or conducive to the spiritual good of man, existed to operate on him. This philosophy, however, is *now* dominant, is visibly in the ascendant and within the horizon which bounds the Hindu philosopher's view, if not yet in actual contact with his mind. Why should his improvement be considered hopeless?

> "Alas, what differs more than man from man!
> And whence that difference? Whence but from himself?
> For see the universal race endowed
> With the same upright form! The sun is fixed,
> And the infinite magnificence of heaven
> Fixed within reach of every human eye;
> The sleepless ocean murmurs for all ears;
> The vernal field infuses fresh delight
> Into all hearts. Throughout the world of sense,
> Ever as an object is, sublime or fair,
> That object is laid open to the view
> Without reserve or veil; and as a power
> Is salutary or an influence sweet,
> Are each and all enabled to perceive
> That power, that influence, by impartial law.
> Gifts nobler are vouchsafed alike to all,
> Reason, and with that reason smiles and tears,
> Imagination, freedom in the will,
> Conscience to guide and check; and death to be
> Foretasted, immortality presumed*."

7. The learned men of Hindustan are, both on their own account and on account of the influence which they exert on the population around them, deserving of more attention than they now receive from those who make the welfare of India the

* Wordsworth. Excursion, Book IX.

object of their labours. The pride and prejudices of the class in question are indeed serious obstacles in the way of their adopting sound principles in religion and philosophy; and the means by which they are to be acted upon, viz. treatises prepared in Sanskrit, carefully compiled and well reasoned, and framed with an accurate knowledge both of the systems to be exploded and that to be enforced, are such as can be obtained only by the application of skill, labour and pains. If it be quixotic to hope that these difficulties should only operate as additional incentives to urge to action those who aim at the regeneration of universal Hindustan, it may at least be fairly expected, that the grandeur of the results to which such labours would pave the way should be found an adequate motive for the perseverance of the Christian Philanthropist.

January 24th. J. M.

II.—*Paul's Prayers Answered, Part 3rd.*

"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. Now, God himself even our Father, and our Lord Jesus Christ, direct our way unto you."—1 *Thess.* iii. 10, 11.

There are three things observable in this prayer of the Apostle, besides the subject of it. 1, Its earnestness. 2, Its piety. And 3, The objects to whom it is addressed.

1. Its earnestness. "Night and day praying exceedingly." There are some men, nay the most of men, that would be greatly offended by a repetition of the same request from the same individual. But God's ways are not as our ways, nor his thoughts as our thoughts. The Apostle prayed "night and day;' and we may presume he means by this, every night and every day, regarding the same thing: and what he did, in this respect also we may presume was not wrong. God is not offended with reiterations of this kind. This is his way, and it will be to our advantage to comply with it. Have we, therefore, prayed for the forgiveness of our sins? Let us continue to do so. Christ himself has thus instructed us to act in the prayer which he taught his disciples. Have we prayed for the sanctification of our souls, for the conversion of the world, and for the prosperity of the Church? Let us still urge these requests; for this is acceptable to God. And let us do so with earnestness—"Praying exceedingly." Prayers often fail because of their languor. The petitions which God hears are those which assume the form of cryings night and day unto him. Luke xviii. 1—7. It is not meant by this that we should indulge in vociferation; but that we should endeavour to have a deep impression of the importance of those things which we ask, and that we should urge them with corresponding earnestness of heart and expression. And such prayers we may be certain God will answer. "Shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?"

2. Its piety. The Apostle prayed exceedingly that he might see the face of the Thessalonian Christians, and for what? Not for any temporal object, but that he might be instrumental in perfecting that which was

lacking in their faith, that is, as Macknight has expressed it, that he might give them "more complete views both of the doctrines and evidences of the gospel, and impart unto them spiritual gifts in greater plenty." His seeing their face, they being his friends and converts, must have been a pleasant thing: but it was not for this alone that he prayed. He had a spiritual object in view: and if this could not be promoted, he was willing to give up the other. Similar feelings are always necessary to acceptable prayer. Our great business on earth is spiritual: and though God does not forbid our praying to him about temporal things, yet such requests will never be pleasing to him but in so far as they have spiritual things for their ultimate object. Does the reader, therefore, ever pray that he may see those who are dear to him? Let him not think that God will attend to him, unless he has a spiritual object in view as the ultimatum of his request.

3. Observe to whom the Apostle addressed his prayer. "To God himself even our Father, and to our Lord Jesus Christ." Two obvious reflections may be made on this statement. 1, That our Lord Jesus Christ must indeed be the very equal of Jehovah; for he is here coupled with God the Father, and is equally addressed with him as the all-present, the all-directing, and the prayer-hearing God. 2, That it is proper sometimes to address Christ separately in prayer. God the Father is in general, throughout the Bible, the person addressed; and we should do well to follow the Scriptures in this: but we shall do well also sometimes to imitate the Evangelist Stephen who said, "Lord Jesus receive my spirit," and the Apostle Paul who, in three other places, in this and the following epistle, directly addresses his Lord and Master, 1 Thess. iii. 12, 13; 2 Thess. ii. 16, 17; and iii. 5. On what occasions it may be best and most proper to address the Lord Jesus Christ separately, or whether he should at any time have a whole prayer addressed to him alone or only a part, may be left to the feelings of each individual believer. On these topics the Scripture has determined nothing: the heart will sometimes flow out in such a manner towards the Saviour that we shall feel ourselves almost involuntarily his direct suppliants, and *that* may be the time when it may be most proper to address him separately.

Let us now come to the prayer itself, and consider both its contents and the way in which it was answered. The Apostle's petitions are two. 1, That he might see the Thessalonian Christians. And 2, That he might be instrumental in perfecting that which was lacking in their faith.

1. As to the first petition, that he might see the Thessalonians, it may be asked, what rendered it necessary that he should pray earnestly and so frequently on this head? Was he not free to go to them whenever he pleased? And as, when he penned this prayer, he was not more than 300 miles from them, and separated neither by mountains nor seas, nor by impassable roads, what hindered that he should not go to them immediately? There was much that opposed. He was in danger of his life if he returned. He had been in a manner driven out from the place, Acts xvii. 1—10. He had been pursued to the next city into which he entered, ver. 13. And his friend Jason had been bound down, on his account, by the law, probably either not to harbour him again, or not to allow him, if he returned, to preach any more in the city. And was it desirable that such a man as Paul should be prematurely cut off? Or was Paul at liberty on this occasion to risk his life? The former cannot be said, and the latter can never be affirmed. But still it was desirable that he should return, if possible. Of the devout Greeks a great multitude, and of the chief women not a few, had believed; and it was a matter of vast importance that they should be confirmed in the faith, and that they should be more fully instructed in

the mystery of the gospel,—things which, from the precipitate flight of the Apostle, he had not had time to do.

And was his prayer answered? Yes: to the very letter. After having remained a year and six months at Corinth, and three years at Ephesus, the time came round when his desire should be accomplished. The obstacles that existed to his return were now removed out of the way. The historian says, "After the uproar" at Ephesus "was ceased, Paul called unto him the disciples, and embraced them, and departed to go unto Macedonia. And when he had gone over those parts, he came again into Greece." Now, we know that Thessalonica was one of the principal cities of Macedonia; and without question the Apostle went there. And this is confirmed by our being told, that on his return through Macedonia to Philippi, he was accompanied by Aristarchus and Secundus of Thessalonica. Thus was the Lord mindful of his servant, and attentive to his earnest prayers.

2. As to his second petition, that he might be instrumental in perfecting that which was lacking in the faith of the Thessalonian Christians, this appears to have been abundantly answered in the Spirit's coming upon him and dictating to him, for their instruction, the two epistles which were addressed to, and which bear the name of, the Thessalonian Church, and in his having been permitted to visit them again at the time alluded to above. When he wrote his second epistle to them, their faith was so perfected that, in the fullness of his heart, he exclaimed, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations which ye endure." And in his second epistle to the Corinthians, written some time after, and probably just after his second visit to the Thessalonians, he says, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, (I bear record,) yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints. And this they did, not as we hoped; but first gave their own selves to the Lord, and unto us by the will of God; insomuch that we desired Titus, that as he had begun so he would also finish in you the same grace also."

Nothing could be more excellent than this. Herein was their faith perfected indeed; and herein too was the Apostle's prayer not only fully realized, but also all that is comprehended in the two verses which immediately succeed it. "And the Lord make you to increase and abound in love one to another and toward all men, even as we do toward you: to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

What a picture of Christian loveliness! and what strong proofs that the Lord is the hearer and the answerer of prayer! Let us by these things feel encouraged to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need."

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III.—*A brief Account of the Khasees. By the Rev. A. B. Lish, Missionary at Chirá Púnjí.*

[For the Calcutta Christian Observer.]

The portion of the Sylhet hills which is inhabited by the tribe of people called Khasees, bounds the plains of Sylhet on the north and runs nearly east and west. No particular accounts can, I believe, be furnished relative to the time, manner or circumstances, of our first acquaintance with this uncivilized people. It has been asserted that the town of Sylhet, the villages of Pundua and Chatuk, and a few others, were once in the possession of these mountaineers; but being invaded by their more powerful neighbours the British, they retreated to their native fastnesses, where they remained undisturbed until very recently. In the year 1826 the Khasees were brought into notice. The Burmese war having been brought to a close about that time, it was thought that a speedy and pleasant passage for troops might be obtained, across the Khasee hills into Burmah, should occasion demand such a movement. With this object in view, Mr. Scott, then agent to the Governor General on the north-east frontier, commenced a negociation with the Khasees, through whose country the projected road would principally lie. A particular account of this negociation is given in the life of Mr. Scott by Major White, from which it appears that permission was granted to the British to construct a road, on condition that the Khasees should be allowed to rent certain lands in Assam. A mutual settlement having been made, Mr. Scott visited the hills. He was delighted with the climate, and intimated a wish to the people to build a bungalow at Nunjklow. Permission was given, and the acquaintance became mutual, intimate and generally pleasant. Some of the Khasees were, however, hostile to the intentions of these new-comers, and watched all their movements with a jealous eye. Nearly two years elapsed before any symptoms of their enmity were manifest. During this time they had sufficient opportunity to become acquainted with the character of their new friends and the object they sought to accomplish; but goaded on by hatred and jealousy, they vented their passion in the murder of two unoffending individuals, Lieuts. Bedingfield and Brunton. What could have induced them to fall on these unoffending officers it is not easy to divine. Their conduct is supposed to have been occasioned by the imprudence of a Bengali "chuprassee who, "in a dispute with the Khasees prior to Mr. Scott's coming up. had threatened them with his master's vengeance, and plainly told them that it entered into his plans to subject them to a taxation similar to that upon the inhabitants of the plains."

At the time of this mournful event Mr. Scott was at Chirra. Having heard the sorrowful tidings, and expecting himself to fall into the hands of the murderers, he requested the succour of the Chirra people, which was readily granted. Information being immediately dispatched to Sylhet, a detachment of the Sylhet light infantry was sent up to suppress the dissatisfied districts under the cruel Teerut, the rajah of Nunjklow. The sipahees under the command of Captain Lister*, met and defeated the disaffected; but Teerut the chief escaped.

The whole country was in a state of alarm, and all but the people of Chirra, appeared in battle array. The inhabitants of Musmai, with Mooken at their head, Sobar and several others, began to oppose the purposes of Mr. Scott and offered much violence to all travellers from the plains. Teerut, the rajah of Nanjklow, Mooken of Musmai with three others, finding themselves unequal to the combat, fled from their respective villages, secreted themselves in the valleys and woods adjacent, evaded every attempt to apprehend them, and improved every opportunity for reducing the number of their enemies.

While things continued in this unsettled state, Mr. Scott still thought it desirable to obtain a portion of land near Chirra for the establishment of a sanatarium, the cool bracing climate of the hills being so invigorating to an enervated constitution. He offered an annual allowance of 300 Rs. to the Chirra rajah, for the portion of ground on which the station of Chirra Poonjee now stands. This offer was generously refused; but another, for an equal portion of land in the plains of Sylhet, being made was accepted. Operations now commenced towards providing suitable accommodations for visitors retiring for a season to Chirra for the benefit of their health. Houses were built for the reception of the expected guests, and barracks for the corps, hospital and *jail*, erected. A detachment of the Bengal Artillery were sent up for their health, and a considerable number of the sun-burnt inhabitants of Bengal repaired to the new station to taste the sweets of mountain air. At this time, when his services were most needed and appreciated, Mr. Scott, the zealous and indefatigable agent to the Governor General, was removed by death. His loss was no less severely felt by the Natives and the individuals to whom he had endeared himself by his friendships, than by the government that had so generously supported him in his efforts. In token of the high estimation in which the government held his personal character and services, they caused a monument to be erected to his memory, which now occupies a conspicuous place at the station. The death of Mr. Scott did not annihilate the dissatis-

* Now Governor General's Agent at Chirá.

faction of the Khasees. The dependants of the rajahs of Nanjklow continued to annoy, and in many cases, to murder those of their enemies who happened to pass by or through their villages. At length, through the active exertion of a Mr. Fenwick an employé of Mr. Scott, Mooken the Musmai rajah was brought in and presented to Mr. Robertson, Mr. Scott's successor. He stripped the mountain king of his royalty and recommended him to a pension of 30 Rs. per mensem. Some months after, Lieut. Inglis of the light infantry, brought in Teerut of Nanjklow. The inhuman acts commited under his rule and at his instigation required severe punishment; he was condemned to imprisonment for life in the jail at Dacca: he died in confinement about two years ago. The rest of the outlaws, with the exception of one who died, are still wandering in the hills, but the country is perfectly quiet and peaceable.

Whatever may be said regarding the right of the British to disinherit the Khasees of their territories, there cannot be a doubt regarding the numerous benefits flowing from British rule, already realized by, and which are yet in store for, them; although they, like all rude people, are unwilling to acknowledge their yet manifest obligations. The first and most important benefit is the *internal peace* which subsists among them. Previously to our connection with them, civil wars were common, one occurring at least every year. The destruction, discomfort and unhappiness arising from such a state of things, must necessarily have been great. Women and children, with such of their property as was portable, were obliged to seek shelter in the dens and caves. After spending days and nights in wretchedness and hunger, till the storm was over, they returned to their homes but to learn perhaps of the death of a husband, a brother, or a father. Their exemption from these distresses must be ascribed to the protection they enjoy under British rule.

The happy influence which their connection with us has had on their *manners*, is another evident benefit. Much of that savage incivility, once their peculiar characteristic, has been removed; and the people wear more the appearance of human beings than before. When I first went to Chirra in 1832, I remember being often greeted with a hearty shake of the hand; which, however significant of goodwill, I would much rather have dispensed with, knowing my friends were not very remarkable for cleanliness. This however has given place to a polite nod, accompanied by their "Khooblay." At that time a Khasia thought it by no means rude to enter any, the most private apartment, in your house, and amuse himself at the toilet when he had sufficiently admired the pictures in the hall. This

is not now so common : the most intimate of your acquaintance will only occasionally intrude into your sitting room or study.

Nor have their *pecuniary interests* been less promoted : their merchandize has been augmented, their articles of trade are more valued, and a greater demand has been created for their produce.

But the greatest benefit in intrinsic value is doubtless that of *education:* this they have received from us. Though not quite sensible of the immense advantages which they will certainly reap by diligence and perseverance, surely they will have to be grateful when they find that they are no longer unfitted by their ignorance for offices of trust under government, and that the seal is broken which so long kept from them the invaluable stores of knowledge.

There are no general rules without exceptions; for we find that, with the benefits above cited, these poor people have received no small contamination from our intercourse with them. THEY are sensible that they have imbibed many evils to which they were before strangers, by their communications with the Bengalis whom we have introduced amongst them. Lying, theft, deceit, extortion, exorbitant demands, are sins to which they were comparative strangers ; but now these sit as closely upon them as upon the Bengalis whom they once despised for these very characteristics. Nor has the *example set them by the European inhabitants* been less pernicious. From the *soldiers they have learnt to drink;* and the kindness of others, has been imposed upon for occasional draughts of wine or brandy, which they have learnt to relish better than the spirits distilled amongst themselves. It is much to be regretted that this indulgence has been shewn them. It is to be hoped that those who declare themselves interested in the welfare of the Khasees will not encourage applications for spirituous liquors, but unhesitatingly refuse them, except in cases where medical purposes render them necessary. A nation just emerging from barbarism may naturally be expected to follow the examples, be they good or bad, set them in the character and conduct of their superiors. Of how much importance is it therefore that the deportment of all connected in the least with them, or concerned in the slightest degree for their welfare, should be strictly *moral* and temperate, at the least.

Origin of the Khasees.—It is not easy to trace the origin of a barbarous people like the Khasees. Their language is destitute of a written character, hence no account of their ancestorial connexions can be obtained. It is not unfrequent that, where a written character is wanting, nations have preserved some traces of their descent by *oral tradition;* but in the case of these

people even this is lacking. They are evidently a very *ancient* race, but the records of tradition have been lost. This may have arisen from the traditions having contracted, from generation to generation, much that was false and monstrous which created an entire indifference to the whole. In the absence, however, of more accurate sources of information regarding their descent, there are circumstances which may afford a clue to their *origin*. These circumstances when duly considered will, I think, afford presumptive evidence that they are of *Chinese* origin.

The circumstances are, 1. The locality of their abode; 2, Their language; 3, Their manners and customs; 4, Their physiognomy.

From the fact that the Khasee hills are not more than 300 miles from the province of Yunan in China, it is not impossible that, at some remote period, hordes of Chinese emigrating from their territories travelled in this direction, and took up their abode on these hills, where they continued to locate, multiply, and ultimately to form a distinct nation.

Their *language*, so similar in sound, in not a few instances in sense also, to the Chinese, and especially to that dialect spoken in Siam, affords another reasonable ground to suppose them originally of Chinese origin.

In their *physiognomy* the square face, the broad flat nose, the oblique eye, and the hair preserved long amongst the men, are characteristics common to both people.

After all, these are but presumptive though strong evidences of their Chinese origin, and as it is a matter of uncertainty and of no great moment to us, we take leave of it and turn to their form *of government*.

Form of Government.—It is interesting to observe the form in which power exists, the manner in which it is exercised, and its influence over its subjects, amongst rude nations; but it is often difficult to gain accurate knowledge of the economy of such governments, owing to their jealousies and suspicions. It does not, however, need the keenness of the politician to discover the form which prevails among the Khasees. As far as my present knowledge extends, I believe their form of government to be *republican;* they acknowledge the superiority of their kings in name; villages, indefinite in number, profess allegiance to one sovereign; he has however, but little authority; every village has its own chief, who obtains more than nominal respect. Their office requires them to administer counsel; for which reason men of matured judgment and good sense are always selected. The number of these councillors varies in proportion to the extent and importance of the village. The business of the state is transacted at public meetings, called by order of the king, at

which subjects, affecting the welfare of the parties are canvassed, opinions advanced and maintained by the king and his councillors, and the question decided by a majority. The king usually takes up his residence in the principal village in his territory; or if he be a merchant king, which many of them are, he locates himself where he enjoys the greatest advantages for trade. He knows no more of the concerns of his dominions than his subjects; since every village is empowered to transact its own business, with the assistance of its chiefs. The regal power does not descend, as amongst other nations, from father to son, but from uncle to nephew: the policy of which mode of proceeding I do not clearly comprehend, unless it be to preserve the honour among their own blood relations.

Crimes and Modes of Punishment.—Imperfect as their government is, it is worthy of remark that crimes such as would be cognizable by our law, are of very rare occurrence. During the first three years of my residence amongst them, I knew only one case deemed worthy the consideration of a general council; others may have occurred of which I am not aware, but only one came under my notice. It was the case of a man who accidentally shot, but did not kill, another. The individual was tried, found innocent and accordingly acquitted. Robberies have been and are occasionally committed, accompanied with murder; but so expert are the perpetrators in their dark deeds, that they are seldom apprehended. Men from distant villages haunt the woods in the vicinity of others, and taking advantage of the opportunities afforded by wayfarers, attack, rob, murder them, and escape. Instances of this kind are but rare. Upon the whole therefore the internal peace and order of the small communities in which these mountaineers exist, are sufficient to attract the attention and excite the wonder of all who are accustomed to hear the daily reports of our thanna darogahs. Crimes detected are usually punished by fines, and in particular cases, such as murder, rape, and some cases of adultery, with death. Imprisonment and confinement in the stocks are also modes of punishment in use amongst them. No police exists for the prevention of crime, nor yet for the detection and punishment of petty offences; such, when they occur, are talked over amongst the parties chiefly concerned, and usually settled with satisfaction to each other. Those of greater magnitude are referred to the general councils.

Disputes and manner of Decision.—Disputes concerning laws or money are settled in rather a remarkable manner, perfectly in accordance however with their savage mode of proceeding on other occasions. The disputing parties, finding all means unavailing to bring a matter to a final settlement, determine to

pass through an ordeal, which consists in being immersed in water. The party emerging first, being supposed to be convicted and rejected by the *aquæ dea*, loses his claim to the disputed property. The ceremonies attending this ordeal occupy a whole day. They commence by the friends of the disputing parties congregating in two separate departments, dancing and offering sacrifices to their deities to propitiate their favour. The men are richly dressed and ornamented, and display no mean abilities in the use of the sword and shield. The women, forming an inner semicircle, are doomed to one unvaried and gentle hopping about with uplifted hands, their graceful fingers bending downwards and moving with a beckoning motion. This continues from morning to afternoon, when the parties proceed, by two different routes, to the water which has been *consecrated* for the purpose, and which *no one is allowed to defile* by any thing emitted from the mouth. Having arrived they renew their dance and sacrifices, each party separately on the opposite bank of the stream. The disputants are led into the water and made to stand beside two stages reaching from the bank about four feet into the water, in a triangular form. On each of these a man is seated holding in his hand a staff which he fixes in the ground. The disputants wash their mouths in the sacred stream, and looking at each other like beasts of prey, grasp the staffs planted in the water, suddenly lay themselves flat on their stomachs, and sink down about a foot, a stone being placed on which the chest rests. The excitement into which the multitude is thrown is greater than can be described; all eyes are stedfastly fixed on the waters which conceal the contending individuals. When one of them emerges, both are dragged out, often in a state of perfect insensibility. Rather rough means are resorted to for the restoration of life. The head of the exhausted person is held by an individual who emits warm breath into his nostrils, another rubs his chest and stomach, two are engaged in recalling warmth to his hands, while other two heartily shake his legs. These means generally succeed in restoring life, when they retire to hear the decision of the umpires. This puts an end to the business, and the successful party is taken to his abode amidst the shouts and acclamations of his friends.

Dispositions.—Attention may next be directed to the *dispositions* of the people. Destitute of so many sources of amusement and pleasure as the Khasees are, we are surprized to find them always so cheerful and happy. Any one, who had been accustomed to the unchanging and wearisome sulkiness manifested by the natives of the plains, would imagine himself transported into a quite different state of being amongst the Khasees, for

every soul he meets has pleasure depicted in his countenance, and is ready and willing to communicate on all subjects within the limits of his information. Amongst themselves, either when engaged in work, travelling or enjoying their ease, bursts of laughter may constantly be heard. Their cheerful temper has invariably attracted notice and recommended them to the favour of strangers. That which enhances the amiableness of their cheerful disposition is its union with diligence in labour. Without any loss of work they can be lively and jocular, and in this respect they present a marked difference to their Bengali neighbours. They are as lively and cheerful when busily engaged at work as when mere idlers. But though they are laborious when actually engaged in work, their general character is like that of most mountaineers, slothful. They labour only when necessity urges them, and then their patience under fatigue and exertion, when burdened with providing for themselves and families, or engaged in any manual labour, would leave on the mind of a stranger no other impression than that industry was their peculiar characteristic.

The *moral character* of the people is like that of most men—a mixture. Amongst the bad qualities, *dissoluteness of manners* holds a prominent place. Although polygamy is not practised nor legally allowed, yet a man thinks nothing of living in criminal intercourse with two or three or more women, even though legally married. Such conduct is considered as involving no crime, if the husband continues to live with and support his proper wife. *Drunkenness* is another vice which prevails in some degree amongst them. The means for indulging in it are ready, as every family in the possession of a moderate degree of prosperity, distills spirituous liquors at home from rice and two or three different kinds of grain grown in the hills. These spirits are sold cheap and are much relished. Their effects on the constitution, however, are very destructive. Immoderate indulgence in them has hastened the death of many a brave soldier who has visited the hills for the benefit of his health, and whose sufferings and untimely end have been unjustly placed to the account of the climate. To the Khasees belong, as well as to others, *anger*, *malice*, *revenge* and such dispositions, though not to such a degree as to lead to the conclusion that these are their governing dispositions. Did these exist predominantly in their breasts, there would have been instances within our knowledge to corroborate the fact; for occasions have not been few which have been calculated to rouse every feeling of hatred and revenge, nor opportunities wanting for gratifying such feelings. But the Khasee is susceptible also of the more *tender feelings of human nature.* To

gratitude and affection they are no strangers; favours bestowed are not lost upon them. Their sense of *obligation is* strong and is sure to find expression, which the following instance will shew. A man from a distant village, called at my house on his way home, who having expended his little store was left destitute of food for the day, and begged me to give him something to help him on his journey. His request was complied with, and having partaken of the food he thanked me and went his way. Many weeks after, when I had almost forgotten the object of my charity, I found him standing at my window with a basket of oranges which he begged me to accept. At first I was at a loss to discover who my visitor was, but he soon brought to my recollection that he had once eaten at my hands, and told me his present visit was to make some acknowledgment for the favour he had received. *Mutual attachment* between relatives is very strong where it exists. If there is any exception to this it is, strange to say, in the conjugal state. As their customs allow of their taking and rejecting their wives *ad libitum*, their entering into this union is often the result of mere passion; when that has subsided affection ceases, and often a separation ensues. *Lying, stealing, treacherous dealings, perjury*, &c. are not common failings. The Khasees in general are a plain, open-hearted, honest people. While we allow there is much of evil, there is also much of what is good in the character of the people, which raises them above their neighbours in the scale of moral worth, considering that they are destitute of the only source from which true morality proceeds.

Amusements.—It is natural to suppose that a people, so uncivilized and yet so cheerful in disposition, must have something to recreate their spirits and give life to the monotony of their other engagements; nor are we disappointed in looking for such amusements. *Archery* may be mentioned amongst the chief and most interesting. It is only during the cold season, however, that it is practised. They commence about the beginning of December and continue till the end of April or May, when the approach of the rains puts an end to their toxopholite meetings. The best marksmen of two villages assemble for the purpose. The target is a piece of soft wood cut out fresh from the stock of the tree which they call *so-pdoong*. The contenders stand together and shoot promiscuously. Every man has two arrows, sometimes three, in proportion to the number of contenders on the opposite side. It is amusing to observe the anxious look, the forward bent posture of the body as the archer takes his aim, then draws the string, lets fly the arrow, and, ere it has reached its destination, the hand high uplifted and the savage howl ready to start as it hits the target. They

move on towards the target as their arrows are expended, and when these are all spent, the crowd rush impetuously towards the spot. The target is taken up, the arrows drawn and numbered. The winning party crowding together to dance, lift their bows on high and their voices higher. The chief amongst them who returns the arrows, holding them in his hand, rushes in upon the dancers, and after having joined in the dance, he lets out his hand from which the successful contenders draw away their own arrows, dancing and skipping all the time. The target is then removed to another spot and they return to their amusement with renewed pleasure. *Bird catching*, *fishing*, and *hunting*, are other amusements which occasionally occupy a portion of their time. *Gambling* has become exceedingly prevalent, particularly during the wet seasons.

Occupations.—The question naturally arises, How do these people live? The Khasees have always been in the habit of bartering the spontaneous productions of the hills for those of the plains. Oranges, honey, iron, bee's wax, ivory, Indianrubber, these they give in exchange for rice, fish, salt, but more frequently for specie. Fruits and grain of different kinds, with potatoes grown in the interior and in the valleys, are brought by the inhabitants to the principal markets in the hills, and are also taken to the plains. Considerable intercourse is likewise carried on by the Khasees with the Assamese, by whom they are supplied with cloths of different kinds, such as the moonga commonly worn by them, and various coloured and flowered silks which are highly prized by the Khasees. Limestone, which abounds in the hills, is another source of profit to the Khasees. Lime is burnt to a considerable extent on the banks of the Soormah and brought down to Calcutta and Dacca. But their greatest profit has, till of late years, been derived from their iron works. The digging, washing and smelting of the ore, employ many, besides the gain it brings to the masters of the works. They manufacture their own swords, hatchets, axes, &c. and fit their own arrows. The *distillation of spirits* is another not uncommon nor unprofitable employment of the people. Grain of different kinds is used for the purpose, but especially rice. The process of distillation is rude and simple. The spirit distilled is bad, proves injurious to the constitution, and is not much used by the better orders. Opiniative as they are in other respects, they always prefer European spirits to their own.

Classification of the people.—A very interesting feature in the character of this people, which becomes the more remarkable when it is remembered that they have had sufficient acquaintance with the people below to imbibe many of their manners and customs. This feature is the absence of the *invidious dis-*

tinctions of caste. No objection is made by any of them to eat food that has been prepared by or for Europeans, or even has been set on their tables; much less do they object to partake of food at the invitation of their poorer brethren. Some have prejudices against particular kinds of food and sometimes carry these prejudices very far, being unwilling to touch, or eat out of a vessel that is used in preparing a food they dislike. Whole families imbibe this prejudice and consider it almost a sin to come in contact with such food, not allowing it even to come into their houses. I know families who are thus prejudiced against beef, dried fish of a particular sort, and spirits in general. But this prejudice is not the result of caste, for it belongs sometimes to individuals only and sometimes to families.

The distinction of tribes, however, is very common: they reckon twelve original tribes into which the Chirra Khasees are divided. Men of one tribe may not marry in families of the same tribe, but into those of others, and the children belong to the tribe of the mother. The people of Jynteah and other large communities are divided in the same manner. There are, however, many more besides these twelve tribes to be found in Chirra, which may be accounted for by the migration from other parts of the country of numerous families who have settled amongst them. The members of the original twelve tribes form the most respectable classes of the community, and the elders amongst them cooperate with the rájá in adjusting the affairs of the country.

Domestic employments. Slavery.—The volatile disposition of these people naturally takes them much from home, and while they are either engaged in trading with the lowlanders or sauntering about the hills and valleys in pursuit of amusement and pleasure, the domestic occupations devolve upon the women and children, the former of whom are principally engaged in distilling spirits, which in most cases provides a sufficient income for the whole family; the younger branches are chiefly employed in hewing wood and drawing water, in seeking provision for their pigs, or in watching their herds: they keep cows and goats for sacrificing, which last are of a very fine kind peculiar to the hills. But the women are not solely employed in domestic occupations; as occasion may require, they accompany the men to the markets in the plains and share their burdens. Spinning and weaving are unknown amongst the Khasees. They are more robust and hardy and hence engage in more masculine pursuits.

Religion.—On the subject of religion very little can be said; their religious rites are few in number, and as to their sentiments very few words will suffice to record their creed. They believe in the existence of one Supreme Being, the Creator of the

world. They cannot however conceive how omnipresence, omniscience or omnipotence can belong to him; they suppose that the minute affairs of individuals, and even the greater and more important matters of nations, are under the superintendence of divine agents or spirits who are likewise gods. These gods or spirits take up their residence in the caves and jungles, or in the neighbourhood of steep mountains and rocks. To these localities they never approach, lest sickness or death should prove the consequence of disturbing the earthly residence of their Deities. These spirits delight in sacrifices, and all affliction is attributed to their wrath; they can however be pacified by the sacrifice of a fowl or other animal. Their character is wicked. They are all evil spirits and are engaged in doing nothing but exerting an evil influence over all who do not pay them the attention they deserve. The Jynteah deity has gained to himself most fame by his severe visitations, and in cases of disease or death he is said to be the author, and is propitiated in the usual way.

In sickness, the first step taken for the relief of the sufferer is to discover, by the breaking of eggs, the nature of the disease; i. e. whether it is one likely to be removed or to prove fatal. This operation is performed with an egg on a board about a foot long and eight inches broad. A few grains of rice strewed about the board and the egg coloured with spittle (which is always red from the chewing of pawn) to distinguish the outside from the inner of the shell. An incantation is then pronounced, or rather an address to the egg that it would discover to them the cause and nature of the sickness: this done the man dashes the egg on the board. Of the pieces of shell which fall on the board, the largest is considered as the leading mark; by it they judge of the omens whether they be good or bad; the smaller bits happening to fall higher towards one side of the large piece are considered favorable, those falling on the other side and lower are the reverse. They next attempt to find out the cause of the diseases by certain marks in the entrails of a fowl, which they declare the evil spirit has himself deposited or at least caused to appear, and are indicative of the causes of sickness, &c. This done they sacrifice a fowl or any other animal. But these sacrifices and rites are only the means by which *diseases and temporal calamities* may be warded off. For the sin of the soul alas! they have no atonement, nor any religious rites that bear on the condition of the soul in a future state. Of such a state they have no knowledge and their actions are all performed with reference to their temporal benefit alone. They have no sense of the duty they owe as creatures to the Creator, they have no form or place of public worship, nor do

they seem sensible that God requires this worship of his creatures. They are literally "led captive by Satan at his will," "without God and without hope in the world."

It is remarkable that notwithstanding the intimacy which exists between the Khasees and the people of the plains there are not any among them who have imbibed Hindu or Mahommedan principles, with the exception of those Jynteahs who reside in the plains. These have intermixed a good deal with the Bengalis with whom they are fellow ryuts of the rájá of Jynteah, and have become in many respects one with them. Like the Hindus they abstain from beef and pay certain forms of worship to the goddess Kali.

Superstition—as one might suppose prevails to a very great extent. "Darkness covers the land and gross darkness the people;" their minds are so prepossessed with fear of the evil spirits, that they dare not embrace the wholesome truths of the gospel. Nothing therefore but the influence of education accompanied by divine grace can effect a change in them and bring them to the knowledge of the truth as it is in Jesus.

Marriage and Funeral Ceremonies.—Occasions so important as marriage and death, have amongst all savages been attended with numerous ceremonies. The Khasees have enough of them, and some of their peculiarities may be worth a slight notice.

They are not in the habit of marrying so young as the lowlanders, but wait till they have arrived at a mature age. The proposal of marriage comes from the man. He deputes a friend to the parents of the young lady to request their consent as well as her own to marry. The nature of the reply regulates his conduct. If he is successful he is allowed to visit the house, pay his addresses to her, and they mutually appoint a day on which the union is to be solemnized. On that day the bridegroom, attended by a number of his friends, proceeds to the house of the bride where her friends are assembled. A mutual conference takes place, in which the consent of the parents is formally asked by the friends of the bridegroom; the bride and bridegroom are then asked if they are willing to have each other. If replies be given in the affirmative, the parties are pronounced man and wife. A feast follows, after which the friends retire, but the bridegroom remains in the house of the bride, and becomes an inmate, if the bride happen to be the *youngest* or *only* daughter; if otherwise, the husband has to build for himself and remove her to his own house, which becomes the property of the wife. Cases of separation are frequent, and both husband and wife may marry again if they have parted from each other with mutual consent. When they have thus mutually agreed to part from each other, their friends

are told of it, and some of them requested to effect the separation by a formal ceremony, which consists in taking five cowries from each party and throwing them out of the house.

When a death occurs there is always a great deal of grief manifested. The corpse is kept in the house four or five days; in some cases more. A rájá who died last year was kept three months. The body had been put into the hollow trunk of a tree and fumigated. They do not bury but burn their dead, like the Hindus, though in a more decent manner. The friends of the deceased go out a day or two previously to the funeral, to cut wood for fuel and the coffin; this service they perform gratuitously, expecting that the relatives of the deceased will return the kindness in case of their own decease. The body is carried on a bed of mats, tied to two poles, the ends of which are borne on the shoulders of four men. During the procession a funeral dirge is played on bambu flutes, which adds much to the solemnity of the scene, accompanied as it is by the groans and shrieks of the bereaved friends. Arrived at the spot, the body is taken off the bed and put into a wooden box which stands on four legs, under which the fuel is placed. While in the act of removing the body from the bed to the box, it is carefully concealed from the view of bystanders; four or five individuals surround the box and cover it over with their garments, while the body is let down. Sometimes the body is carried from the house in the box in which it is to be burnt. While the body is being burnt, sacrifices are offered, and offerings of betel leaf, areca-nut, fruit, &c. made to the spirit of the deceased. Sometimes arrows are discharged towards the four points of the compass. When the body is burnt the ashes are carefully collected, put into an earthen vessel, carried home and kept until by the help of their oracles the day is fixed for the removal to the family vault, which is composed simply of a tabular stone. Within this the ashes are placed, and on occasion of their removal from the house, those who can afford the expense, have dancing and feasting, which are kept up for three or four days. The relatives do not engage in either, except to defray the expense and superintend the whole. The dancers are both men and women; of the latter only such as are unmarried, or widows. These dance, or rather hop, in an inner, while the men form an outer, circle and display all sorts of gesticulation, but keeping good time with the music. Sword exercise is also common on such occasions, and is the most interesting part of the proceedings. A party of 30 or 40 men after having exhibited a little sham fight, proceed with naked swords in one hand, and a chowry gracefully waved in the other, to the vault, following the relatives of the deceased, dancing to vocal music. In returning they dance in like manner; both going and returning, muskets

are fired at intervals of one or two minutes. The ashes of one tribe are deposited together under one vault, and never separated except when the individual has come by his death dishonourably. The remains of a man and his wife are never deposited together, because they are always of different tribes. A husband is therefore separated from his wife and his children, as they belong to the tribe of the mother, and have their ashes deposited with hers.

Language.—The language of the Khasees is not a written language, and is quite unlike any spoken in the vicinity. It is simple in its construction and idioms; monosyllabic in its roots and has no intonations. Its verbs and nouns suffer no inflexion by the change of tense, number, person or case. The distinctions where there are any, are known by prefixes and affixes. A specimen of a verb in all its tenses and of a few common-place words may not be uninteresting.

WAN—TO COME.

PRESENT TENSE.

Singular.			*Plural.*		
1 Nga	wan	I come.	1 Ngee	wan	We come
2 Phi	wan	Thou comest.	2 Phi	wan	You come.
3 U	wan	He comes.	3 Ki	wan	They come.

IMPERFECT.

Singular.			*Plural.*		
1 Nga	lawan	I came.	1 Ngee	lawan	We came.
2 Phi	lawan	Thou camest.	2 Phi	lawan	Ye came.
3 U	lawan	He came.	3 Ki	lawan	They came.

PERFECT.

Singular.			*Plural.*		
1 Nga	lalawan	I have come.	1 Ngee	lalawan	We have come.
2 Phi	lalawan	Thou art come.	2 Phi	lalawan	You have come.
3 U	lalawan	He is come.	3 Ki	lalawan	They have come.

FUTURE.

Singular.			*Plural.*		
1 Ngan	wan	I shall or will come.	1 Ngeen	wan	We shall, &c.
2 Phin	wan	Thou shall, &c.	2 Phin	wan	You shall, &c.
3 Un	wan	He shall, &c.	3 Kin	wan	They shall, &c.

The future of verbs is differently formed from the other tenses, by the nasal *n* being affixed to the pronoun as above.

The prefixes *ú* and *ka* in the following list of nouns indicate the sexes *ú* being masculine and *ka* feminine.

Air	Kaler.	God	Ublay.
Ant	Udkhú.	Goat	Kablang.
Bird	Kasim.	House	Kaing.
Blood	Kasnam.	Head	Kakhlee.
Cow	Kamasi.	Leaf	Kasla.
Cat	Kamaow.	Man	Ubriú.
Day	Kasngí.	Mother	Kakmí.
Dog	Uksow.	Night	Kamit.
Ear	Kasgur.	Salt	Kamlú.
Eye	Kakmat.	Sky	Kabneng.
Father	Ukpa.	Village	Kashnong.
Fire	Kading.	Water	Kaúm.

IV.—*Remarks on the Shan and Siamese languages.*

From a Correspondent in the Straits.

There is a very marked similarity between the Shan and the Siamese languages. I have no doubt they had one common origin.

The Siamese call themselves the *Thi* people or *free* people, and their language the *Thi*. They also distinguish between the *Thi* Yai, and *Thi* Noi, though they sometimes are unwilling to admit that they are of the last class: Noi literally meaning the less, and Yai the greater. But these terms are not unfrequently used for elder and younger. Thus *pe* Yai means elder brother and *pe* Noi younger brother.

This is no doubt the true meaning of *Thi* Yai, the elder or ancient Siamese; and *Thi* Noi, the modern Siamese or *Thi*.

The Siamese also speak of the country on the north as the ancient *Thi* country, and theirs as the new country.

The present kingdom of Siam is comparatively of recent origin, and is rapidly rising in importance. Considerable improvements have recently been made especially in ship building and commerce. Four or five vessels, after the European model, were built the last year, and others of a large size are now building. Their clumsy junks, it is to be hoped, will soon cease to be used.

With regard to the literature of the Siamese, it is quite extensive. They are a reading people, and have a large number of works on medicine, law, &c. but the greater part of their books are works of poetry and romance. Their sacred books are written in the Páli, and are wholly unintelligible to the people, and even to the priests themselves. An ability to *read* the character is considered a great attainment. The Siamese are generally fond of reading, and it is considered a disgrace not to be able to read, especially for males. Almost all the young men are sent to the wats or temples for a time, where they are instructed to read and write. In other words they all enter the *priesthood* for an education, where they remain a longer or shorter time, according to their inclinations.

The Siamese language is tolerably copious, and every sound and intonation are accurately marked. Their intonations are very difficult for a foreigner to attain, and require a delicate ear.

With regard to introducing the Roman character for the Siamese, I would remark, that as far as the prejudices of the people are concerned, they are very favourable; they are exceedingly fond of any thing English, and some now read the English language with fluency.

With regard to the willingness of the people, I see nothing in the way of introducing the Roman character.

The principal difficulty at present seems to be the want of a system sufficiently simple, to express accurately all the various intonations. No system has yet appeared which exactly represents all these sounds. The intonations are even more difficult to express than the Chinese. Yet I doubt not a system may be devised which will meet every case.

V.—*The Missionary's Appeal. By Rev. A. Sutton of Cuttack.*

[We have much pleasure in bearing our testimony to the zeal and perseverance of the writer of the following appeal, and his esteemed colleagues, and have but one wish as it respects his modest but stirring appeal, that it may meet with a response in many hearts; we hope that the means necessary for conveying these young men to the shores of India may be speedily forthcoming, accompanied by the prayers of the donors that they may be sanctified to the Lord's service. We are the more sanguine that some of our readers will respond to the call from the fact that in answer to similar appeals on behalf of the Basle Mission last year in our pages we had the pleasure to transmit to the Treasurer of that Institution 1,200 Co.'s Rs. May this noble example so worthy of imitation, find many imitators. Remember, Christian, "The silver and the gold are His" who hath redeemed you, not with with such corruptible things, but "with his own precious blood."—Ed.]

TO THE FRIENDS OF MISSIONS.

Messrs. Editors,

At the risk of being thought and called, perhaps, an annoying and restless beggar, I feel impelled by the force of considerations which I cannot resist to solicit your patronage to this appeal to the friends of missions. I have indeed tried to suppress my convictions of duty to the cause of Christ and the Heathen with respect to the subject of this letter, and for a time have succeeded; but when I have again contemplated the devastations of Heathenism, the vast moral waste around me; when I have thought of the short season of human probation, and of that truth which I most firmly believe 'that it is more blessed to give than to receive;' and all this in connexion with my experience of the ability and willingness of many pious Christians in India; then I have felt as if I could not refuse to make this attempt to enlighten the benighted multitudes around me and be guiltless. Yea I sometimes feel as if I were dishonouring the friends of Christ by my backwardness in soliciting their aid in behalf of a most reasonable means of doing good.

My case is briefly this:—

I, with my Missionary associates, form what is denominated the Orissa Mission. Our stations extend north and south, from Midnapore to Berhampore near Ganjam; and east and west from Pooree to Sumbhulpore; so that we consider as included within our sphere of labour, and where in fact our labours are more or less bestowed, the whole province of Orissa; the Southern part of Bengal; part of the Northern Circars; the recently conquered country of the Khunds; part of Gundwana

and Chota Nagpore. In all this vast field there are no labourers but those connected with our little Mission. Our nearest Missionary brethren are stationed at Vizagapatam, Nagpore, Benares, Burdwan, Serampore and Calcutta.

Nearly fourteen years have I been labouring in this place where it may emphatically be said Satan's seat is, and now at this moment we have but five foreign Missionaries and four ordained Native preachers to cultivate so wide and interesting a field. We are, it is true, expecting one other labourer shortly with a printing press; but should he come, still may we not exclaim, What are these among so many? O how often do I look upon these hapless myriads and in deep anguish inquire, Are these all the labourers that can be afforded for Orissa? Can no other means be employed to carry out the Saviour's command as it respects these perishing souls? Cannot I possibly contrive some means of bringing a few more Heralds of Salvation into these vast and dark regions? After long watching an answer has arrived. The Secretary of the Society with which I am connected, has by the October overland despatch informed me that there are *four young men* who have just completed their academical course, who are anxiously waiting to be sent to Orissa, but the Society has not funds necessary to equip and send them. Some of them I know have long cherished the desire of labouring in India, and others are ready to offer so soon as these have been sent out. But alas! the answer has been and now is, we have not the means of sending you!

What then can be done? The thought has followed me day and night that there are wealthy Christians in India who would if they knew the case, help to fetch them out. We ask not for great things for ourselves. I believe our whole Mission establishment including Native and Foreign labourers does not exceed 1,000 Rs. a month, and could we but obtain some assistance towards the outfit and passage of these four brethren, or any of them, or any promise of assistance towards their support when they arrive, we shall be willing to economize as much as possible, and feel assured that our Society would cheerfully embrace the first opportunity of sending them.

A Christian friend, not long since, offered 100 Rs. a month if a Missionary were sent to his station. Could a few such friends be found, or even on a less liberal scale, these four Missionaries would soon, D. V., be in Orissa. And no men would be more likely than these to lead the way to the station where the 100 Rs. is promised, and thus introduce a fifth labourer.

I must not trespass on the pages of the excellent publication in which I hope this appeal may be presented, by any extended reference to the motives which should urge Christians to engage

in such undertakings, yet it may doubtless be said with respect to these unhappy multitudes, that "they cannot repay thee, but thou shalt be recompensed at the resurrection of the just." My honoured wealthy Christian brethren! the appeal is especially addressed to you. Weigh well with serious deliberation and heartfelt prayer the case here presented. Listen to the deep, loud cry of heathen misery. Remember it is the *will* of God you should endeavour to remove it. Think of the debt of gratitude you owe to God your Father and to Christ your Saviour for the blessings of the gospel. Then think again what a happy change that gospel is effecting and will effect among deluded idolatrous nations. We ask you to assist in communicating to others those blessings, others contributed to communicate to you. Contemplate the vast amount of work to be done; the rapidity with which men are hastening to the judgment; the favourable times and circumstances in which you live for engaging actively in attempts to convert the world to Christ. View the subject in another light, reflect on the high honour and privilege of being permitted to co-operate with God in the salvation of mankind, and the short time alloted you to prosecute this holy work. And lastly, let the zeal and liberality of idolaters stimulate you to a life of labour, of devotedness, of liberality in your glorious Master's service. Soon, very soon, will your work be done; you will have given your last rupee, offered your last prayer, performed your last act of Christian piety; and pass away to give an account of your stewardship. O that it may be said to each reader "Well done, good and faithful servant."

Come, then, beloved Christian friends "to the help of the Lord against the mighty." The aid we ask of you is small compared with what heathens render to their gods, and what many of your ancestors suffered in fines and confiscations to the truth. Are you rich, then give liberally of your abundance; are you poor, still it is for him, who observed with approbation the widow's gift, for him we solicit your contributions. With your property give your prayers. "Prayer moves the hand that moves the world." Come, then, once more, we beseech you to help us.

"Come, let us with a grateful heart
In the blest labour share a part;
Our prayers and offerings gladly bring
To aid the triumphs of our King."

A. SUTTON,

Missionary, General Baptist Missionary Society, Cuttack.

P. S. It is far from being the wish of the writer or his colleagues to speak in terms of praise of their labours and success. A great deal too much, they apprehend, is sometimes said on such

subjects; yet it is perhaps due to the cause here advocated to remark, that perhaps the Lord has bestowed as large a measure of success upon this Mission as upon any one of similar extent, and that as promising a field of labour is opening before it as any in India.

As it respects the Doctrinal views of the Orissa Baptist Missionaries it may be sufficient to refer to the writings of Mr. Pike, author of Persuasives to Early Piety, Guide to Young Disciples, &c. That gentleman is the Secretary of the Mission in whose behalf we plead: probably there are many individuals in India, as well as in most parts of the world, who have been benefitted by these well known and very useful works.

Contributions in behalf of the object of this appeal may be forwarded to the *Editors*, to the Rev. J. Thomas, Baptist Mission Press, Calcutta, or Rev. A. Sutton, Mission house, Cuttack.

"I beg leave to join most cordially in this sincere appeal to Christian and Philanthropic Benevolence, and would solicit the aid of any with whom I may have the least influence."

J. STUBBINS,
Missionary, G. B. M. S. Cuttack.

VI.—*On the Concentration of Missionary Efforts.*

We have very great pleasure in presenting our readers, such especially as take a lively interest in the Mission cause, with the present most important and ably written paper. It exhibits enlarged views and throws out suggestions deserving the mature consideration of Missionary Societies and their agents in this country. We recommend it to attentive perusal and the divine blessing.—ED.

Most Missionary Societies in this country have fallen into the error of scattering their agents over too extensive limits to admit of their acting on any well arranged system of co-operation. A want of concentration has perhaps been one of the chief causes of the little success of which so many complain. Over the whole continent of India from Cape Comorin to the Himálayas, there is scarcely one Mission so strong as, in my opinion, it should be in a country so peculiarly situated. At most of these stations only one labourer is to be found, though almost every Mission is in some large city, or populous town, or district. Hence not one half of them can be regarded as permanent institutions. When one labourer dies there is generally no one to succeed him for a considerable time. Perhaps his successor has to be sent from Europe; and before he arrives, and is able to learn the language, scarcely a trace of the previous cultivation remains. Sometimes it so happens, that just when he begins to do a little he dies or is obliged to remove, and thus the work is left exactly where he found it. Stations could be named where, from this cause, the work has

not advanced one step farther than it was twenty years ago, and, if the same is continued, may be in a similar state for a hundred years to come.

In the midst of a population so dense as that of India, one man is completely lost in the mass of idolatry. His exertions can never command general public attention. Perhaps he labours under difficulties with respect to the language, or the climate prevents him from enjoying his health. Perhaps he is a man not naturally formed for acting alone, though well fitted to bear a part in a general plan of combined operation. But however well qualified, should he be likely to reap fruit, it may all be spoiled by a fit of sickness putting a temporary stop to his labours; or by some other cause over which he has no control, his place may be left destitute. It has no unfrequently been the case, that even where a church has been actually formed, it has been entirely scattered by such an event, never more to be gathered.

In England where every thing is comparatively favorable to the progress of the gospel—where the greater part of the population are in the habit of attending Christian ordinances, how difficult it is often for an able, pious, and faithful minister to keep up his church to the same number which he found in it, though almost every member is more or less an agent in assisting him; how much more difficult then must it be for a solitary Missionary speaking to a strange people in a difficult foreign tongue, and labouring, in an enervating climate, without a single assistant, to originate amidst the mass of idolatry, a church of new converts, and to edify and keep it together, and in the midst of all kinds of opposition to enlarge it by conversions from among the heathen—its bitterest enemies! Is it any wonder that such a work has scarcely ever been accomplished by one man, either in India or any other heathen land; and that where it has been so by one of rare endowments, it has generally been dissipated at his death?

With all the advantages of divine inspiration and miraculous powers, the apostles themselves rarely, if ever, accomplished what some appear to expect from modern Missionaries. They seem to expect that a young man going alone to a city where there is not a single Christian, where he has to learn every word of the language, and to toil, often in bodily weakness, without any Christian fellowship and consolation amidst discouragements of every kind, will nevertheless in a few years form a church of pious men, many of whom will be able to preach the gospel and enlighten their countrymen. When this result does not take place,—as indeed it never has in any strictly heathen land,—very great disappointment is expressed; but it seems entirely forgotten that no single apostle, with all his miracles, was ever so successful as this. The apostles laboured in a body in Jerusalem, with all their converts about them, till a broad foundation was laid, and even after that they did not go out singly but in bands. The first Mission to the heathen was not undertaken till thousands had believed, and were from various causes scattered abroad, so that individual believers were to be found in almost every city where the first Missionaries entered. The Apostle Paul, as far as we are informed, never founded a church by his own individual efforts, unless perhaps at Athens. He was the intrepid leader in almost every instance, of a band of devoted preachers, many of whose names are mentioned, who seem never for a day to have abandoned the infant churches. They moved on like a conquering army, but secured every conquest behind them. Hence, while the first churches were generally formed by the united labours of a band of Missionaries, they were immediately furnished with pastors and teachers, &c. for internal edification, either from among themselves or the Missionary band to whom they owed their formation, and by whose constant visits they continued to be nourished and protected during the period of their infancy.

That a single Missionary should so far succeed in India as to form and preserve a church amidst heathen influences, unless where he labours in the immediate neighbourhood of other brethren, is more than should ever be expected, and certainly more than has ever been as yet accomplished. The difficulties with which such a labourer has to contend cannot well be conceived by any one who has not been placed in similar circumstances. He is like one witness brought forward to give testimony on one side of a great question, while there are thousands opposed to him, and consequently he meets with little or no credit.

In the apostolic Missions the greatest stress was laid on witnessing to the truth, while we depend more on arguments from external and internal evidence. Now, as to the greater portion of external evidence, especially historical, it is worth next to nothing as far as the great mass of Hindus and Musalmáns are concerned. The history of Europe and western Asia is just as fabulous, in their estimation, as their own absurd mythology is in ours. The works of Lardner, Paley, &c. are to them perfectly useless. If we speak of miracles, their gods and holy men have performed and do perform such without number, and the books in which the historical evidence of our miracles is contained will not pass with them as the meanest authority. With internal evidence alone can we make any thing like an impression. The moral beauty of the gospel, its adaptation to the state of man, and its power over the heart and conscience, are the principal proofs of its divinity tangible to the heathen; but this internal evidence to be complete ought to be accompanied by the direct testimony of actual witnesses who have felt its power and can testify its truth both by words and actions. A body of regenerated men, acting in all the relations of life on the heaven-born principles of the gospel, are the most powerful arguments of its truth and divine origin; and when these men are not only able to embody the truth in their lives but to proclaim and expound it with the energy peculiar to believing men who speak from the heart, the results cannot fail to be great; and when their number is such as to show the same operation in a great variety of individuals, all teaching the same doctrines, the heathen cannot fail of perceiving an irresistible force in their united testimony. It is in this manner that the bulk of sincere believers in every country are converted; it is not by historical arguments, but simply by the truth, which they believe to be the word of God because it is declared to be so by men who are more learned than themselves, and whom they know to be possessed of unimpeachable goodness, integrity and benevolence. It is the word of God which they believe; but previously to the experimental evidence from its actual purifying influence on their own minds, they receive it as such on the authority of the coincident testimony of men who constantly assert its divine character and, by speech and example, declare its power of renewing the heart and life of those who receive it. Hence it naturally follows that the greater the number of consistent witnesses to the truth of the gospel concentrated to give their testimony at any one place the more convincing will be the evidence. Twelve witnesses all agreeing in the same statements, cannot fail of producing an impression on an audience where, from the unwelcome nature of the facts, one would scarcely have been listened to. Such is the case in a city or neighbourhood as it respects the gospel. If there is only one preacher he is lost and unheeded; but if it is known that ten or twenty men of intelligence and blameless lives, daily proclaim the same doctrines and live according to them, it is almost certain that an impression more or less serious will soon be produced.

This I conceive is one of the strongest reasons for making every Mission to the heathen, especially in India, a large body sufficient to bring the

gospel home to the people with a weight of united testimony such as must arrest attention. Forty or fifty Missionaries of consistent Christian character and other suitable qualifications, especially if connected as one Society, would be an overmatch for the thousands of brahmans in Benares. In their preaching, writings, conversation and daily intercourse with the people, they would give a practical form to the moral and experimental evidence of Christianity, which could not fail to affect the native mind; while they themselves and their families would form at once a nucleus around which a Christian church might be collected.

Some may think the proposal of locating so many Missionaries in one large city, as very extravagant; and I am well aware of the immense difficulty of obtaining either men or money for such an undertaking; but after all it would only be a repetition of the experiments tried with so much success in the South Seas. The first band of Missionaries placed in the small island of Tahiti consisted of eighteen, while the population did not exceed 16,000; so that there was a Missionary for at least every nine hundred. Now the population of Benares, taking the average of the different censuses, is not under 500,000, exclusive of the surrounding villages; so that were there fifty Missionaries there would not be above one to each 10,000. But their labours might extend to the surrounding towns and villages so as to take in a population of several millions. Thus, judging by the number of heathen, there would not after all be one labourer where Tahiti had ten. Such a body of men, however, once formed would have an immense influence and would soon be able to bring forward native agency of various kinds, and to put such a powerful system in operation that it would be impossible for the public mind to be long dormant. Idolatry would certainly before long be shaken to its base, and were it once so in such a place it is impossible to calculate the effects on other parts of the country.

It was in this way that the Roman Catholics accomplished so much in spreading their system of nominal christianity in different parts of the east. Instead of a solitary individual or two, they settled whole colleges of Missionaries in one place, and the result was great. The simplicity of our means do not remove us from the influence of similar principles. Indeed wherever the protestant Missions have been conducted on the plan of concentration, they have also been almost invariably successful.

Perhaps the best plan would be for no Society to have above one independent Mission in this country, or at most one in northern and another in southern India. These stations might have been in the largest cities, where each would have commanded a whole province. The principal labours of the body should have been directed, in the first place, to the formation of a church from among the heathen in imitation of that first formed at Jerusalem, extending their exertions gradually to the neighbouring towns and villages, and occasionally even to a considerable distance. By thus remaining at one centre they would be able to collect all the converts into a distinct and united body, and to bring forward native preachers and pastors for any church that might branch off from the original one. It would perhaps be better that no European Missionary ever became strictly speaking the pastor of a native church. His office should be that of an evangelist, to preach to the heathen, to arrange churches, direct them during their infancy in finding pastors, settling disputes, and in short to aid them in every matter till they came to some degree of maturity. In the infantile state of such churches, much European aid and instruction will long be required, and even the best of the native ministers have innumerable deficiencies, but still it is better to employ them as much as possible; for making Europeans pastors, for any length of time, of native

churches is the most effectual mode of perpetuating an unnatural state of tutelage which ought as soon as possible to be abandoned.

Were the Missions on this extensive scale we should soon overcome many of the difficulties we now experience in regard to the forming of churches and raising of native agents. Were ten or twelve Missionaries in the first instance to devote their labours to the raising of one church, they would, it may be expected, be able to bring it to a state of considerable maturity in the course of a few years, so as to form a good basis for all their future operations. All their schools would be connected with it, a vigorous system of teaching for the converts could be adopted, young men educated in a superior manner, and such as turned out suitable, engaged as labourers of various kinds under the immediate eye of the Missionaries. As soon as the number of converts in any place too distant from the original church were found to exist, they might be formed into another, and some of the most experienced of the native preachers might become their pastors, assisted by the constant visits and counsels of the European brethren. The circle thus formed would gradually widen in proportion as the converts and native agency increased, and there would be no danger of such a Mission being broken up by casualties, as the death or removal of one or two would only slightly impair its efficiency.

Though the Missionaries were thus concentrated there would be no necessity for any such close contact as would merge them in any thing like institutions such as the Moravians form. As to all private affairs they might have as little connexion as ministers at home. No other system of arrangement would be necessary than that required in London between a body of ministers who should agree to supply a certain number of places of worship some statedly and others occasionally. The only difference would be that at first the converts at all the different stations within reach, instead of being formed into a great number of insignificant churches, would be collected into one at the most convenient spot, which would thus more speedily become a strong and regular body complete in all its arrangements. When this church becomes large enough to be able to spare a number of members, others can gradually be formed on the same model at such places as are most convenient to the members, and present the greatest prospect of good being done.

The greatest advantages would arise to the converts from being thus brought together. They would be encouraged to perseverance by the countenance and support of others, a more complete and suitable system of instruction could be kept up, and all the ordinances of the gospel would be more regularly attended to and with a spirit more exciting and edifying than in little scattered societies of eights or tens, such as the infant churches at most of our stations still are. The appearance of such a church would be far more interesting to the heathen and better calculated to give them correct ideas of the Christian ordinances and discipline than the meagre and heartless exhibition of them which we are obliged to present in our weak and scattered state. Such a central church, having most of the Missionaries and their families members, all labouring to increase and extend it on every side, having in connexion with it twenty or thirty preaching stations, schools for both Christian and heathen children, and various other means for spreading the gospel, in active operation, would soon by the divine blessing become a model for all future churches in the district. Where the body of labourers was so great, no ground would be lost by mutations; and the influence bearing in so many ways on one city, would be so powerful that idolatry must give way, as it has always done when brought into real and close contact with pure and well organized Christianity. Out of such a mother church labourers among the heathen and

pastors for future churches would be raised, and thus from one point the word of God might sound forth over the whole surrounding regions. A strong lodgment would thus be effected at one place, from which all future operations would be conducted with the greatest advantage. To the Missionaries themselves the benefit would be immense. The juniors would labour by the side of the seniors and have all the advantages of their experience; and the social intercourse of so many engaged in the same work, would prevent that oppression of spirits under the load of solitary and overwhelming responsibility and discouragement, through which many a Missionary sinks to a premature grave. Those of our brethren whose whole time has been spent in Calcutta, in a large and harmonious circle of brethren and friends of different denominations, can have little idea of the overpowering hopelessness of solitary Missionary labour in a large heathen city. It is almost too much for human nature to bear. I have seen the death agonies of one of its victims—one who as a Christian, a gentleman, and a scholar, has had few equals in the Missionary field; but his splendid talents and attainments were all sacrificed to enable a Society to boast of having *one station more*. I will say nothing about the bitterness of the system as painfully experienced by myself; but if any one will visit four or five of the stations where solitary Missionaries are now labouring, he will read their history in the morbid sensibility and nervous eccentricities superinduced by the disappointments and dreariness of the almost hopeless undertaking in which they are engaged. They are beating down a mountain with a watchmaker's hammer, and no wonder that some of them have begun to despair.

It is vain to think that ever India will be evangelized by Europeans. All that they can do is only to plant the first churches. Our great object ought therefore to be to raise several large churches in the most influential places, as soon as possible, which may serve as nurseries for native ministers and Missionaries. Great efforts should be made to bring such congregations to maturity, that we may have a body of people capable of forming a society separate from the heathen, and whose children may be brought up on Christian principles and receive a good education, so that from among them we may be able to find agents for enlightening their countrymen. But as long as Missions are so weak and so far scattered, no regular body of converts is ever formed. Where churches are formed by the labours of only one man, they are so small that they can never be depended on, and as the converts have scarcely any thing like Christian company, they often fall off. A thousand casualties ruin such feeble congregations; and even where the station is regularly kept up, it may continue for ages in the same low and discouraging state. In the meantime Christianity becomes comtemptible in the eyes of the heathen who are confirmed in their superstition by seeing the weakness of the new religion; whereas by studying concentration, though we should have the name of few Missions, we should have more real Missionaries and be able to attack the common enemy with a force capable of making an impression, and our Missions would be strong, effective and permanent bodies, whose labours would every year tell more and more, till the country felt their effects from one end to the other.

Banáras B.

VII.—*Remarks on "St. Paul a Model for the Missionary," &c.*

We have read with much interest the communication from J. M. in last month's *Observer*, on "St. Paul a Model for the Missionary." The subject is one of high importance; and many of J. M.'s observations are most just and very valuable. We have no doubt our Missionary friends generally will have attentively read them; and we feel truly thankful for the suggestions of one who appears to enter so warmly into the Mission cause, which indeed is the cause of truth, goodness and human happiness. Nevertheless we are free to avow that J. M. has, in our judgment, been somewhat unjust in his strictures upon Missionary preaching and translations, and, in one point particularly, has taken up an hypothesis as anti-scriptural as it is injurious in its application to Missionary effort in this country. In the remarks which follow, we are far from wishing to assume a polemical attitude; nevertheless, as we are fully convinced of the unsolidity of J. M.'s fundamental position, and equally satisfied that much of his censure is altogether unfounded, we will not, from a mistaken candour, hold back from expressing ourselves freely upon what he has written, trusting his good sense and Christian temper will have full operation in leading him to reconsider opinions which, if well-founded, must indeed seriously condemn the whole body of the Indian Missionaries, but if otherwise can only tend to confirm and augment the prejudices of less informed and less spiritually minded persons, who object in the gross too frequently to all Missionary efforts whatsoever.

We cordially assent to J.M.'s judicious remark that, in addressing Hindus and Musalmáns "no abrupt and irritating assault should be made on their cherished opinions or the objects of their hereditary veneration;" and that "it seems obvious, both from reason and apostolical example, that abrupt, austere, perhaps irritating assertions of the falsity of one faith and the truth of another, or of the sinfulness and wickedness of the audience, will be likely to fail; where a calm, cautious, conciliatory attempt to find some common ground, some little oasis of truth, reason or good feeling in the hearer's mind,—whereon we may build up, by an affectionate and gradual process of Socratic reasoning, a conviction of the great goodness, clemency, wisdom, might and holiness of the blessed God our Saviour, of our woeful ingratitude to our best benefactor, of the consequent culpability we incur by our failure to love and serve Him, as well as by our transgression of his holy and good and just laws and commandments,—might, peradventure, succeed in 'turning a sinner from the error of his ways.'" This is as entirely in the spirit of the Gospel, as it is coincident

with the deductions of good common sense from the mental constitution and habits of mankind. "The wrath of man worketh not the righteousness of God;" "the servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient, in meekness instructing those that oppose themselves (even), if God peradventure will give them repentance to the acknowledgment of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." "Giving no *offence* in any thing, that the *ministry* be not blamed; but in all things approving ourselves (says the apostle) as the ministers of God (who is patient and long-suffering towards all men) in *much patience*, by *kindness*, by *love* unfeigned;" "And thou, O man of God, follow after" not only "righteousness, godliness, faith," but also "*love, patience, meekness.*" These and numerous similar scriptures inculcate, with a marked particularity of application to ministerial and missionary teaching, the duty and importance of a calm self-possession, a patient and forbearing temper, a meek, kind and affectionate manner of enforcing the truths of the blessed Gospel. And assuredly nothing more inconsistent with such topics as the surpassing love of Christ, the ineffable pity and mercy and loving-kindness of Almighty God, the long suffering of the Divine Spirit that beareth with man's obstinate resistance of his holy teaching and drawings, than a harsh and severe temper, a rough and objurgatory tone and manner of delivery. Besides which, the human heart, under all diversities of climate, civil institution, blindness or cultivation, barbarism or refinement, is ever best sought and most effectually won by a kind expression, a conciliatory tone, a manner betokening sincere goodwill; whilst it is, by as positive a law of our common nature, repelled, offended, hardened and irritated by contrary exhibitions; by harshness of rebuke, severity of reproof, a direct shew of hostility, an immediate and unmitigated opposition to favourite notions, allowed practices, and hereditary superstitions.

J. M. well expresses what we mean—"In asking a man to take so momentous a step, and one which, in India, frequently involves so immense a revolution in outward circumstances and temporal consequences so afflicting, as that of changing his religion, it is evidently the least thing the person addressing the Pagan or Mussulman can do, to commence by attempting to gain his goodwill and attention in every manner and by every means short of a compromise of truth." And so the great Apostle of the Gentiles, the proposed model, tells us he himself acted—"I became all things to all men that I might by all means save some, and this I do for the Gospel's sake;" afterwards, to make his meaning clear, particularising his *condescen-*

sion to the weaknesses and ignorance of those he addressed—his *accommodation* of his style and manner to their power of comprehension, prejudices, habits of thinking and acting,—and his compliance, when consistent with truth and piety, with their national or other practices, if in these various methods he might make a lodgment for himself in their esteem, diminish their first hostility to his heavenly message, and procure for it an attentive and candid hearing.

But all this is a very different affair from the further position which J. M. advocates: namely, that the Missionary ought not to assert, in word or writing, that "a doom of condemnation is pronounced on all who may not embrace the Christian religion;" in other words, that they must *not* declare the *second* clause in the apostolic commission from the great author of our holy faith—"He that (on hearing the Gospel) believeth not, shall be damned." He argues this,

1st. From the practice of our divine Lord himself. The only passages he quotes, does not however touch the question. When he alludes to our Saviour's giving his instruction to the twelve "*as they were able to bear it*," and unfolding his character and pretensions to the Jews *gradually*, we see not how those references are in the least degree at variance with a faithful delivery of the *entire* message which the ascending Saviour charged his apostles and their successors to deliver through "*all* the world, and to *every* creature." They inculcate, on the devoted Evangelist, a faithful imitation of the great teacher, in a prudent exercise of good sense and consideration of the peculiar circumstances of those with whom he is conversant, an adaption of his communications, in time, manner and proportion, to the probabilities of patient hearing for, and successful announcement of, the Gospel. Yet where are there severer denunciations than are recorded as having proceeded from the lips of the most compassionate Saviour himself?—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" or clearer assurances of the guilt and danger of rejecting him?—"If ye believe not, ye shall die in your sins, and where I am ye cannot come." Of course it would be preposterous in the extreme to excite a *previous* hostility, by giving an uncalled for prominence to the doom denounced on the wilful rejectors of the gospel message; and, we trust it is no unsupported presumption that few, if any, who have given themselves to the compassionate and benevolent labours of Missionaries to the heathen, are so deficient in goodness, ordinary prudence, and heartfelt compassion for their perishing fellow-mortals, as of settled plan to adopt a mode of procedure calculated only to offend, disgust and harden. Yet surely the very fact of a divine command to embrace

a specific truth and certain mode of religious service, necessarily implies the responsibility of the hearers, and a liability to divine displeasure consequent on their refusal to obey. It would be as irrational to suppose a message from God that did *not* involve all this, as the message itself would, in that case, be weak and powerless to command an obedient reception. "God now *commandeth* all men everywhere to repent;" "At that time ye were without Christ, having *no hope*, and without God in the world;" "There is none other name under heaven given amongst men whereby we must be saved, save the name of Jesus Christ," "whom we preach *warning* every man, as well as *teaching* every man, in all wisdom;" "Knowing the *terrors* of the Lord we persuade men;" "*How shall we* then escape if we neglect so great salvation?" For "if we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no *more sacrifice for sins*, but a certain fearful looking for of judgment." These and a host of passages besides are too express and positive to be neutralized or set aside by any unwarranted stretching of certain prudential considerations merely, with which in fact they are, properly viewed, in the most perfect harmony.

2nd. So too, the exercise of a similar good sense and kindly feeling on the part of Christ's apostles is, by a misplaced pseudo-charity we think, incautiously overstrained to justify, nay to recommend, to prescribe, a withholding of the positive sanctions that accompany the gospel message,—lest, forsooth, "it should, by its (allowedly only) *apparent* intolerance and harshness, disgust and repel the reader or hearer of it!" Nay J. M. doubts whether even the *modified* assertion that *rejection* of the gospel is damnatory, (even if it were warranted by scripture,) would not be liable to the same objection. If it were even warranted by scripture! when all scripture, from Matthew to Revelations, is full of the solemn assurance, that to reject Christ is to reject at once light and purity, peace and hope, and to incur an immeasurably enhanced condemnation. And truly, were it not so, what would be the authority of the gospel to require and secure submission? For be it remembered, that Christianity deals with men as degenerate, self-willed, corrupt, "alienated from God and enemies to him in their minds by wicked works;" and lest, therefore, any should assent merely to the truth, and yet "hold it in unrighteousness"—should admire the love of God and of the compassionate Saviour and yet continue to love sin, and in the hope of impunity refuse to abandon it,—the gospel, I say, anticipating the delusions of a blinded understanding, the inveteracy of evil habit, and the force of corruption in resistance to an admitted truth and violation of an acknowledged obligation—not trusting the weakness of the *degenerate heart*, impressible indeed but

apathetic and fond of sin,—has furnished those effective and solemn sanctions that awaken and alarm conscience, and which, once clearly addressed to it, must consequently prove an undeniable aggravation of impenitence and insubmission and unbelief. Yet in what epistle of the great apostle of the Gentiles, who is the very model J. M. proposes to the Indian Missionary, is there not the clearest and most prominent announcement of those most solemn and terrific sanctions? A few of them have been quoted above, and we might add to them most largely; but it must be needless, we presume, to do so. The fact is that if the sensibility to kindness of the human heart, suggests and requires that religious truth be delivered with a gravity and engagingness of speech and manner that may convince the hearer of the sincerity and benevolent intention of the speaker; so do the corruption and self-indulgence and weakness of the natural heart, and the deadness of conscience, suggest and imperatively require that, with the message of grace that may soften and win, should be concomitantly announced the just and holy sanction that may prevent its being only admired, without being received and complied with. The combination, in the Christian Missionary, of the *suaviter in modo* with the *fortiter in re*, is all that is required, and less would be ineffectual. *All*-softness would assuredly fail to arouse to thought or stimulate to moral action, while *all*-severity would steel the heart and close it effectually against the gospel message.

The truth is, men are ever equally sensible to hope and fear; their respect therefore must go in company with their affection. An easy softness will be called good nature, and excite only a sentiment nearly allied to contempt, unless it be associated with a grave authority that may command respect. Hence the mistake of those fond and imprudent parents, mothers especially, who think to secure their children's love by a course of weak indulgence. A mistake quite as great, on the one side, as on the other is that of a harsh, unmitigated severity, an uncompromising exaction of obedience more by the claim of authority than by the drawings of a moderated kindness in unvarying association with a steady but affectionate rule. The latter course is sure to gain a respectful attachment, a united esteem and love; the former as certain to generate contempt for the foolish, indulgent parent who has resigned authority to secure love, and has therefore, by a law of our constitution, failed of both.

There is another consideration of much weight in this matter —it is that the Hindu system in particular is a perfect moral soporific, under whose influence the conscience is so fast laid to sleep that no soft and easy voice of merely soothing kindness will suffice to awaken it. This deadly slumber of the moral sense,

too, is deepened by the influence of the monstrous assumption that, as they express it, there are many roads to heaven, forming so many radii of which it is the centre; and that however distant each from the other, in the commencement or at the circumference, they will all surely meet in the common point to which they equally converge! Tasteful as the figure may be, the philosophy is bad. It is ever dangerous to apply physical illustration, without extreme caution, to moral and religious topics. For it is clear, that if the Hindu heaven and the Christian be *essentially* different, as to procuring cause (or mode of divine acceptance), in the nature of their enjoyments respectively, and in duration, then are they *not the same*, but really different centres, and the paths that lead to them, respectively, radii of different circles. So much for the philosophy of the illustration. For the theology of it, we are confident that J. M. will, as earnestly as ourselves, repudiate a position that would immediately or by fair consequence and in effect confound right and wrong, truth and falsehood, virtue and vice. For is not the gospel system essentially a *moral* system? designed and calculated to correct the vices and renovate the corrupted nature of man? And is not the Hindu system one that as naturally tends to rivet the chains of sin, and to lull, by the opiates of absurd performances such as washings and pilgrimages and unmeaning bead-roll repetitions of divine names, &c. the occasional excitements of conscience? Its gods, its heavens, its saints, its ritual of worship, in short all its principles and practices void of all regenerative power nay of even a *moral intention*? the means only of satisfying, on the falsest of all grounds, the occasional clamours of the internal monitor, whenever disturbed, as it will be, by the partial in-shining of the light of truth shut out from their hearts but not banished altogether from the moral atmosphere of their natural minds? 'Your religion is good for you, ours for us.' Here is an assumption that effectually bars the power of gospel verity, and the hindrance can only be removed by thundering the terrors of judgment and retribution upon the conscience, by exhibiting before it the positive responsibility incurred by the hearing and apprehending of the divine message. Till this is done the Hindu is unaffected, because he will *concede* the excellence of your religion, and its obligation on *you*, while himself is, as he thinks, under quite a different dispensation.

J. M. pays great deference to Dr. Mill's judgment in these matters. Let us see then what *he* says on this head. Speaking of what the Doctor calls "the eager reception of his work (the Chrishṭa Sangitá), by a number of priestly devotees from various parts of India, who read and chanted it with a *full knowledge of its anti-idolatrous tendency*, even close to the

shrine of their impure goddess (at Káli-ghát)" he adds—" no one acquainted with India will rate these facts at more than their real worth; and to those who, in ignorance of the genius of paganism, might found erroneous conceptions on them, it may be sufficient to recal to mind what is the most melancholy *moral* trait in the account of this work"—and the same is perpetually witnessed by all who have to do with Hindus—" the readiness with which these devotees of superstition can assume the ideas and expressions of a faith most opposed to it! So little," he continues, " has *moral approval* or a sense of *what is true* in the objects of religion, to do with the Brahminical system, that this *passing* sympathy," (for it is never more) with the views and sentiments " of an unholy foreigner, is no impeachment of the devotee's own allegiance (to his native system). This is the case even with the pandit to whom I owe" says Dr. Mill, " the first idea of this work: of whom also I may remark that *though sufficiently enlightened to confess freely the moral superiority of the gospel to the exoteric superstition to which he conforms*, he declares, with equal frankness, his *decided preference* of the mystic theology of the Bhágavad Gíta to any thing which he has seen in Christianity." We cannot but think this striking testimony of his favorite authority has been overlooked by J. M. He will find it in pp. xxxix. and lx. of the Preface to the Chr. San. Canto 1st.

How too were it possible, in fact, to enforce the *unity*, spirituality, and individuality of God upon Hindus—or his essential holiness, justice, providence and retributive government of man alike on them and on Mahommedans—with the malignity of sin, the necessity of an efficient atonement, the moral property of faith, the minuteness and impartiality of his judgment,—without exposing, more or less directly, all the antagonist corruptions in faith and practice of both parties? You must destroy confidence in an erroneous, at the time same that you excite belief in a true, religion—the two perceptions are concomitant, and the arguments that effect both are the same. We do not of course advocate mere railing or abusive objurgation of any false system, however erroneous; nor even a legitimate exposure of its absurdities and abominations in a harsh temper or triumphant manner, but in a solemn, serious, moral and affectionate spirit, in calm and persuasive language. Such was essentially the character of our Lord's teaching and of that of his apostles.

3rd. J. M. adduces St. Paul at Athens as an illustration and confirmation of his position. His statement is a quotation from Townsend—" St. Paul, without the smallest compromise of his personal dignity, or the least departure from the purity of his faith, endeavours to conciliate the goodwill of his hearers by commencing

at the point on which they are all united. He offends no prejudice, makes no violent opposition, he *keeps back all* that was difficult or mysterious in his own beloved and holy faith. *till those who heard him might be able to bear* it. He appealed to them from their own principles and practice, however deficient the former, and however corrupt the latter. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the creator of the world; from the visible proofs of his providence in his government of the world, he leads them to the consideration of his spiritual nature, and thus finally condemns the idolatrous worship of the Athenians, while he *gradually* unfolds to his philosophical audience the important truths of their *accountableness* and immortality, &c."

Now we profess to be unable to see any *withholding* of difficult or mysterious truths in all this, but simply the *gradation* of ideas and of argument, which the common sense of the case suggested; and we are confident that such is precisely the practice of the Indian Missionaries: It is our own—it is substantially that of all whose Missionary instructions we have had the opportunity to witness. J. M. evidently misunderstands Townsend to mean that St. Paul kept something back *altogether*. Townsend was far from meaning this: he says only that the apostle, like a skilful rhetorician, first won his vantage-ground, and then brought his whole strength to bear, as a simple perusal of his discourse on Mars' Hill will shew. True, natural temperament will dispose some to a severer style of speech and argumentation, others to a more tender and feeling mode of address. Some are endowed with strong minds, deep powers of reasoning, and a keen perception of the absurd in argument, of the vicious in morals; while in others feeling is strong, the heart sensitive and affectionate. The one class will excel in annihilating the sophisms, and awakening the consciences, and convicting the understandings of men; the other in melting their hearts, and winning their affections; Boanerges or sons of thunder, and Barnabases or sons of consolation, respectively. The former of course are exposed to the danger of overstrained severity, the others to the opposite one of indulgence and want of firmness in reproving and 'rebuking sharply those who err,' as St. Paul expresses it. Of course the wisdom and the duty of both classes is, to be much on their guard against the fault to which each is severally prone; and we trust J. M.'s well-intended remarks will be well received and improved, especially by such of our brethren as partially need the caution, and are apt perhaps to exhibit the frowning more than the smiling aspect of divine truth. The words we have quoted from St. Paul sufficiently shew the necessity of firmness,

and even occasionally of severe denunciation against the obstinate in error. The example of Elijah too, might go far to sanction even the severest and harshest of all modes of argument—the use of irony. The bitter sarcasm and cutting address of that severe prophet to the idolatrous prophets of the cruel and obscene Baal, as recorded in the 18th of 1 Kings, is almost unparalleled for effective severity of reproof. And we do know, that one of the most successful of the Bengal Missionaries (the late Mr. Chamberlain), partly from natural temperament perhaps, partly from the experience of the dead and apathetic, unfeeling and sensual, disposition and habits of the people, was the greatest *reviler* of the Hindu gods and of their whole abominable system, that has appeared. Still we are far from *advocating* severity of language or harshness of manner; on the contrary, we are decidedly of opinion that, generally speaking, it is ineffective to persuade, often but far *too* effective to offend and repel.

But besides that St. Paul's address on Mars' hill at Athens, so far from bearing any marks of a studied and cautious keeping in the back ground of any divine truth, does actually on the contrary, as it proceeds, bring forward the very point now in question between us and J. M., that of accountability in the hearers of the gospel message, and of the consequent future judgment of God—besides this, we say, it does appear to us quite futile and inconsecutive to argue from one *single, short* address of St. Paul to a very peculiar audience, and that address merely, of course, epitomized in the very short account of it in the ACTS, to his general practice in his full and large discourses. Who among Ministers and Missionaries, would admit the character of his ministrations to be deduced from a brief outline of a single sermon? How know we that when St. Paul "preached to them Jesus and the resurrection," and of course the *purpose* of his death, and the nature, rules and consequences of the future judgment, that he did not in fact range through the whole plan of the gospel? Is it not rather morally certain that he must have done so, to arrive at the conclusion that he did? And were it otherwise less certain, can it be reasonable or conclusive to argue, from that one occasion of an address to certain witty and inquisitive philosophers who, with their wonted lightness and jocosity, sought to make him the butt of their laughter, affecting to learn of him while in reality scorning his pretensions to a wisdom and knowledge superior to their own—is it fair, we ask, to argue from this single instance to the apostle's ordinary habit? Should we not rather have recourse to his own large epistles or written sermons? And what they exhibit to us we have already seen. We have often had occasion to observe upon this illogical mode of drawing general conclu-

sions from particular premises, a procedure never more injurious than in matters of religion.

But J. M. derives support to his hypothesis from St. Paul's Epistle to the Rom. 2 Ch. v. 12—15, which teaches, he thinks, "that those may be saved who are a law unto themselves, though they never heard the name of him before whom every knee should bow. If this be so then," he asks "how can it be justifiable to say the mere rejection of the gospel entails the ruin of him who does not embrace it?" Now we are free to confess our surprize that so sensible a man and clever a writer as J. M. should argue so very weakly. But lest we should seem to do him injustice we give what follows—"The Saviour of mankind himself has instructed us that this is the condemnation, that light is come into the world and men *love darkness rather than light*, because their deeds are evil. It must then be the love of darkness, and the hatred of light after a *perception that it is light*, which constitutes the condemnation. So long therefore as a man does not *perceive* the light, does not hate and reject it *as such*, it does not appear that he can fall under the Saviour's denunciation. But how can those reject the light *as such*, who are ignorant of the *peculiar* claims of the Gospel, &c." Here the writer is perplexed, but it is from his own confusion of things separate and independent. He has mixed up the *external* and *historic evidence* for the divine origin of the Gospel, with its *internal* and *moral* light; and he strangely argues, that so long as a man has not a clear perception of the historic truth of the New Testament, after an investigation of its external claims upon his belief, he is blameless in rejecting its *moral truth*, which nevertheless his own inward sense of right and wrong *necessarily* approves! Let a Hindu but hear, with understanding, the Gospel Message of pardon, peace and *purity*—have its holy announcements set before him in plain, intelligible language—he cannot, he does not deny its moral excellence. Nor can he avoid the conviction, even should he evade the avowal, that his own licentious, unrighteous, selfish and godless system is unworthy of one moment's belief because unworthy, for one moment, of his moral approbation. In this case then, his plain duty is, from approbation of the *moral* excellence, to proceed, at once to investigate the *historic* claims of Christianity; and as long as he does not, evidently because he will not, it is clear he rejects the light "because he loves darkness, neither cometh to the light lest his deeds should be reproved." We object not to the view of St. Paul's reasoning, that the Heathen *who have not heard* of the gospel shall be judged by the law of reason and moral sense and traditionary light *only*—but we do object, *totis viribus* to so manifest an abuse of it as its application to lessen the

moral guilt of him who *has* heard and rejects the gospel, or to justify the Missionary in withholding the solemn assurance of the consequence, in his discourses to a heathen people. Who of many thousands, alas! in our father-land, who hear and refuse obedience to the Gospel, nominally Christians but really heathens, is competent to investigate the external proofs of the authenticity of the New Testament? Yet who, unless an occasional sceptic, ever alleges for one moment, that inability or his uncertainty as to those proofs, as his *reason* for not "believing with the heart unto salvation?" Nay, we go further—we assert and challenge disproof of the position, that such a mode of proceeding with nominal Christians in general, would be absurd in the extreme. It is not the head but the heart that is at fault; men *love* darkness and therefore *chuse* to shut their eyes to *the light:* and so long as the obliquity of the heart is not overcome, the darkness of the understanding will continue, though you bring floods of light to bear upon the truths of the Gospel. It is the *moral* faculty, the *conscience* that must be touched, roused, corrected —the passions of fear, love, hope—these are they that must be worked upon: and when these are brought into action in the concerns of the soul and eternity, no fear but the understanding will soon be relieved from the clouds of ignorance, from the mists of superstition and error. "Whoever *will*" (θέλῃ, *is willing to*) do of my will," saith the Saviour, "shall know of the doctrine whether it be of God, or whether I speak of myself." And all experience everywhere corroborates the indisputable certainty of the assurance. Scepticism is a disease of the mind—a disease which usually has its origin and strength, and always derives its nourishment, from the *moral state* of the mind in which it prevails. An *honest* mind, if occasionally distressed with doubts of the truth of the gospel, is sure to be soon relieved from them; as well because the truth and kindness of the Father of lights are engaged, by his own nature and promise, to afford that relief, as because it is *sought* in a candid, *willing* examination of the word of revelation, and in the spirit of a *sincere devotion.* It is wonderful how a *hearty concern to know* the truth, in questions of religion, clears up the rational faculties, sharpens the powers of conception, and expands the understanding generally! Nor less remarkable is it, how certainly a *devotional* spirit of inquiry, leading to prayer and diligence in scriptural reading, by dispersing the heavy mist of natural deadness to spiritual things, piercing the coverings of delusion and acquired error, and breaking through the confining trammels of sinful inclination that hoodwink the natural judgment—how certainly, we say, a devotional spirit of inquiry thus operating issues in perfect and satisfied conviction of all essential truth! *Willing* sceptics are quite aware

of this, and purposely stave off conviction by refusing to adopt this mode of inquiry: as we recollect to have been once plainly told by an unhappy individual now in this city—"I know," he said, "that if I pray, I shall become a believer." Yet, with the lamentable ingenuity of self-deception, he added in his defence, "that to pray, would be to *forestall* his natural reason!"—as if it were forestalling reason, to have recourse to the *Source* of reason for assistance to its insufficiency; or as if that *could* be wrong in argument and reason which, *whenever* the *moral* powers were brought into healthy action, was certain to satisfy the most enlarged and most enlightened and most vigorous understandings—or as if it were not an *a priori* argument of immense weight against *unbelief* and a rejection of Christianity, that to maintain them it is indispensible to eschew all intercourse with the Father of our spirits, and carefully to avoid coming within the influence of right *moral* affection towards the Author of our being and our well-being! Yet in questions of morals and religion, what are all systems of reasoning worth, save as they aim, through the understanding, to regulate the consciences, the affections and the behaviour? and what are we to think of a philosophy and a logic that exclude the *end* in the exercise of the *means*?

We would fain go at length into the subject, but must come within the limits to which a periodical necessarily confines us. We cannot conclude, however, without adverting to J. M.'s censure of the publications of the Religious Tract and Book Society. His *chief* objection has been already disposed of; namely, that they assume the responsibility of those to whom they are addressed; and, just copies of the model that he himself proposes to Missionaries, do emphatically indeed, yet we trust neither *austerely* nor *abruptly* nor *railingly*, as he implies, set forth the doom pronounced by the Holy Scriptures on the rejectors of Christianity, asserting that "there is none other name under heaven whereby we must be saved (if saved at all after hearing the gospel) save the name of Jesus Christ." But J. M. also finds fault

1st. With the *form* of our Religious Tracts, that they are not in *verse*, and that, as apparently he means, Sanskrit verse. He adduces for imitation the Chrishta Sangita of Principal Mill. With that work we have been long familiar—we read it as it proceeded from the press—we had even the honor to be present and to be consulted occasionally while it was under composition, and we ventured too, in a few instances, to offer our humble suggestions. We are far, very far from entertaining any wish to depreciate a work of so much labour and talent, and we have the highest respect for the learning and abilities of the distinguished

author. Yet we will not the less scruple to give our candid opinion that its sphere of usefulness lies in quarters quite peculiar to it. It is, professedly, for the learned alone, to whom also its language must necessarily confine it. Whereas the Tract Society aims to provide instruction for *all classes of* the population. Moreover the Chrishṭa Sangíta, as far as we have read it*, does not attempt *persuasion* or *moral* argument. It is purely a didactic and historical poem, or an epitome in verse of the birth, lineage, actions and death of Jesus Christ, including diffuse episodes which take in accounts of the creation, the patriarchal genealogies, Abrahamic call, Judaic history, some prophecies of Messiah, &c. All this has its use certainly, and we should rejoice to see the Chrishṭa Sangíta most extensively useful, and many similar poems appearing: but evidently the composition of Religious Tracts is of quite a different nature, and has a much wider range of application. Some of them are filled with moral suasions, exhibitions of gospel truth, arguments against idolatry, &c. Others of them are succinct expositions of the Evidences of Christanity, accompanied by applications to the conscience. Some aim at shewing the inefficacy of all *humanly* devised modes of atoning for sin, the true nature and object of religious worship, the certainty of a future judgment, and eternity of future retributions, &c. That these have been eminently useful, is matter of record; and the Missionaries have borne and do yet bear unanimous testimony to their indispensableness in the great work of evangelization.

Some of them too, effectually to meet one of J. M.'s special objections, are in Bengali, Hindui and Hindustani *verse*, of which he seems not to be aware. Besides which smaller tracts, a Bengali Poem has actually existed for many years (issued from, we believe, the Serampore Press) which is in fact the Gospel History and System in verse; it was composed by an excellent and intelligent Native Christian now deceased.

2. But J. M. further objects that our tracts are but "light sibylline leaves, ἀγωνισματα ἰς το παραχρημα, while productions of greater bulk and solidity, standard treatises on the Evidences of Christianity, comments on the Scriptures, and such like κτηματα ἐς αἰ have been too little thought of."

This is not quite correct; they have been thought of and in part too actually produced. There exist, for instance, a Commentary on the Romans, one on the Gospel of St. Mark, and a good sized volume on the Evidences, in Bengali; besides which we have, in the same language, translations of the Pilgrim's Progress and of Baxter's Call to the unconverted, already long in use; of

* The two first Cantos only: we have not been favoured with the last portions that have been published, which we very much regret.—ED.

Doddridge's Rise and Progress, and of Keith on Prophecy, now in progress; and of the History of Daniel just published; together with a treatise on the Lord's Supper, a volume of original Sermons supplied by various Missionary authors, another of Anecdotes, a Collection of Prayers, two or three volumes of Christian Hymns and Religious Pieces, &c. In Hindústani, there are Leslie's Truth of Christianity, the Pilgrim's Progress &c.: and further large accessions to the Native Christian library are in contemplation or in actual progress.

With the means hitherto possessed, more could scarcely have been done in this department; nor indeed was there a Native Christian *reading* community to whose use more could well have been applied. Considering the small number of Missionaries, the varied and oppressive demands upon their attention, time and labour, and many other circumstances unnecessary to be detailed but readily conceived, to say nothing of that grand want, the want of funds for the printing of large and expensive works, it is truly matter of some surprize and much thankfulness that so much even has been effected. Let but a Christian public, and especially such well-wishers to the cause as J. M. and his friends, supply the *sinews* of the holy war, and we confidently assert that the Calcutta Christian Tract and Book Society will not fail to meet his largest wishes; nor, we are well assured, will zealous and willing labourers be backward to the call, but will readily hasten to lead the van in the battle of truth and holiness and human happiness.

We conclude with again directing attention to J. M.'s own very appropriate quotation from Townsend—

"It is easy, however, to sit at home and form plans for the conduct of the noble-minded servants of God who have hazarded their lives unto death, and met the spiritual wickedness in high places. Hannibal smiled with contempt when the theoretical tactician lectured on the art of war. We, who remain in our homes in Europe"—(where he wrote, but equally applicable to those who occupy themselves in quite other than Missionary matters on the spot in India)—may be called the Prætorian bands of Christianity: The Missionary, like the legionary soldier, goes forth to the defence of the *frontier*, to *combat* with the barbarian enemy. Peace be with the ministers of God, and may the days of the kingdom of righteousness come! But the Scripture is the common charter; and it prescribes *system*, *discipline and regulation* to the *best*, as well as conquest over the *worst* feelings." Our lay fellow-christians will, we trust, learn a lesson of candour from the former, as our Missionary brethren may one of self-examination and caution from the latter, portion of this excellent quotation.

CISURENSIS.

VIII.—*Chapter of Varieties and Correspondence.*

1.—TEMPERANCE SOCIETIES IN INDIA.

The cause of Temperance in India appears not only not to progress—it actually languishes and with some few exceptions has failed. To us this is but matter of regret. The causes are evident enough, at least those to which we attribute the present state of the Temperance Cause in India. We shall briefly advert here to them in the hope that it is not too late to remedy the evil. The efforts to establish Societies have been irregular and feeble, they have not laid hold of or influenced the body politic.—The *advocates* of the cause have been mere advocates, they have in many instances not practised the plans they promulgated for the regulation of others. The heads of the Society who have advocated the measure have simply sanctioned it by their presence or recommended it seriously, yet theoretically to the lower orders, who shrewdly and reasonably enough say—Physician, heal thyself. This very circumstance would in itself lead many not under the influence of religious motives, to secede from a contemplation of the subject, and this too with propriety; for why should a man whom providence has placed in a more comfortable sphere, dictate to one in a lower grade, or judge him in the use of stimulants in the shape of ardent spirits while he drinks bountifully from the generous wine cup—both pernicious the evil being only in degree. The violence and intemperance displayed in advocating the principles of the Society has we think materially injured the cause. Many a sincere inquirer has been disgusted at the sweeping censures passed on all such as cannot see eye to eye with the advocates of Temperance. The division in the temperance camp and the excesses of teetotalism have not made the subject more palatable either to the initiated son of Bacchus or the youthful aspirant for the convivial wreath. Disunion, irregularity, indiscretion and violence have been amongst some of the chief causes of its want of enlarged success in India.—We lament the present state of things, for nothing would give us greater pleasure thon to witness the final triumph not of teetotalism but of temperance in its scriptural and best sense; for intemperance is and can be but an unmixed evil, and in India especially wherever it exists, an evil especially debasing to those who are its subjects and humiliating to the faith we profess and the name we bear. We turn from these strictures therefore with unfeigned pleasure to notice the manly sentiments of the Commander-in-Chief on this subject on the different occasions in which crime has sprung from intoxication in the army, and not less to witness the sanction given by his

Excellency and several commanding officers to the establishment of Temperance Societies in their corps—the zeal and diligence manifested by the men in establishing and keeping up the institutions are in every respect worthy of credit. Amongst the Temperance Societies in India worthy of special notice and imitation is that of the Bengal European Regiment, the Third Report of which is now before us. Willingly would we transfer the whole to our pages, but our limits forbid. We can but make one or two extracts: the first is in reference to success. We quote the Report :—

"On the publication of the last Report our numbers amounted to 192, and the casualties since that period are as follows: two Commissioned Officers left the station, six Non-Commissioned Officers appointed to situations in Native Corps, six invalided and discharged, and two died, —amounting in all to 16.

"The Society at present consists of one Lieutenant-Colonel, one Major, two Captains, one Surgeon, one Lieutenant and acting Adjutant, one Medical Warrant Officer, two Medical Apprentices, 46 Non-Commissioned Officers, 154 Drummers and Privates, 13 Women and 13 Youths belonging to the Regiment, and 15 individuals resident at the station,—making a total of 250, and an increase during the year of 58."

The following outline of Military Temperance Societies is concise, interesting and encouraging.

"Having now glanced at the proceedings of our own, let us cast our eyes on those of kindred Societies throughout the country. We are sorry that our information on these points is not more complete, as nothing will tend more to the spread of Temperance than a feeling that we are not struggling alone, but form part of a mighty band who are pursuing the same course; and we hope that our bond of union may for the future be drawn closer, by more frequent and enlarged correspondence.

"The Society in Her Majesty's 26th Regiment of Foot at Fort William, consists of about 100 Members, and is in a prosperous state.

"During the year a Society has been formed at Dum-Dum, the Head Quarters of the Regiment of Artillery; and though it has lately lost about 26 of its number, who are proceeding to the Upper Provinces, yet, as a detachment of Recruits and a Brigade of Horse Artillery from Kurnaul, in which is a small Society, were shortly expected to arrive, it is hoped that the chasm would be more than filled.

"In Her Majesty's 49th at Hazareebaugh, there is one of the most flourishing Societies in India. On the 27th ultimo, it consisted of 2 Lieutenant-Colonels, 1 Captain, 1 Lieutenant, 1 Ensign, 1 Chaplain, 3 Warrant Officers, 77 Non-Commissioned Officers, and 314 Privates, making a total of 400 Members.

"In Her Majesty's 31st Foot at Dinapore, is a Society consisting of 198 Members.

"Buxar, Benares and Chunar have each its Temperance Society; that at the latter place numbers 63 individuals: their Coffee and Reading Room was opened on the 15th inst.

"At Cawnpoor, the Society in the two companies of the 5th Battalion Artillery, consisted of 103 Members, and that of Her Majesty's 16th Foot, of 248 Members, on the 29th ult. In July last, the Society in the 2nd Brigade Horse Artillery consisted of 47 Members.

"The Society in the 3rd Buffs at Meerut, is stated to be 300 strong.

"At Kurnaul there is a remarkably prosperous Society in Her Majesty's 13th Light Infantry, consisting of 320 Members, among whom are 25 who abstain from all intoxicating liquids whatever; and the Society in the troop of Horse Artillery which recently left that Station for Dum-Dum, amounted to 12 Members.

"At Agra besides our own, there is a small Society in the 4th Battalion of Artillery, which we hope daily to see gather strength and increase in numbers.

"These few scattered items of intelligence, though embracing but about a half of the European Troops in this Presidency, are sufficient to show that we are not solitary labourers, but rather part of a mighty host travelling one great road of improvement, which ought to excite in us a spirit of emulation, and a determination not to be outstripped in so glorious a course, but to equal, if not excel, the most zealous of our competitors."

From the First Report of the Singapore and Malacca Temperance Society just received we gather that the cause is prospering in the Straits—may it extend and abide. While on this topic it may not be amiss to call the attention of our readers to the intemperance of *eating*, which medical testimony reports as much more prevalent and destructive in the higher circles in this country than that of drinking; nor should intemperance in *dress* be omitted, for our advocacy of the principle extends to intemperance not in drinking merely but to every thing indulged in at the expence of health, reputation and usefulness. The attention of the Friends of Temperance in India should not be confined simply to Europeans, but should be directed to the native community, and endeavour to strike at the root of ganja-smoking and opium-eating, two of the greatest banes which can afflict a people.

2.—SCHOOLS AND IMPROVEMENTS IN ARRACAN.

In our number for January we stated that various general improvements were about to be carried into effect and district schools established at the principal stations in the Arracan province. We find that we erred in stating that the improvements were to be carried into effect out of the *Port Funds*, these funds have been exclusively devoted to the lighting and safety of the dangerous coast of Arracan. They have now been accumulating for several years, the annual income being about 7000 or 8000 Co.'s Rs. and it is but justice to government to state that when it has been expended it has been on the coast and ports.

"For out of the sums collected at Akyab and Khyouk Phyoo a complete series of five large buoys were laid down about two or three years ago in the most judicious positions at the entrance of either harbour, by which the navigation has been rendered perfectly safe and easy; pucka wells have

been constructed and tanks dug for the use of the shipping, and there being a large and increasing balance it has been resolved to erect a substantial jetty at Akyab with a bungalow attached. One light-house is also to be built at the mouth of the Akyab river and another on Saddle Island near Khyouk Phyoo, and probably a third on Saint Martin's Island, a dangerous rock, surrounded by reefs, between Akyab and Tek Naaf: likewise tripods and other marks wherever they can be of use to navigators. Year after year the proceeds of the port dues will be expended on something new, and there is every reason to believe that in time the navigation of the Arracan Coast will be rendered as safe as any part of that of England. A small harbour establishment at Akyab has been sanctioned which affords great convenience to all visiting that rising port. Government has already had the whole coast carefully surveyed at a great expence. The beautiful charts of Capt. Ross and of Lieut. Lloyd of the Bombay marine, as also of Capt. Laws and the officers of H. M. S. Satellite, and of other scientific men, furnish most accurate guides to all parts of it. The most prominent dangers are the "Oyster reef," about twenty miles from the Akyab Harbour and the "Terribles" about the same distance from Kyouk Phyoo; but it is expected that the intended lights will shed their lustre sufficiently far seaward to indicate to mariners their exact position, and enable them to steer clear of them. Much credit is due to Government, and to the Marine Board for the humane anxiety evinced by these projected improvements, and the determination to expend the port funds entirely in reducing the dangers of the Arracan coast, and although it will necessarily take a few years to effect all that is intended it is gratifying to know that attention has been directed to so praise-worthy an object. Nothing is more wanted than a jetty at Akyab, but to be of any utility it must be about 650 feet long, which will cause it to be an expensive undertaking, but we doubt not its construction is in good hands.

"For the improvement of the town and station of Akyab we understand the Government has made liberal assignments from the Ferry funds of the district. When the place is thoroughly drained, and good roads and bridges are constructed the residents will derive much benefit from the change.

"We find that instead of having schools at each of the four stations in the province that the Government having at the recommendation of the Committee granted 500 rupees per mensem from the General Revenues of Arracan, (the Education Committee having no available funds,) it is Capt. Bogle's intention to have one good day-school at Akyab where there is a population of about 16,000 souls, and another at Ramree where there are about 8,000 people. This is considered a better plan than having a larger number of schools of an inferior quality.

φιλος.

Missionary and Religious Intelligence.

I.—Missionary and Ecclesiastical Movements.

Since our last the following arrivals have added to the Missionary strength in India.—Rev. J. McDonald and Mrs. McDonald, of the Scottish Mission and the Rev. J. Norgate, of the Church Mission Society; both are, we believe, to labour in Calcutta: may the great Lord of the harvest give them

long life and abundant success in their work!—The Rev. J. Wilson of Subathu, has removed to Allahabad and Mr. McEwen, formerly at that station, proceeds to America on account of ill health.—Rev. J. Lacey, has left Calcutta for the sphere of labour formerly occupied by him at Cuttack in Orissa.—Letters have been received from Rev. Geo. Pearce and party; they arrived safely and in much improved health at Bombay.—We sincerely desire for our respected friend a speedy return to the scene of his useful labours.—The Rev. Mr. DeRodt has removed from Sona Mookee to Calcutta, and will in future labour in concert with the Missionaries of the London Mission.—Rev. J. Tomlin and family left this for England during the month of January. How do these rapid changes show us the fitful and transient nature of all our plans, and lead us to pray for wisdom that we may apply ourselves most diligently to the promotion of the divine glory and the good of men while the moment of labour is vouchsafed!

2.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The Eighth Annual Meeting of the Calcutta Christian Tract and Book Society was held at the Town Hall, on Tuesday evening, February 20, 1838. The Meeting having been opened with prayer by the Rev. T. Boaz, J. W. Alexander, Esq. took the Chair. The Secretary having read the Report*, the Rev. Mr. Yates rose to move the first resolution; viz. That the report be printed and circulated under the direction of the Committee. He observed that the Tract Society held a prominent and useful place; that it was worthy of the place which it held, and that the objects it proposed to accomplish were of the noblest character. It was saying not a little of any Society, to say that it was co-operating with God. What was the object of the divine work of redemption, but the conversion of sinners and the edification of the Church? And how did it appear that this Society was pursuing these objects? Look at their publications, such as Baxter's Call, the Rise and Progress, and the Pilgrim's Progress. Nor was this Society unsuccessful in the prosecution of its objects; how many thousands have been converted from the error of their ways, and how many more cheered in their pilgrimage! He inquired whether in this land the operations of such a Society were not needed? they were not only necessary to chase away the darkness of idolatry, but to confirm the Church. The rising churches in this country could not but be feeble, and believers could not but be weak, so long as they remained without the means of instruction. Some might object, Mr. Yates further remarked, to the employment of any means but the word of God. The reverend gentleman showed the fallacy of the objection. He remarked that other books than the word of God have already produced powerful effects, that they were drawn from that word and were crowned and blessed by the Lord. He alluded to the light of the sun, moon, and stars, to illustrate his position, and shewed that in the absence of the one the others were not without their use. He concluded by earnestly urging the audience to encourage the publication of tracts, and particularly pressed the duty of reading for one's self as well as of reading for others.

The above Resolution was seconded by H. Walters, Esq. C. S.

The Rev. Mr. Boswell rose to move the second Resolution; viz. That this Meeting truly rejoices in the extended labours of the Society, and

* As we shall notice this at length when printed, we shall not do more now than say that its details are very interesting.

commends them to the blessing of God, trusting that the Holy Spirit will render them instrumental in leading souls to the saving knowledge of Jesus Christ. The reverend gentleman observed that this resolution was itself a tract. It has been said that to a great mind nothing was great; one might say that to a great mind nothing was small. No means were so contemptible as not to prove useful in some degree. The great and generous Seldon said, that if he wished to know the habits of thinking of a nation, he would not take up the folios but the pamphlets and duodecimos of the day. It was astonishing what an influence the little tracts had on society—the world knew this and employed it well. Newspapers were its tracts, and in fact the greatest impressions had been wrought by such means. We had heard of the Sybil who wrote her oracles on leaves and scattered them, and happy was the man deemed who got them. We have a tree, said the reverend gentleman, and the leaves of it are for the healing of the nations —our little tracts might be compared to these leaves. He felt attached to this Society; it was the first he had advocated in India: then there were present Currie and Duff and others now departed or absent; the work remained and we should do it.

The Rev. Mr. Lacroix seconded the Resolution. He said that there was much reason for thanksgiving both as regards that which had been accomplished and that which was about to be accomplished. Though not an Englishman, yet he was happy to acknowledge that there was in no country so much practical Christianity as in England. For speculative theology Germany might be superior; but there was not in that country the healthy tone of religion which prevailed in England. The Tract Society he remarked, was calculated to infuse this healthy spirit through this country. The reverend gentleman went on to observe that all could not be Missionaries; yet Civil and Military servants acquainted with the languages of the country, *might translate tracts into the native languages, and thus render themselves useful in the cause of God.* Another reason for thankfulness was the good which the society had done during the past year for a most interesting class in this country, viz. youths educated in English schools, but who have not possessed the advantage of a religious education. The Society has printed two books, of not a few pages, but *books* of a larger size, for this class*. He thought that merely to destroy a Hindu's trust in his own religion was by no means sufficient. He compared it to convincing a poor helpless man that he was living in a hovel, dragging him out of it, and then leaving him exposed to the merciless tempest. But this, he contended was manifestly *of* no benefit to the poor object; it was a false compassion. It was not sufficient to prove that Hinduism was a wretched hovel, it was necessary also to supply a solid, firm and comfortable habitation: that this society aimed to do. He concluded by exhorting the meeting to take more interest in the affairs of the Society. He wished a larger number were present, as indicating the prevalence of a more extensive spirit of co-operation with the Society. One feature of the Society he said, was that it enabled *every one* to be useful. If it should be objected that the work was slow and the means small, he would answer that this was no reason for a sensible man to desist. Every thing great was accomplished by small beginnings. In the vegetable kingdom he instanced the oak. Among animals he observed that the small ones were most industrious and most useful—such as the ant, and the bee, and the coral insect. From history it was evident that Alexander's empire, and Napoleon's empire were transient like mushrooms, but the Roman and British empires which had a small beginning became the most extended and the most

* The Manual and Letters on Christian Evidences.

stable. So Christ's kingdom would be—it was accordingly compared by our Lord himself to a grain of mustard seed, springing up and becoming a great tree.

The Rev. Mr. Wybrow proposed the third Resolution, viz. That the specified gentlemen should be office-bearers of the Society for the present year. He contended that there was as much cause for rejoicing in the operations with this Society, as a soldier feels at being well-weaponed. Should it be asked if he was a Christian warrior and did not feel ashamed to wield such mean weapons, he would answer by asking if *artillery alone* was requisite for mowing down the enemy's ranks and obtaining the victory? The great giant Goliath was slain by a pebble hurled by a shepherd's hand. He had heard that the religion of Buddha was propagated in China by written tracts. If error could be so propagated, much more could truth.

The Rev. Mr. McDonald in seconding the Resolution, declared that he rejoiced at seeing not a few, in a country which was regarded as the seat of wealth and luxury, met together on behalf of such a Society as this. If his reverend brother (Mr. Boswell) was attached to the Society because of its goodness, and because it was the first he had advocated in India, he more; for it was the first which he too had been called to advocate, and he might with truth say that it was to a tract, under God, that he owed all he held dear in connection with his religious happiness and hopes. The reverend gentleman proceeded to argue, the certainty of success in our cause though the weapons were apparently insignificant, from the declarations of God in reference to the universal kingship of Christ, and the obligation to the performance of our duty in being made kings and priests for God. As priests we were to offer daily prayer, and as kings we were to make daily conquests, over ourselves and the world, for Christ. He was reminded by the Resolution that personal exertion was necessary, and earnestly expressed his hope that God would grant his blessing on those set apart to the work.

The Rev. W. Morton proposed the last Resolution; viz. That the meeting offer their thanks to the Chairman for the kind and able manner in which he has conducted the business of the evening. He would not offer, and no one was more averse to flattery than the chairman; yet he could not refrain from expressing his thankfulness for every manifestation of encouragement given by others. This encouragement was calculated to excite attention to the objects of the Society. He was glad to hear the clear testimony, borne by another speaker, to the correctness of the English tracts and *he* could state that the Bengali tracts contained neither error nor did they espouse in doctrine the interests of any party or section of the church. He dwelt upon the necessity of personal exertions; apart from the opportunities enjoyed by many for distributing tracts in their offices, they had other opportunites of doing good. All were surrounded by native servants, and all could put tracts into their hands. A tract he knew, was a most insignificant thing; a thousand might be thrown away, but out of that thousand one might take effect. No party purpose could be answered in the distribution of our tracts. They passed the examination of persons who were appointed to detect faults of doctrine, and party bias, and to reject both. Nothing was brought forward in tracts necessarily offensive; people were argued with kindly and affectionately, as Paul argued at Athens. He was persuaded that the influence of tracts could not but be extensive. He was reminded of a comparison which a minister in England once used and which he had never since forgotten—of a pebble thrown into the ocean; the eye could not follow the circles on the surface of the water; but the imagination might follow them to the limits of the ocean. In concluding he hoped many others would throw in their quota of influence, like the present chairman, on behalf of this and similar Societies.

The Resolution was seconded by J. Vos, Esq. and the Meeting broke up after singing the doxology.

We regret to state that the Meeting was but thinly attended, though the spirit which pervaded it was pleasing and encouraging.

3.—Education and Schools.

The cause of education does not diminish in interest nor do its friends relax in their exertions in this most enervating of all climes. This is evident from the various Societies and their Reports which are ever offering themselves to our attention.

The Infant School Society.

Held its usual examination at the Town Hall during the last month, Sir Edward Ryan in the chair. The attendance was numerous and respectable, the number of scholars and their proficiency in the English language encouraging. The Bishop who takes a lively interest in the welfare of the Society was very active on the occasion in drawing out the abilities of the little ones; their answers were prompt and intelligent. The whole examination reflected the highest credit on the indefatigable superintendant Mr. Perkins and his assistants.—The Infant School system is, we think, very applicable to and much needed in India; it is important that the minds of the youth of India should be saturated with pure and useful knowledge at the earliest age, and no system can we think be so effectual in arresting and instructing infant minds as the mode of instruction adopted by this Society. The system has not however extended much beyond our own city, nor has it been attended with that measure of success we should have wished or hoped, even with the aid of one so devoted to the welfare of the least of the little ones as Mr. Perkins really is. The only schools independant of those in Calcutta are we believe at Burdwan, Chinsurah, and Vizagapatam, at least none other of note, nor are these materially if at all aided by the Calcutta Society. Its own central school designed to instruct teachers in the branch establishment has, we believe, been relinquished. There can but be one feeling and that a feeling of regret at even the temporary failure of such a scheme, and we are confident those who are anxious to promote its interest in India, will excuse us for suggesting the propriety of making the basis of the Society more Catholic, of nominating on its Committee individuals from different sections of the Christian community, both from the clergy, missionaries and laity. This will interest more in its success and ensure for it a larger measure of support. If we are not mistaken, were this adopted the number of schools and the measure of support would be more than ten-fold before another anniversary; and if we are not misinformed it was the intention of the individual who first introduced the subject and advocated its merits before an Indian public, that the basis of the Society should be Catholic.

4.—Free School.

This useful institution is still extending the blessing of religious education to upwards of 400 poor destitute children. They are moreover clothed and fed and lodged at the expence of the institution, and if smiling faces and healthy robust appearances be an indication of good treatment and satisfaction, the friends of the society can have that happiness whenever they choose to pay a visit to the Institution. The school is quite catholic

in its constitution, the children of all sects are eligible. It is well worthy of the support of the Christian community, and has our best wishs fore its prosperity.

5.—CATHOLIC FREE SCHOOL.

The Eighth Report of this institution for educating the children of indigent Romanists has been put into our hands. The number of children under its care is 296. They are educated in the different branches of useful and domestic knowledge and in the principles of the Catholic faith. As it is our intention to advert to the present aspect of Catholicism and the measures pursued for its revivification and extension in India, in an early number, we shall not do more on the present occasion than endeavour to correct an error into which the compilers of the report have fallen in reference to the character of the protestant Free Schools in our city. The report states, and makes the statement the ground of its appeal to liberal protestants and to those of their communion, that there is scarcely a free-school in which proselyting is not the rule, and where the children are not taught from their infancy to despise the faith of their fathers. We beg most distinctly to state that such is not the case. Without the committee of the Catholic Free School mean by this that the Holy Scriptures are taught, read and explained according to protestant principles. If this be the meaning we admit it is done, but as far as we have been able to learn there is not any school in Calcutta who either in Catechisms or in their general manuals of instruction have the slighest allusion to catholicism except such as the ungarbled scriptures afford. We do not mention this in admiration but as a fact and in order that those protestants into whose hands the Report may fall, may, if they give, do not so because their own schools do not need their aid, or are mere proselyting establishments, but because they wish to show their desire to aid every well intentioned effort to enlighten and bless the youth of the country with education. Will the committee of the C. F. S. undertake that a protestant child shall be taught as little in their establishment as the poor of their flocks are in the excellent protestant Free School and other similar institutions which are chiefly supplied with pupils from their communion? The Government have, we perceive, most properly refused to grant a monthly allowance for the support of the institution. Amongst the donors we perceive the Governor General and the chief Magistrate.

6.—THE FIRST HALFYEARLY MEETING OF THE SAILOR'S HOME.

On Tuesday evening the 13th of Feb. the first half-yearly general meeting of the Sailor's Home Society was held at the Town Hall. Sir J. P. Grant in the chair.

The Report, which was a very interesting statement of details, dressed in plain language and somewhat in the phraseology of sailors, having been read,

The Reverend J. Charles rose to move the first resolution, That the report be printed and circulated.

The Rev. Gentleman stated, that when it was announced to the public that it was in contemplation to establish such an institution, every person of right feelings and correct judgment whom he knew, at once concurred in the desirableness of the project. It appeared to him to be a happy con-

ception, a most felicitous idea. He believed the meeting was already aware that the institution owed its origin, and, in a great measure, its successful operation, to the worthy Secretary (Rev. T. Boaz.) For his own part, he regarded the institution as now fully established; and it was matter of congratulation that so much could be said of it within so short a period of its existence. It was matter of surprise with him that the interests of sailors had so long been neglected or so little cared for, both in England and in this country. They are an interesting people, comprising, as he had somewhere read, one-twentieth of the population of the mother-country. This simple fact, the reverend gentleman considered, ought to have awakened on their behalf a deeper and more general spirit of philanthropy. But they are not less an important than an interesting class. To them Britain owes her naval glory—through them, the fame of her arms, of her science, of her literature, and of her politics has reached the utmost bounds of the earth. They are the instruments of her commerce. By their means she lays the whole world under contribution to her wants and wishes; they minister to her luxury and to her wealth. They are not, however, generally, what they should be, and what, as a matter of highest duty, we should endeavour to make them, a fair specimen of Britain's virtues,—living epistles of her morals and of her glorious faith. Landsmen can exercise their influence at best but over a limited surface—within a defined circle. The conduct of sailors exerts an influence, for good or for evil, on large classes of men,—men of various nations, kindreds and tribes. This influence partakes at present more of the nature of vice; it should be made to bear with the force of moral and religious habits. The reverend gentleman after adverting to some particulars stated in the Report, and having repeated his remark that the institution could no longer be considered in the light of an experiment, but as deserving to be ranked among the established Benevolent Institutions of the country, sat down amidst suppressed cheers.

The resolution seconded by H. Walters, Esq. C. S. was carried unanimously.

The Rev. W. Morton proposed the second resolution, appointing a new committee and returning thanks to God for his blessing, and to the last committee for their services.

The reverend gentleman had no doubt the meeting would unanimously adopt the sentiments expressed in the resolution he had the honour to propose. If the institution has done good—and the report states that it has done much good;—if it be a desirable institution—and the reverend gentleman who preceded him had shewn that it was a desirable institution, and moreover that it was an institution now fully established;—he was of opinion that all the good that has been effected, and much of the good that it promised to effect in future, was owing to the exertions of the last committee. But the resolution in his hands contained more—viz. an expression of thanks to God for what has been done. He believed that all present would agree in sentiment with the Church of England, that, 'without God nothing is wise, nothing holy, nothing strong.' A higher authority than the national church has also said, 'every good and every perfect gift proceedeth from the Father of lights.' The reverend gentleman felt assured that none would dissent from these sentiments, and therefore that the meeting would not only unhesitatingly, but cheerfully and warmly, adopt his resolution.

Mr. Morton stated, that he was unexpectedly called upon to take a part in the business of the evening, and that he was not intimately acquainted with the details of the Institution. He was not in Calcutta at the time of its formation: nearly all he had learned of it, was from the Report which

had just then been read. He considered the existence of such an institution in this country to be a blessing. It was stated in the Report that the crimping system may now be considered to be half destroyed. He conceived that the circumstance of the destruction of *one half* of the system, was a certain prognostic of the extinction of the remaining half. The reverend gentleman here adverted to the mischiefs and ailments to which sailors are exposed in this port, and to the unfavorable impression which their conduct has produced, and is calculated to produce, on the native mind. If, said he, we desire to see the native population converted from their debasing superstitions and practices, we should seek to elevate the character of our own countrymen; and if we are at all concerned for the spiritual welfare of our brethren, consistency requires of us not to neglect their temporal comforts. The reverend gentleman stated that, according to the view he took of the subject, he considered chaplains and missionaries to have as great an interest in the welfare of sailors as merchants and ship-captains.

This resolution was seconded by Captain Martin of the *Duke of Buccleugh*, and carried unanimously.

The thanks of the meeting were then proposed and accorded to the chairman. Sir J. P. Grant rose to say, that he took a very deep interest in the objects of the institution. That institution was yet in its infancy, and he believed the Rev. Mr. Charles would agree with him in this view,—although he (the Rev. Gentleman) was of opinion that the success of the institution was no longer problematical, and that as such, it required to be nourished and tended and brought into vigorous and healthful exercise. His lordship fully concurred in the views expressed by Mr. Morton. He considered that exertions should be made to raise the moral and religious character of the seamen who come to this port. Sailors, said his lordship, are exposed to numerous temptations in this country; and not the least of their dangers, is, that they regard the class of the Native inhabitants into whose hands they fall to be a simple and ignorant people. We know, his lordship observed, that this is not the case. Cunning and villainy soon rob them of their money and their health. The crimping system too was till lately in active operation to complete their wretchedness. His lordship regarded with cordial pleasure the extent and salutary nature of that influence which the Home had exerted, in rescuing sailors from the cunning and power of these landsharks. His lordship congratulated the meeting on what they had heard, and concluded with stating, that though he could not take any very active part in the management of the institution, of which he had been constituted the President, his best wishes attended all its operations. His lordship then proposed thanks to the Secretaries, Rev. T. Boaz and J. W. Alexander Esq., and to Dr. Maxton for his gratuitous medical advice to the inmates of the Home.

Mr. Boaz rose and expressed his very grateful sense of the vote of thanks accorded to him. It was his heart's desire to see the institution prosper. He considered its prosperity very much depended on the share the community of merchants and ship-captains took in it. Without their hearty aid, he was not very sanguine of success. He begged them to come forward to the help of the committee, both from a consideration of their own interests, and of the benevolent objects of the institution.

The meeting was rather thinly attended, but a spirit of cheerfulness and deep interest appeared to pervade it.

P. S.—We have the pleasure to state that the number admitted in the Home during the last half year was 303, out of which 296 have been provided with berths. Add to this 400 liberty men, and there will be a total of 703 men accommodated in the house since its opening in May last. All the departments have prospered as far as they have been tried.

7.—Bible Societies.

The British and Foreign Bible Society with its accustomed liberality has forwarded as a gift to the Calcutta Auxiliary, one thousand copies of the Holy Scriptures in the English language in addition to two thousand presented a short time ago. The distribution of these scriptures is chiefly amongst Seamen and the more intelligent and educated youth of the city. The accounts from the continent of Europe, as it respects the desire of the people for the word of life, is very cheering. From Belgium alone, priest-ridden Belgium, a request had been sent to the Society for 15,000 New Testaments: the facilities for their distribution were never more extensive.

The Baptist churches in America in consequence of a resolution of the American Bible Society not to aid versions in which the word βαπτίζω is translated by terms signifying *to immerse*, have formed a distinct Society, under the designation of the *American and Foreign Bible Society*. The Committee have forwarded 20,000 rupees to the Calcutta Baptist Missionaries to aid them in printing versions of the Sacred Scriptures in which the word in question will be so rendered. The Wesleyan Methodists in America, who had formed a Society of their own, have united with the Parent Society. The English Baptists have presented a numerously signed protest on the subject to the Committee of the Bible Society; it is not, we understand, their *present* intention to form a separate Society, but to adopt measures to increase their translation fund for the purpose of rendering more efficient aid to their Missionaries in carrying on the work of translating and printing the sacred volume according to the dictates of their own consciences.

8.—The Vernacular Language of Upper India.

We invite the attention of our correspondents to the following letter and shall be happy to receive communications on the subject.

To the Editor of the Friend of India.

My Dear Sir,—May I request the insertion of the accompanying paper, on the subject of Vernacular languages, &c.

Yours, &c. Aleph Be.

My attention has been drawn to this subject by an article from a Benares correspondent, which first appeared in the "*Calcutta Christian Observer*," and afterwards copied into the "*Friend of India*." The subject is one of great importance at a time when the "School-Master is abroad." The Benares correspondent complains that hitherto no books have been written in a language common to the mass of the people; and that, consequently, every thing hitherto published, is unintelligible, except to "the initiated few." As one deeply interested, I am very anxious to know what is that vernacular of the Upper Provinces which is proposed as a medium for future translations. The Benares correspondent has I fear, contented himself with condemning what has hitherto been done, without an attempt at shewing what *is* the vernacular language which he thinks ought to be the medium of circulation. Allow me, therefore, as an occasional contributor to your paper, to request the insertion of these few observations, with a request that a specimen may be given us in some future number either of your paper or of the *Christian Observer*, in which the communication was originally published. I would propose a translation of the first four pages of the History of India, by Mr. J. Marshman.

I am, my dear sir, yours, &c.

A Hindustaner Student.

9.—SUFFERINGS IN THE DOAB.

We have been requested by a true friend to the poor of this country to call attention to the present sufferings of the miserable inhabitants of the Doab. If pleasure there can be in responding to such a call we have the most sincere, and there is a pleasure both in contributing our own mite, and exhorting others to give if it be but a cup of cold water to the perishing. Nothing that we can pen could so well and affectingly describe the existing misery as the following extract of a letter from an eye-witness. We leave it to tell its own pitiful and heart-rending tale. May it move the hearts of the rich of our faith to open their purse-strings in aid of the destitute and forlorn of another, who, if left to the mercies of that creed must perish. Oh what an opportunity for shewing them the connection between the principles and practice of our faith!

"I feel convinced, that the Calcutta public cannot be aware of the misery prevailing in the Doab, otherwise we should perceive a manifestation of sympathy. The harrowing scenes which every where present themselves to a traveller between Cawnpore, Futtehghur and Agra, is such as to call for an active demonstration of feeling on the part of the Christian public—individual charity can effect little, when a tract of land like that of the Doab, lies unproductive, and its inhabitants appear as the mere shadows of men. Where no tributary stream offers its bosom to receive the dead, the bare ground around the villages forms the cemetery, and the number of those who have fallen victims to starvation may be known by the skeletons which every where are visible. I would wish to be understood to refer more particularly to the lower parts of the Doab. Such is the depth of wretchedness, that in several villages few inhabitants remain; in one, mentioned only as an instance, for I feel sure it is not a solitary case—two alone remain of 80 families. Never have I regretted more than I do at the present time, that powers of language are wanting to enable me to describe in befitting terms, the misery which my mind recoils to think exists. From my own personal observation, and from communication with those engaged in superintending the distribution of the alms of the public of Cawnpore, I can speak confidently respecting the state of those whose happy lot it is to reach the hallowed spot where Christian philanthropy is in active exercise. Emaciation marks the whole—the energies of life appear in varying grades of dissolution—some barely totter to the place of distribution, and before the want they make known is under relief, the pulse of life has sunk too low to be invigorated by the means adopted to strengthen it. I am given to understand, from authority on which I can place the greatest reliance, that the number of men, women and children, at present relieved, including about 60 in hospital, is not less than 1,600—of these, excepting some of the children whom it is difficult to detach from the parents, not one, after the most rigid scrutiny, is considered able to do any thing toward his own support. The number of deaths from starvation and effects of bad food is 20, at the lowest calculation—these are *ascertained* deaths; many more most certainly occur where there is no heart to pity or relieve."

We shall be happy to convey any gift however small to the Cawnpore Relief Committee who appear from their position to be the best almoners of public bounty.

10.—ABOLITION OF PERSIAN.

This incubus on the transaction of business has at length been removed. All the transactions of Government will in future be transacted in the vernacular and English languages. Surely our favours come upon us too thickly to be rightly appreciated. The regulation sanctioning the change will come into operation on the 1st of January, 1839: this will be a happy day for India and her people.

11.—Burmah, Missions, and the War.

We have been informed by a friend that the latest accounts from the Missionaries at Moulmein represent all perfectly quiet at that station. The success of Missionary operations in Burmah notwithstanding the rumours of wars is quite unprecedented in eastern Missions. The Missionaries of the American Baptist Mission have baptized 40 Karens since our last announcement, and the king of Burmah has appointed one of the Christians as Governor of that singular people. This is the more remarkable on his part as he dismissed the Missionaries from Ava with such peremptoriness as to exclude hope of his future favour. It would be singular enough if he were acting the warrior in order to amuse the people and keep up his character in the nation for a brave man without incurring the expenses of war.

12.—Meeting of Captains at the Sailor's Home.

A most interesting meeting was held at the Sailor's Home on Tuesday morning the 27th of February, of the commanders of vessels now in port. About twenty were present, together with others, deeply interested in the welfare of Sailors. The object of the meeting was to secure the co-operation of the Captains, which as far as those convened were concerned has been effected. They most heartily approved of the plan and operations of the Society, and passed resolutions to the effect that they approved, and would recommend and support in every possible way, the objects of the institution. About 250 rupees were subscribed on the spot. We look upon this as the most important step which has been taken to secure the success of the Home.

13.—Sir Charles Metcalfe's Liberality.

Sir Charles Metcalfe has left us, crowned with worldly honors and followed by the good wishes of the whole community of India. Willing that his character for princely munificence should be sustained to the last, he presented as a parting gift various sums to the different Religious and Charitable Societies. To the Parental Academy 1000 Cs. Rs., District Charitable Society 1000, Seamen's Friend Society 300, and to almost every minor institution, towards which he had contributed in former years, 100 Cs. Rs.; and this besides large sums bestowed in individual and private cases. May his end be blessed.

14.—Joy in God — An Anecdote.

I have here, said the late Mr. Fuller, two religious characters, who were intimately acquainted in early life. Providence favoured one of them with a tide of prosperity. The other, fearing for his friend, lest his heart should be overcharged with the cares of this life and the deceitfulness of riches, one day asked him whether he did not find prosperity a snare to him. He paused, and answered, "I am not conscious that I do, for I enjoy God in all things." Some years after, his affairs took another turn. He lost, if not the whole, yet the far greater part of what he had once gained, and was greatly reduced. His old friend being one day in his company, renewed his question, whether he did not find what had lately befallen him to be too much for him. Again he paused, and answered, "I am not conscious that I do, for now I enjoy all things in God." This was truly a life of faith.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of January, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Rain Gauge.
		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,970	62,5	57,6	58,0	Cm.	,030	67,3	71,0	66,0	N. E.	,000	68,5	78,0	73,8	N. E.	,950	70,0	79,7	74,5	N. E.	,930	69,3	75,3	72,6	N. E.	,940	68,8	68,0	68,0	Cm.	
2	30,020	63,3	57,0	58,5	N.	,066	68,9	72,8	67,0	N. E.	,030	72,3	77,7	69,5	N. E.	,980	73,8	78,0	73,6	N. E.	,960	73,0	73,7	72,5	N.	,972	71,3	68,6	79,0	Cm.	
3	,000	62,0	55,0	56,2	N.	,050	65,5	67,0	61,3	N.	,020	69,5	73,7	67,0	N.	,973	70,7	75,0	70,0	N. W.	,966	69,0	72,0	68,2	N. W.	,978	68,2	68,0	67,9	N.	
4	,003	62,9	50,8	51,9	Cm.	,038	66,0	67,5	62,0	N.	,002	69,5	73,0	68,0	N. W.	,947	70,0	75,0	70,8	N.b w.	,942	69,6	73,4	69,8	N. W.	,953	68,0	67,9	67,5	Cm.	
5	29,972	62,8	51,0	52,8	Cm.	,012	66,0	66,0	61,0	N. W.	,986	69,8	73,0	68,8	W. bN.	,902	71,2	75,2	70,9	N. W.	,898	70,1	73,4	69,7	N. W.	,906	68,0	67,5	67,3	Cm.	
6	,917	63,2	52,0	53,0	Cm.	,951	66,3	69,0	63,0	w.b N.	,923	70,4	74,6	70,4	W.	,877	72,7	77,0	71,0	W.	,870	72,5	74,3	70,2	W.	,880	68,5	67,7	67,4	Cm.	
7	,930	63,2	51,2	53,0	Cm.	,000	66,5	70,0	64,9	N.	,970	70,8	75,0	70,8	W.b N.	,920	72,7	77,5	70,9	w.b N.	,913	70,8	73,8	69,9	w.b N.	,920	68,3	67,0	67,0	Cm.	
8	,929	64,3	53,5	54,7	Cm.	,012	68,9	71,5	65,5	E.	,978	71,7	79,8	74,0	N. W.	,914	73,6	81,0	76,0	N. W.	,906	72,0	76,3	72,7	N. W.	,916	70,5	70,7	71,1	Cm.	
9	,968	64,5	55,8	56,9	Cm.	,990	67,0	65,2	65,3	S. W.	,965	71,3	76,4	73,0	W.	,918	73,5	79,0	73,9	W.	,909	71,5	76,7	73,5	W.	,918	70,0	68,3	68,5	Cm.	
10	,980	64,0	53,0	54,3	Cm.	,030	67,3	69,5	64,8	N.b E.	,000	70,7	75,0	70,8	N.	,970	71,4	77,9	73,2	W.	,955	69,8	74,3	70,0	W.	,961	69,5	68,2	70,0	Cm.	
11	,992	63,4	54,0	55,1	Cm.	,028	66,8	69,8	63,5	W.	,006	71,6	76,5	71,0	N.	,964	73,4	79,0	73,2	N.	,962	71,5	75,5	72,9	N.	,974	70,0	68,5	69,3	Cm.	
12	,992	64,3	54,5	54,5	Cm.	,014	67,0	68,0	64,5	N.	,988	71,0	75,4	71,0	N.	,934	72,0	79,2	73,4	N. E.	,934	71,3	76,0	72,3	N.	,948	70,2	69,0	70,3	Cm.	
13	,996	64,7	55,0	56,0	Cm.	,034	67,8	71,0	65,5	N.	,011	70,9	75,2	71,0	N.	,970	71,7	79,0	73,2	N.	,966	71,0	75,5	72,0	N.						
14						,046	66,0	68,5	65,3	N.	,010	68,0	77,5	73,6	N.	,976	71,2	79,0	73,5	N.	,966	69,7	76,0	72,7	N.	,973	69,0	68,8	68,8	Cm.	
15	30,010	64,0	53,2	54,0	Cm.	,060	65,9	69,0	64,2	N.	,040	71,4	77,0	72,8	W.	,974	73,5	80,0	75,0	N.b w.	,960	71,5	75,7	73,0	N.b w.	,970	70,0	68,7	69,5	Cm.	
16	,036	63,5	53,0	53,8	Cm.	,088	68,5	72,3	65,0	N.	,070	71,5	77,8	71,1	W.	,024	73,0	81,0	74,5	W.	,022	73,2	77,0	73,3	W.	,024	70,1	69,9	69,0	Cm.	
17	,040	63,0	52,8	53,5	Cm.	,092	66,4	68,9	63,2	N.	,069	71,0	77,0	71,0	W.	,000	73,5	78,5	73,2	s.b w.	,978	73,2	76,3	72,9	s. b w.	,978	70,3	69,0	70,2	Cm.	
18	29,945	63,8	55,0	57,0	Cm.	,000	70,5	72,0	68,7	S.	,990	75,2	77,8	73,0	SS. W.	,932	76,4	81,2	75,2	S. W.	,952	76,7	79,6	75,0	S. W.	,938	72,7	71,5	71,5	S.	
19	30,070	62,9	53,0	54,9	Cm.	,122	69,0	71,5	66,1	N. E.	,098	73,6	78,0	73,4	N.	,044	73,2	79,0	73,5	N.b E.	,044	72,8	76,0	73,0	N.b E.	,060	70,6	69,2	69,3	Cm.	
20	,090	62,6	55,1	55,0	N.	,178	67,9	69,2	64,2	N.	,138	72,0	75,0	70,5	N.	,068	72,6	77,8	71,5	N.b E.	,050	72,9	74,6	72,5	N.	,056	70,5	69,0	69,0	Cm.	
21	,022	62,2	50,0	51,5	Cm.	,097	66,0	68,8	63,5	N.	,066	68,0	75,0	70,8	N.	,000	68,0	77,5	71,7	N.	,998	68,5	74,0	72,0	N.	,007	68,0	68,8	68,5	Cm.	
22	,010	62,2	49,0	51,0	Cm.	,090	66,3	66,8	62,8	N. bW.	,058	70,1	76,0	69,7	N.	,004	72,4	78,2	72,6	W.	,000	71,3	76,2	72,7	N.	,002	69,1	67,9	69,2	N.	
23	,054	62,5	50,0	51,9	Cm.	,114	66,8	70,2	65,4	N.	,090	71,7	77,8	71,0	N. W.	,026	73,0	79,2	73,7	N. W.	,020	72,0	77,5	73,5	N. W.	,024	69,5	68,3	68,7	Cm.	
24	,044	62,7	52,0	52,9	Cm.	,110	66,3	72,5	65,8	N.	,090	70,8	78,8	72,4	N.	,024	72,4	79,0	72,3	N.	,016	72,0	78,0	74,2	N.	,024	70,0	70,0	70,8	Cm.	
25	,058	62,0	50,0	51,6	Cm.	,140	66,3	69,0	65,0	N.	,118	71,4	76,2	68,0	N. W.	,050	72,8	77,9	72,0	N. W.	,030	72,5	74,8	72,3	N. W.	,036	70,6	69,2	69,5	Cm.	
26	,058	63,7	51,8	52,9	N.	,114	67,0	70,8	64,0	N. W.	,995	73,1	76,5	70,0	N.	,030	75,5	79,5	73,2	N. W.	,022	73,6	77,5	73,0	N. W.	,022	70,8	70,9	70,9	Cm.	
27	,030	63,8	51,9	53,0	Cm.	,098	67,5	71,0	64,5	N.	,066	73,9	79,0	72,0	N.	,999	76,4	84,5	81,3	N.b W.	,980	75,0	81,7	81,3	N. W.	,994	71,3	71,2	71,2	Cm.	
28	29,992	64,5	55,7	56,4	W.	,000	68,3	72,3	65,5	W.	,092	69,6	80,7	73,0	W.	,047	72,7	85,3	81,8	W.	,023	72,5	82,0	81,5	W.NW.	,030	72,0	80,0	79,8	Cm.	
29	,958	65,0	57,9	59,0	Cm.	,005	69,8	73,3	67,0	W.	,990	77,8	83,2	73,0	N. W.	,954	79,3	86,0	77,0	N.	,938	79,0	83,2	76,2	N.	,942	72,9	74,8	72,8	N.	
30	,986	68,5	63,0	63,5	Cm.	,02	69,6	70,8	68,2	E.	,012	74,1	79,5	74,8	N.	,972	79,3	85,0	72,4	N.	,960	79,3	83,8	78,0	N.	,962	73,5	76,5	76,0	Cm.	
31	30,018	68,0	60,0	61,2	Cm.	,080	71,3	76,1	69,0	N. E.	,062	75,8	81,0	73,0	N. b E.	,982	75,9	83,0	75,1	N.	,964	73,7	80,8	74,7	N.	,972	71,0	72,2	73,1	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 71.—April, 1838.

I.—*The connexion of the British Government with the Idolatry of India.*

The connexion of the British Government with the idolatry of India, has become a subject of deep interest and solicitude to the philanthropists of Britain and of India. The feelings of the religious and humane at home have been excited towards the subject, and their first energies put forth to effect a separation of the unholy alliance between the powers of darkness and the representatives of a Christian people in a heathen country; an alliance as disgraceful to the country we represent, as it is opposed to the reforming principles and practice of professedly liberal statesmen, and a blot—a most foul blot—on a system of Government matured by the statesmen of a Christian nation. We feel assured that those feelings have but to be legitimately wrought upon and that energy rightly directed, to effect "the consummation so devoutly to be wished." Feeling that we, who are on the spot, have a part to play in this important drama, as well as those at home, our inquiry has been in what way can our efforts and energies apply with the greatest advantage to the good cause? We have been led to the conclusion that, as violence is to be deprecated in the advocacy of all truth, so agitation of a violent character would be impolitic in this, until the public mind shall be enlightened upon a subject on which we wish it to feel in unison with ourselves, and to act as with the energy of one man. We were the more inclined to this peaceful but, we hope, effectual way of effecting our design, from the fact that a large proportion of those who might be expected to understand the subject are but very imperfectly informed either as to the nature or influence of the connexion reprobated and condemned. We have therefore determined to publish periodically, as matter may present itself and opportunities

serve, the most accurate information relative to this subject, accompanied by remarks dictated, not by the love of party, but by a sincere desire to advance the cause of equity and truth. In order that the information obtained may not lose its force by going forth under an anonymous signature, a provisional committee has been organized, whose object it will be to inquire into the accuracy of such statements as are presented for publication. It is hoped that while this may, on the one hand, be a check upon exaggerated reports, it will on the other give a character and influence to the statements which they could not possibly derive from individual influence however potent. We have no party purposes to serve in this matter; the advocacy and advancement of true religion, the upholding of public morals, and the protection and extension of civil and religious liberty—these are the only causes that "move us to the deed." We firmly believe them all to be retarded, prostrated or impeded, by the connexion which at this moment subsists between a Government exclusively composed of professedly Christian men representing a Christian people in a heathen land, and the idolatry of the country. In carrying out our intention, we have no wish to touch men but measures; nor to attack Jagannáth or the Imámbárá separately, but the *great principle of the union*; hoping, if we should succeed in showing that to be at variance with civil freedom, moral rectitude, and religious truth, we shall have made out a case that must induce "the powers that be," to say of the idolatry of India, "Thy money," if we must administer it for such purposes, "perish with thee!" Should we employ in this or any future papers in this series, a word or expression that may appear to bear with undue severity on those whom we respect in high places, we once for all disavow any thing personal or a desire unnecessarily to wound; we entreat them to believe that our love of truth would rather induce us "in calmest reason" to beseech them to retire from the questionable position which as the followers of Christ they now hold. Rather would we do this, than rashly wound and exasperate; and we hope our regard for truth would not only induce us to expostulate with them, but to sacrifice on its altar the most endeared connexion we may or can have, were it necessary, to vindicate the insulted Majesty of Heaven. We most willingly concede to them sincerity of intention, while it is not only our duty, but our imperative duty, to reprobate the position in which they are content to remain, withal most sacredly protesting against the dark measures to which they often affix not only their official seals but also their signatures. How sinful must it appear in the eyes of the Omniscient, when a poor deluded pilgrim casts himself for salvation at the feet of Jagannáth, that the regulation

which sanctions the deed and the ticket which obtains him admittance within the pale of "the refuge of lies," are signed if not actually approved, by otherwise sincere followers of Jesus! Oh! are there no Daniels, no Ezras, no noble-spirited men amongst the high and powerful, who can rise superior to the vulgar and enslaved prejudices of the world? men who will by washing their hands of these evils set a nobly contagious example? We are not unmindful that many of these are diligently endeavouring to promote the object so near our heart, and we hope, though we cannot approve their timid policy, that, as the mysteries of divine Providence are explained by the great and all-wise Interpreter Himself, it will be seen that our great purpose will be ultimately subserved even by their fluttering residence within, as well as by our more daring flights without, the idolatrous pale. Our warmth and their prudential proceedings may both be essential to place things in such a state as, the more effectually, at some future period, to sever the connexion at once and for ever. We think the time has come, however, when it would be impious in us either to be silent or calm on such a topic; patience alone has done nothing to remedy the evil; nor, were it exercised for some coming ages, unaided by a fearless yet true exposure of things as they are, would it meet with other reward than disappointment and chagrin. As we impute no evil motives even to those who oppose us, much less to such as cannot accompany us the full extent of *our* feeling and action on this subject, *we* crave the mere indulgence of being permitted to pursue our work, without the imputation of improper motives, and we hope we shall be able to avoid every thing which might exasperate or increase the opposition of the abettors of the system.

Many of our *friends* appear to be comparatively in the clouds on the subject of the Government connexion with Idolatry, either as to its nature or influence. It may not therefore be impolitic to state that the connexion involves matters *pecuniary*, *civil*, *moral* and *religious*. The *union* does not subsist merely between the Government and Hindu temples and holy places, but extends also to Mussulman mosques and places of holy resort. The *Revenue* is derived from endowments of land and money, from the incomes of temples, religious places and mosques, from taxes paid by devotees and pilgrims,—from the accumulated and accumulating lakhs of the Imámbárás; and from the miserable rupee of the hunted and infatuated pilgrim. The immediate *sanction* which is given by the Government, consists in *receiving* the income of these places; in repairing, arranging, and supporting, even to the very minutest details, the worship of the temples and mosques; and, would that it could be blotted out of the page of history! that a Christian Government

sends forth men, "as pilgrim-hunters," to find victims whose superstition shall be made the means of replenishing the coffers of the Company! Nor does it rest even here; for not only does the paternal government of India afford its protection to hold its debased Hindu and Mussulman subjects in ignorance, but forces those who are the professors of a purer faith, in opposition to the dictates of an enlightened conscience and a sense of common decency, to be *officially* present at heathen and Mussulman festivals, and to fire salutes on the days held sacred by either sect, thus giving honour equally to Christ their divine Master, to the false prophet, and to Vishnu, &c.! This we believe is the nature of the connexion we seek to dissolve. Of its injurious tendency, we need scarcely say a word; it is "of the earth earthy;" it can but continue to debase and enslave the miserable millions of Hindus and Mussulmans, and to inflict the severest pain on the upright Christian servants of the Government.

We are free to confess that that there is much difficulty in that part of the subject which affects endowments made by the subjects of *former* Governments, and which were made over to the British at the time of their conquest of India, to be appropriated, *in perpetuum*, to the special purposes of the donors. The intentions of the dead should, if possible, be held sacred; but still, if the dead should even have bequeathed property for the upholding or extending of that, which after ages shall discover to be error, both in a philosophical, rational, and religious sense, surely a wise and paternal government is warranted, in applying that property to purposes which would have comported with the donor's intentions, had he lived in an enlightened instead of an iron age. Nor are we without examples of this kind in the feelings and operations of governments; nor should we be at a loss for support to such a mode of proceedure in some very recent movements of the Indian Government. There are legitimate means at hand to surmount these and all other difficulties. But, as it regards the dissolution of partnership between the other, idolatrous, departments and the Government, there can be no difficulty—no, not the shadow of one.

As it is not improbable our wishes in this matter may be misunderstood and misrepresented, it may be as well to state what it is we desire. We do not wish the government to move in a crusade against all temples and mosques, nor to throw their revenues into the sacred stream, nor divide their lands among its servants. This is not what we wish. All that we ask is, that the government should be in practice, what they boast they are in theory—*neutral in matters of religion.*

This is all we ask. Are we unreasonable men? We but solicit the government to carry out to *all* the principles of toleration which they profess to exercise towards the majority. We do not ask it as a boon, but as a right; not as mere agitators, but as most sincere well-wishers of the permanent welfare of the British rule in India; and if we do not (at least as far as fair and dispassionate reasoning, based upon and deducible from undoubted facts, can convince) show, ere this series of papers shall close, that the dissolution of this union would be the means of binding in a more indissoluble bond, our political relations with the people of India, and of giving us that which is of more moment than all, a *religious* influence over the millions of the land, we will then allow the alliance to continue unmolested and "believe it lawful." If this at least be neglected by British rulers, the churches of Christ, planted by feeble Missionaries, will lift up their heads in the land when the glory of Britain shall have past away for ever!

In calling attention to this subject in this distinct, and we hope, practical manner, it would be ungenerous not to mention the exertions of the Rev. Mr. Peggs, formerly of the Orissa Mission, and of J. Poynder, Esq. one of the proprietors of East India Stock. To the efforts of this latter gentleman it is that we are chiefly indebted for nearly all the movements and correct returns connected with the subject, and for the hope, however faint it may be, of the final cessation of every vestige of the unholy alliance. Mr. Poynder made a motion on this subject in the year 1832; resolutions where founded on that motion, expressing the wish of the Court of proprietors that the *connexion should cease* "*as soon as practicable.*" Since that time, it is but just to say, that the whole Indian state apparatus has been in requisition to obtain accurate information; that information is, we believe, now in the possession of Government, whose final decision may be expected to reach the public at an early date. We exhort that public to be up and doing. Since the motion referred to, Mr. P. has made several others without effect, the last one being most decidedly unpropitious in the view of those unused to the secret movements of governments; not the most limited pledge, no not even the shadow of a resolution, would pass at that meeting—not even one pledging the Indian Government to carry out, as soon as practicable, *its own former resolves and directions!* Why was this? The British public, in their innocence, believed, from the first, that the terms "as soon as practicable" meant almost immediately: they little thought that it was only meant, "we will obtain information on the subject, and, if we find the connexion productive of but limited profits, we will abolish it, but

should it be found to fill our coffers, it shall be continued." Little did the unsuspecting people of England think that; and yet we pledge ourselves that this was the spirit of the resolution. We gather this from the increasing opposition with which the efforts of Mr. Poynder have been met at home; as the amount of golden advantage from the connexion has been evident, and above all, from the cold, deliberate and negative answer of the Court to the prayer of the ever-beloved Corrie and his friends. In 1832, the Court of Directors, comparatively ignorant as to the amount of revenue derived from this source, to satisfy and quiet the feeling excited in Britain on the subject, passed resolutions indicating a desire to abolish the connexion. In 1837, if we are rightly informed, they forbid, most positively the cessation of any even the most limited sanction which they had ever given to idolatry. What now has wrought the change? It is but fair to state that a large sum out of the general fund is expended on the repairs of the principal roads and in providing hotels for the pilgrims, and for other good objects accidentally connected with the operations of the system. Measures are also we believe, now adopting for handing over the whole conduct of Jagannáth and the Cuttack share of the evils, as an experiment, to native instead of European superintendance. If it is, however, still to be under the sanction of Government, the evil will be increased manifold. The oppression, robbery and cruelty which would be practised by natives, invested with a little brief authority, would be but adding a millstone to the pebble, but multiplying the evil a thousand-fold. Our advice to the Government is, let it alone, and, in 20 years, these festivals will cease to be connected with religious fanaticism, which is that most nervously apprehended by you. They will become either the mere resorts of trade as fairs, or scenes of gay festivity like our Christmas and other semi-pagan feasts and wakes. All legislation will be ineffective here and unsatisfactory at home; the plan referred to would be productive of oppression and fraught with the elements of insurrection. As the court of Directors and the Supreme Government have carefully eschewed in all discussion and research on the subject, all reference to the religious and moral bearings of the question, and have simply confined themselves to it as a matter of *profit and loss*, we shall in the first instance refer our readers to the Government connexion with Idolatry *as it involves pecuniary considerations.*

Our readers will probably have already seen the despatch from the Court of Directors, dated 20th February 1833, respecting the exising connexion of the British Government with the shrines of native idolatry, which was published a short

time ago by our contemporary the Friend of India. We have since the publication of that article, been diligent in collecting the most authentic information, information on which we think some reliance may be placed. If it be incorrect we shall be most happy to retract our errors, our object being not to misrepresent but inform,—not the triumph of a party but of truth.

On the receipt of the Court's despatch, instructions were issued by the Supreme Government, of which we are not in possession; but something of the purport may be gathered from the following circular, which was issued by the Government of Bombay, in July, 1835, to the subordinate officers at that Presidency.

CIRCULAR.

To———

SIR,

As it is highly desirable that some uniform principle should be adopted with respect to the relinquishment, or otherwise, of revenue at present derived from idol worship, I am directed by the Right Hon'ble the Governor in Council to request that you will, with the aid of the assistant collectors under your control, submit the following statements and information to enable Government to come to a decision on the subject.

First.—An account of all the idols, temples, or religious establishments within your collectorate, which are supported wholly or in part by Government aid, or funds; distinguishing where the aid consists in lands held under Government grants; where in money advances generally, from the Treasury; where in money raised for the particular purpose by taxes levied on worshippers or others; and where in any gift or assistance of any other kind: and stating the origin of such aids being granted, and its amount, if ascertainable.

Secondly.—An account of all cases in which Government, either directly or indirectly, derive revenue from the persons who have the guardianship of such idols, temples, or religious establishments, or who attend them as worshippers; distinguishing where such revenue is raised by taxation on the worshippers or attendants; where it consists in a participation in the gifts or offerings made by such worshippers; or where it subsists in any other form; and stating the amount of revenue thus derived, and (where there is a participation between Government and the idol, temple, or religious establishment) the proportion between the shares.

2nd. The Governor in Council does not wish for minute details of the superstitious usages prevalent in these cases, or of their history: what is wanted is an authentic report of the actual state of things, in illustration of two points; *first*, what aid, in money, or money's worth, Government are giving to the superstitions of the country; and *secondly*, what aid, in money, or money's worth, Government are receiving from those superstitions.

3rd. Possessed of the general object of Government, you will be enabled to supply the information bearing on it, even though not required by the letter of these instructions. The Governor in Council doubts not that you will see the necessity of making your report as speedily as the simultaneous pursuit of your more immediate avocations will permit.

4th. Such statements as it may be necessary to hand up, should be

framed on foolscap paper; and you will be careful, when using native terms, to fix the definitions in English; and when quoting Indian dates, to cite the corresponding English ones.

I have, &c.

Bombay Castle, 1835. *Secy. to Govt.*

Simultaneously with the above, instructions were also issued by the subordinate Governments of Madras and Bengal. We believe the general results of the returns furnished in answer to this circular, comprising a period of ten years commencing with 1823-24 and ending in 1832-33, are as follows.

	Annual Income.	Annual Expense.	Annual Surplus.	Annual Deficit.
Bengal, including the N. W. Provinces, ...	461,967	233,670	228,297	...
Madras, ...	4,056,286	3,882,573	173,713	...
Bombay, ...	40,339	66,850	...	26,511
Total,...	4,558,592	4,183,093	402,010	26,511
		Deduct deficit,	26,511	
		Net surplus per annum,	375,499	

If we are rightly informed, these statements were considered defective, as not shewing distinctly the extent to which the public resources, whether in money or lands, had been alienated by *former* Governments, and which must necessarily be upheld by the British authorities, nor the amount of revenue which would necessarily be lost or disbursements which would be saved upon the withdrawal of the patronage of Government to native shrines, &c.

Revised statements have, we understand, since been received; the extent of the alienations in the Madras Presidency, or of the certain net loss which the Government would sustain by the cessation of its interference, is not accurately known to us. Under the Bombay Presidency, the following items will give an idea of the profit and loss.

Receipts.		*Expenses.*	
Pilgrim taxes, ...	8,327	Allowances for Pagodas, ...	452
Offerings to idols,...	1,090		
Farm of offerings,.....	554		
	9,971		
Deduct expenses, ...	452		
Net loss to Government,.....	9,519		

The extent to which the public resources in money and lands are alienated at Bombay, and which cannot be recalled by the Government, may be stated, with some approximation to accuracy, at rupees 580,000.

Of alienations in land (there are none, we believe in money) in the Western Provinces, the British Government have either themselves assigned, or have confirmed the grants from former Governments or from individuals, to the following probable amount of Revenue.

To Hindoos.	*To Mahommedans.*
Rupees 300,000	Rupees 135,000

We are not aware of there being any extensive alienations in the Lower Provinces, if the Suttaish Hazaree Mehal, which forms the endowment of the Jagannáth temple, be excepted.

We have taken great pains to ascertain as far as possible, the probable amount of net income or loss to Government, from the various shrines within the Presidency of Fort William, i. e. in the Lower and Western Provinces. The following is the result of our inquiries; the statements give the average of twelve years, commencing with 1823-24 and ending in 1834-35.

From Jagannáth, the total collections amount to rupees 133,955 per annum. The expenses are rupees 164,288, causing a deficiency of rupees 30,333 a year.

At Gyah, the aggregate receipts are 231,377, the charges 39,138, profit 192,239.

At Allahabad about 80,000, expences 12,000, surplus 68,000.

Suheswan 650, charges 40, gain 610.

At Mirzapore, income about 500.

Moradabad; from Hindu shrines 2,800, charges nothing.

Ditto; from Mahommedan shrines, rupees 25.

For the service of the temple at Kamoykya in Assam, Government are at the yearly charge of about 200 rupees.

These statements shew evidently enough that a connexion between the Government and the idolatry of India *does* subsist. They exhibit also the amount of its receipts and expenditure, its profit and loss. The actual annual receipts are Rs. 4,558,592; annual expenditure 4,183,093, leaving an annual profit of above two and a half lakhs of rupees*. The Bombay Presidency alone does not meet its own expenditure, the last and amended returns shewing, we believe, something approaching to an annual loss of 9,000 rupees in that Presidency!! The measures resorted to for collecting and the means of disbursing these sums will be the subject of a future paper.

Viewing the connexion as a mere *monetary* transaction, the profit is unworthy the acceptance of such a body as the HONORABLE proprietors of East India Stock. The source whence it is derived is so impure and the amount realized as profit so contemptibly small, as to form no fair remuneration for the odium that must ever attach to its reception, or the meanness into which it drags honorable men, both in its collection and distribution. We think almost any ordinary body of merchants would yield up such a source of profit, for the good opinion of the community at large, especially if it were evident that the source of their disgraceful profit might be exchanged for one of honorable emolument. The number of proprietors is, we believe, about 3,000. Now divide the two and a half lakhs among this body and what a mite does it yield to each individual! It will give to each per annum 83 rupees, 5 annas, 4 pie; per mensem scarcely 7 rupees; per week 1 rupee, 12 annas; per day 3 annas, 7 pie, 8 gundas, 2 cowries; per hour half a pice;—

* The balance struck is about 3¾ lakhs, but we believe the more correct statements make it but 2½. We have therefore stated that sum in preference.

yes, every hour the proprietors of East India Stock are receiving from an Idolatrous traffic the paltry sum of *half a pice ! ! !*—not enough to buy their salt ! Amongst the number too there are twenty-seven *clerical* holders of Stock and pious laymen, females, and others who, we are confident, were it fully known to them, would not crown the brows of their guardians with an immortal laurel for such an addition to their incomes.

We are most anxious to eschew every thing which would involve us in political discussion on the subject; yet as we have advocated the dissolution of the connexion and now urge it on monetary principles, it is but fair to point out what we may deem a probable means of replenishing an exhausted exchequer. We cannot away with the impression that, if increased facilities for colonization and for drawing forth the latent resources of this "land of milk and honey" were afforded, if the Government would but employ the number of agents now employed in the idolatrous service, for effecting such objects, and endeavour to introduce improvements in manufacture and agriculture, they would soon obtain a much larger and more honorable revenue than this, coupled with the happiness of seeing the people elevated instead of debased, and of making them more attached to their western rulers, by infusing into their minds and habits a taste for western science and literature, modes of commerce and trade. Let us suppose for instance, the Government should bend their attention to the one province of Arracan—a province in which they lose annually about one and a half lakhs of rupees. Arracan is become a proverb for disease and death—to send a man to Arracan is like sending him to his grave; and what is the cause of its unhealthiness ? Its fecundity—it is a country rich in woods, minerals, rice, and every thing capable of yielding immense interest for the investment of capital. Arracan is especially adapted for the manufacture of salt of the finest and most pungent quality; it can be manufactured and brought to Calcutta at a much lower rate and of better quality than from almost any other station. Besides, if the Government would establish one central spot for the manufacture of salt in Arracan, it would at once strike at the root of a system of smuggling which entails great misery on all connected with it, and robs the Government of a large revenue. We are confident that if the Government would bend their attention to this province alone, not only would they save the amount now annually sunk in its support, but they would easily bring into their exchequer a large and honorable supply of gold and silver; and might add to this, too, the prevention of an illicit traffic and secure the daily increasing healthiness, from agricultural improvements, of one of the (at present) most unhealthy provinces in their possession.

We think that on the principles of commerce we have made out a case for the entire relinquishment of the justly reprobated connexion with idolatry,—both on account of the smallness of the advantage derived from it, and the means which are at hand for filling up the blank in the exchequer which would be occasioned by its dissolution.

With ourselves such arguments have no influence in questions of moral obligation; they are addressed, not to Christian principles, not to Christian merchants, but to mere bonâ fide merchants, the mere monetary advocates of the system. We shall in future papers touch on the civil, moral and religious bearing of this subject upon the character of the Company, the British nation, and the Church of Christ.

φιλος.

II.—*Analysis of Native Bengáli Works.*

No. 1. The Batrish Sinha'san, or Tale of the 32 Images.

Vikramáditya or, 'the sun of valour,' is a cognomen common to several monarchs of Hindu story. The most celebrated however was a king of Oujein or Oude, who is reckoned to have begun his reign about the year B. C. 57, from which date the Hindu era, called the *Sambat*, is computed; hence also named, from him, the era of Vikramáditya. This king is celebrated as the most perfect example of all royal virtues and qualifications, being renowned for wisdom and valour, for justice, benevolence and piety: as such he has been long the theme and boast of the Native writers of India.

The work now before us is a translation from a Sanskrit original made by Shrí Mrityunjay Sharmaṇá, a Bengáli Paṇdit, who may be classed as the Addison of his country. His work is a model of the simple and the chaste, in Bengáli composition. His style is sententious, laconic and elliptical, abounding in short sentences of easy and unlaboured construction. His language is pure, musical, flowing and perspicuous; and we know of no book in the language fitter to be made a patern for imitation, *in its kind.* This work possesses another recommendation also, in a degree greatly above many others, that it rarely exhibits any of those diffusive details of sensual impurity in which the prurient imagination of Eastern writers is so generally prone to indulge. Hindu morals, it is not to be denied, are both as to compass and principle defective, while Hindu theology is eminently impure and most corrupting alike to the imagination and the heart; it is little therefore to be wondered at if the writings of Hindus generally, even those in which the subjects though little elevated in themselves are yet relieved and adorned by a graceful and poetical fancy, are but too largely vitiated by much that is as revolting to a refined imagination as it is offensive to a moral taste. There are few Bengáli books indeed which *could* be put indiscriminately into the hands of females or the young: certainly none with more safety than the Batrish Sinhásan, the plan of which we shall now proceed to detail, and then present the reader with a few extracts in illustration both of its style and sentiments, concluding with some philological notices. We say nothing of the Sanskrit original, because

our present object is limited to an exhibition of the *Bengáli* works of Native authors, whether original compositions or translations; under which latter class must be ranged most of the prose and nearly all the poetical literature of the province.

The gods, in admiration of the piety and many royal virtues of Vikramáditya, had presented him with a splendid throne or royal seat supported by thirty-two figures in relief, and richly ornamented with gold and precious stones. After the departure from this life and ascension to heaven of that renowned monarch, his successors being every way inferior to himself in all kingly excellencies, and therefore deemed unworthy to occupy his god-given throne, it was buried in the earth. In process of time even the place of its concealment passed from the memory of a degenerate posterity, and continued undiscovered till the reign of Bhoj, the eleventh in descent from Vikramáditya, of the monarchs of Oujein, when it was brought to light under the following circumstances.

A spot of ground at some distance from the capital, belonging to an agriculturalist in easy circumstances, had been enclosed by its owner, and formed into what was at once an orchard and a garden, a park and a pleasure-ground. It was planted with every species of useful and ornamental tree: shrubs and flowers, in profusion, mingled every shade of leafy verdure with every variety of rich and pleasing hue, from the chaste and modest whiteness of the humble jasmine to the more dazzling beauties of the gay and stately ashoka. In the meandering walks and shady bowers of this earthly paradise the tasteful proprietor was wont to rove at pleasure, when the sultry heat of noon rendered so delightful a retreat doubly a source of enjoyment. There gentle and cool breezes breathed a grateful refreshment, and came perfumed with delicious odours exhaled from its beds of sweet-scented flowers and fragrant shrubs.

But alas! at a small distance from the confines of this garden of delights frowned a dense and extensive forest, from which, from time to time, issued elephants, tigers, buffaloes, rhinoceroses, wild-boars, bears, deer, apes and other mischievous or destructive animals, cruelly laying waste the beautiful domain and infesting its sweetest retirements.

Its owner, vexed at the frequent damage to his property and danger to himself, at length erected a pillar-shed, or small covered seat upon an elevated platform, answering the purpose of a garden-lodge or watch-tower, to which he might betake himself at once for safety to his person and security to his grounds, as from thence he might readily shoot his arrows upon the mischievous depredators.

No sooner was he seated thereon than he became the subject of a sudden, most remarkable, and mysterious influence: an influence under which his mind expanded in wisdom, courage, energy and aptitude for command, and which, it is implied, gave him instant control both over the savage wasters of his domain and the people of his household, but which lasted only so long as he continued in his elevated position. Instantly on descending from it, he lost at once his extraordinary powers and was simply, as before, a plain man of mere rustic intelligence and ordinary qualifications.

His retainers, filled with a very natural astonishment, bruited the unaccountable circumstance abroad, till it reached the ears of the monarch of Oujein, who, as we have stated, bore the name of Bhoj. This king, always at once eager in the pursuit of amusement and prompt to indulge an ever-restless curiosity, repaired speedily to the spot, and having made his inquiries as to the efficacy reported to reside in the pillar-shed, put its reality to the test by directing one of his ministers to seat himself thereon; who had no sooner done so than the same sudden transformation that

had before appeared in the owner of the domain, was at once effected in him likewise, enabling him to give indubitable proofs of a very unwonted measure of intelligence, ability and valour. The reflecting monarch, readily conceiving that so singular an efficacy could not belong intrinsically to any ordinary seat constructed of common materials, any more than that so instantaneous an acquisition of talents and endowments of a truly royal character could ever be supposed natural in persons so inferior, especially when made under such singular circumstances, rightly inferred that more was at bottom than was apparent; and judging that some adequate cause might be discovered beneath the surface of the earth, on the spot where the stage had been erected, commanded search to be made accordingly. The ground was opened and dug down till, after some time, the workmen arrived at the long-lost and now forgotten throne! So resplendent, when laid open, was it, from the blaze of innumerable rubies, emeralds, sapphires of all hues and other precious gems, that the king and his attendants were absolutely blinded with the glare, and compelled to turn away their dazzled eyes from beholding it!

Delighted with his good fortune, king Bhoj gave orders for the removal of the discovered treasure to his capital; but lo! the utmost exertions of his attendants failed even to move it from its position! At length a voice as from heaven was heard directing oblations to be presented and a solemn religious reverence to be paid to the miraculous throne, which being done, it was readily removed, and finally placed in the royal hall of audience, or council chamber of the palace, itself sufficiently splendid, and rich in every precious ore and pearl and gem of price.

But ere taking possession of a seat of such stupendous magnificence and endued with so miraculous a power of conferring upon its occupant the highest qualifications befitting a ruler of nations, king Bhoj resolved to undergo a solemn service of inaugural consecration, or royal unction and inthronization. A fortunate juncture or lucky hour being fixed by the calculations of the astrologers, the valuable drugs and scented unguents required for the ceremonial being duly prepared, and the state umbrella, the tiger-skin marked with *seven* streaks corresponding to the number of the *Dwípas* or great divisions of the world, and other insignia of royalty, mirrors to be borne by chaste females in procession, and weapons of every various form, in readiness, the monarch, attended by his court-chaplains and priests, with many other learned brahmins, his counsellors, officers of state and commanders of armies, was about to ascend the steps of the throne, when at that precise moment, one of the two-and-thirty images which, be it remembered, formed its ornamental supporters, suddenly opening its before immoveable lips, addressed the startled sovereign, in the hearing of the whole astonished assembly, in a speech which forms the introduction to the tales that follow.

The intention of the work is to instruct sovereigns in the duties of their high station, and to incite them to the practice of virtues becoming those entrusted with the welfare of nations. With this design the author introduces the model of kingly excellence, the renowned Vikramáditya; setting forth, in the introductory chapter, his eminent qualities and almost inimitable virtues, his acceptance and favour with the gods, (one of whom, Indra, it was, who had bestowed upon him the celebrated throne,) his happy life and ultimate beatification; and each of the 32 succeeding tales severally illustrating, from the example of his unrivalled character and acts, one or other of the prominent duties and excellencies of royalty.

The history of Vikramáditya is succinctly this: Offended at some real or supposed slight offered to him at the coronation of his elder brother Bhartrihari king of Oujein, he left his country for distant travel and was

for some years unheard of. Bhartrihari meanwhile ruled his subjects as a father his children, a protector to the good, terrible only to the wicked. Afflicted by a discovery, made from a courtezan, of the unfaithfulness of his wife and the treachery of his favourite minister, who had secretly supplanted him in her affections, he conceived a disgust with the world and betook himself to a life of contemplation in the solitude of a desert, and so, being childless, left his kingdom without a ruler. As might be expected therefore, it was speedily overrun with marauders and was fast hastening to desolation.

At the same time a cannibal or body-demon, (a species of malignant spirit who takes possession of the fresh corpse of some newly defunct man) took up his abode in the now defenceless country of the mistaken ascetic, and successively devoured, on the very nights of installation, every young person of the Khyatriya or warrior caste, whom the ministers, anxious to remedy the anarchy and confusion which were ruining the country, had one after another raised to the vacant throne.

At length, the travelled Vikramáditya appeared, but in disguise; and his inquiries drawing the attention of the ministers, now desponding and at their wit's end, was chosen sovereign of Oude. By his providence and wit he not only contrives to preserve his own life, but also first deceives and then does battle with the sprite, and, worsting him, effects his removal from the country, obtaining from him besides, as the reward of his own valour, the promise of his presence and supernatural aid whenever they should be required. By timely forewarning from another of the same class of demons, whom his patient perseverance had disarmed of hostility, his life is a second time secured from a treacherous brahmini and obtaining possession of a magical image of gold, he derives from it an inexhaustible supply of wealth.

In these occurrences originated Vikramáditya's fabled magical powers, which he was enabled to exercise by the ministry of these corpse-demons—powers analogous to those attributed, in times of ignorance, to persons of other climes as possessed of superhuman energy through compacts with the devil. Unenlightened by true religion, the wanderings of the natural mind are alike every where and in all ages.

Thus at once immeasurably rich and able to command the services of powerful sprites to effect purposes beyond his own unaided ability to accomplish, and possessed of all the other sources of enjoyment which royal elevation and the most unrestrained license to self-gratification could secure, Vikramáditya was opportunely warned by a prudent brahmin against the abuse of his dangerous position. "O king," said the prudent sage, "wealth (or prosperity in general) is a woman; she is *yours*. But, if she have arisen from yourself (or personal exertions), then is she your daughter: if from your father (as an inherited patrimony) in that case she is your mother: but if from another (obtained by gift), she is the wife of another! Reflect hereon, and you will perceive that it is never in any case allowable for a man to retain his wealth for his own enjoyment only (any more than it is lawful for a man to wed his sister, his mother, or the wife of another.) Therefore, when good men obtain wealth, they distribute it to others. See then *your* duty."

Led by this address to reflexion, the king decided in his own mind that "to inhabit a splendid mansion, to ride on noble elephants and high-priced horses, or to enjoy the society of beautiful and accomplished females, will render no man really great: whereas he is truly great and worthy to be extolled, who, as little appropriating his own wealth as another's, freely distributes it."

From that time forward therefore, he exercised himself in acts of inces-

sant beneficence and charity—poverty fled from his dominions and his fame reached even to heaven! And so pleased was Indra, that he it was, who presented him with the magnificent throne which has been commemorated, and which, by virtue of its celestial origin, supernaturally inspired its now human though royal occupant with so many eminent qualities. Thence flowed "wisdom, valour, temperance, gravity, capacity, activity, intelligence and learning, unparalleled even among sovereigns, equal only to Indra's himself!"

Nor was Vikramáditya, like too many among kings and men in general, deficient in gratitude, amid this profusion of good fortune. Thankful to the brahmin whose counsels had led him to a course of conduct that had been followed by such signal blessings, and procured for him the magic-working throne with all the influence it exerted over him, he raised him to the post of head pandit in his court.

After a long and prosperous life of 100 years, Vikramáditya, aware of his approaching death, resolves to fall in battle, and attacking Sháliváhan, (a contemporary sovereign, and institutor of the era called from another of his names, Shak, commencing B. C. 78 or 12 years antecedently to that of Vikramáditya) was slain in battle. He was succeeded by his posthumous son Vikramasen. He however, being every way inferior to his father, did not venture to ascend the famous throne, which a voice from heaven directed should be buried in the earth till one worthy to occupy it should appear.

The 32 images, it subsequently appears, were animated and intelligent beings who had been condemned to the inanimate and immoveable condition in which they appear as supporters of the throne, by the curse of a muni, but from which curse they were now delivered through its discovery and disinterment by king Bhoj. In gratitude to him, they are represented by the author to have related, on successive days, the 32 tales that follow the introduction thus detailed, and so to have diverted him from occupying a seat which would certainly have proved fatal to any unworthy possessor. Such is the history and machinery of the work, which in its construction does considerable credit to the skill and ingenuity of the author.

In the Calcutta Christian Observer for February the reader will find a translation of the last of the 32 tales exhibiting the arguments of a Hindu skeptic and their refutation. In a small volume entitled, "The Orientalist or Letters of a Rabbi, by J. Noble, Edinburgh 1831," is one, tolerably well executed, of the 29th story, as illustrative of the practice of Satí now happily at an end. These may suffice as specimens of the general character and execution of the work.

The tales exhibit much of eastern modes of thought and feeling, as well as many peculiarities in the usages of society and private life, and will well reward an attentive perusal. They usually illustrate some moral principle, such as gratitude, generosity, or selfishness; with a particular view indeed to the instruction of kings, though in truth all ranks and conditions of men may derive many a valuable lesson from this excellent little volume. As specimens and proofs we subjoin the following:

1. The self-satisfied Bhoj, applauding himself for a single virtue, is thus reproved for his self-conceit: "O king, a man of true excellence commends not himself: since you boast of your liberality I must deem of you but lightly; he is great whom others extol, but not his own lips: the man who vaunts of his good qualities, meets, as he deserves, with both shame and disappointment."

2. "Aid given to a man of no principle is often attended with disastrous consequences to his benefactor."

3. "The fool, in his selfish cupidity, for a little present gratification will

commit sins whose penal consequences will be much suffering through many future transmigrations."

4. "As the serpent, though swimming in a sea of milk and fed with nothing else, will yet turn it into poison only, never into nectar—so the man whose heart is depraved will be unamended though he live in an ocean of virtue; i. e. abound in the incitements to goodness."

5. "The king who allows none but virtuous men to be about him, will never be finally unfortunate—he finds safety in many dangers."

6. "What is the use of grieving for that which is lost?" meaning that instead of sitting down and lamenting, one should up and be doing.

7. "To die is unavoidable to those who are once in the body. Inevitable death is then the happiest, when it is incurred for advantage to others."

8. "If you do a kindness to a good man, you bind him to you for life; he never forgets it."

9. "My son, if the soul that is in man's body acquire (spiritual) wisdom, then is the object of its birth into the world attained: otherwise is that man but a brute in human shape. Consider that to sleep, repose, eat, &c. are things common alike to men and beasts: the real difference between them consists in this, that brutes have no knowledge: and the man who has none is surely but a brute."

10. "Learning is better than royalty: for even a king is not regarded as much without his own dominions as within them; but the learned is respected alike everywhere. Wisdom is better, too, than all the wealth in the world. Wealth occasions many fears—fire (may consume it), the king (dispossess you of it), thieves steal it from you; no such fear for wisdom. All other kinds of wealth may be expended likewise, and so fail: but wisdom is augmented by expenditure. No other species of riches continue always with one; wisdom never deserts one. Of all ornaments wisdom is the greatest: for other ornaments are valued in youth alone, but in age are useless; whilst wisdom retains its worth through all the periods of life. My son, you have not amassed this treasure of wisdom, therefore your very life is a kind of death.

"Truly, of these three trials—being childless, or losing a child after its birth, or having a son who lives but is a fool,—the last is the worst to bear. For one may be reconciled to the first by referring it to the ordinations of fate—the second occasions grief indeed, but only for a few months—whereas a foolish son is a continual affliction to his unhappy parents.

"What care I for favour with kings? The man who is without desire looks upon a beautiful female as he would on a blade of grass: he who is free from offence, cares not a straw for the messenger of death: he who is without concupiscence, values royal wealth as little as a wisp of hay; and he who wants nothing, looks upon kings as no better.

"The wealth which, though preserved with care, abides not, you may readily expend to no good purpose—but if a man be rich in generosity and greatness of mind, he is rich indeed.

"What is of necessity to happen, will come to pass without any effort (on our part), like the water which is found within the cocoanut—so what *is* to fail (as prosperity) disappears you cannot tell how or when, like the kernel of a hard wood-apple swallowed (whole) by an elephant. To what end then guard one's substance with solicitude?

"What is the use of anxiety? What must be will be.

"Better for a poor man to dwell among wild beasts in a forest, with the foot of a tree for a homestead, its leaves for his food, and its bark for his clothing, than to continue amongst purse-proud *friends!*

"It is a really learned man's part to fix the true sense of Scripture; but to babble about truth and contend only for one's own opinion, is not

learning. He who pertinaciously labours at this, omitting regard to the real sense of the shastras, both meets his own destruction and occasions that of those who listen to him.

" He is a friend who assists one in time of adversity.

" The true praise of a great person is, to take care that the benefits he has conferred on others be not afterwards, through his means, diminished.

" This body made up of blood, flesh and excrementitious matter, and subject to so many diseases, quickly perishes. So—of children, friend, wife, &c. none is permanent. Therefore to be excessively attached to these, is unworthy of a wise man. As love of them occasions enjoyment while present, so does it cause the severer suffering in separation from them. A wise man should therefore give his mind to what is abiding.

" But nothing is permanent save the First Cause, the ever-wise and blest: when the mind is fastened on Him, the soul is emancipated from the prison of an unsubstantial world.

" All worldly things continue only as long as life lasts—after death no one has any connexion with another.

" The man who speaks so as to please and benefit others has no enemies.

" The man who injures his friend, the ungrateful and the betrayer of confidence, these all will experience the torments of hell for as long as the sun and moon endure.

" Virtue (in a king) is the principal cause of a nation's prosperity.

" Be sure that he who talks much has an empty mind.

" These three are afflicted by fate with mental folly—the man who seeks wealth by gambling, he who lives by begging, and he who strives after elevation by fawning upon the great.

" What an affliction it is that a man on coming into this mortal world, instead of labouring after a sound understanding, a clear judgment, and useful qualifications, making laudable exertions and performing good deeds, should vainly waste his life in gambling for what is of no value in order to secure a little false enjoyment!

" What must be will be and cannot be prevented. This sentiment is opposed to the ethical shastras, which teach that he is truly a man who never relaxes his exertions. Only cowards and timid-minded persons will say, what must be will be and no efforts can effect what is not to be. No great deed is to be accomplished without a manly courage. He is a mean-spirited wretch who is without energy and perseverance.

" We never saw the man like you who, to rescue the life of a person altogether unconnected with you, are ready to throw away your own life as if it were a blade of grass! A man (usually) will rather, when his home is on fire, flee to save his *own* life, abandoning the gains of his labour, a *devoted* and *handsome wife*, a virtuous and learned son, any thing else most valued by him for self-preservation.

" Things beyond the reach of the senses are made evident by their effects—as the One Being God, by whom is he perceived? Yet by the universe of his creation is he proved to be, as surely as if he were manifest to the senses of all.

" As no efforts avail to prevent a stream of descending water from falling, so is it a useless endeavour to divert the fixed purpose of the mind from its object.

" Riches and the wind are alike—no one can understand whence they come and whither they go."

Notwithstanding the foregoing, however, the defectiveness of the Hindu system of ethics is very manifest in this generally excellent work. Like all human systems, it not only wants breadth and depth and consistency, but, above all, it wants *power*; it is deficient in the sanctions necessary to

give it efficiency over the consciences and the hearts of degenerate mankind. Divine Revelation alone is characterized by its moral power not only to convince the understanding, but to arouse the conscience, to awe the rebellious, and to win the humble. No other proof than this is required to establish the vast superiority and the unquestionable obligation of Christianity. But to proceed—

This work ought in fairness to be judged by its design, which is to exhibit a model for kings and those in power. The following passage enumerates the *vices* of kings:

"The king who is addicted to vice, may have learning, wealth, power and supporters—yet shall he be undone.

"Of the eighteen vices of kings, ten spring from concupiscence, eight from an angry temper. Concupiscence then and anger are always to be put aside by kings.

"The first ten are these—excessive fondness for the chase, gambling, indolence, calumniation of others, devotion to women, pride, delight in dances, &c. fondness for song and musical entertainments, and vain moving about from place to place. The king who is attached to these loses wealth and virtue both. The other eight are—selfish cunning, causeless disturbance of the unoffending, malice towards such, intolerance of the commendation of others, distortion of the virtues of the good into vices, the seizing of another's wealth by deceit, non-payment of dues, sharp reprehension of others, smiting and otherwise punishing of his subjects. The king destroys himself, who indulges in these."

The royal virtues as they appear in Vikramáditya, the proposed model for sovereigns, are—as to the administration of Government—the practice of strict justice, impartiality, lenity and moderation in the exaction of taxes and tribute, steady repression of vice by the punishment of offenders, the employment of mingled kindness and authority in the treatment of ministers and other officials. Those of a more personal nature—which, after all, are those chiefly dwelt upon—are liberality, readiness to serve others, devotion to the gods, reverence for brahmins, courage, moderation in self-indulgence, and the like. All however are carried to an extravagant excess, and vitiated by the absurdity of the rules and measure applied to their exercise. Thus he bestows upon every chance comer, every idle wandering devotee, gifts the most enormous, exercises a self-devotion the most unnatural and impossible, is ready again and again to offer up his own life to preserve that of others or to procure them some desired boon from the gods, and injures his own subjects in his generosity to strangers—every thing is unbalanced, unreasonable and extravagant. From even his generosity little of practical humanity or goodness or benevolence, therefore, is learned; a king's wealth and power are excuses readily offering themselves to men of inferior stations, for a non-imitation of this model of virtue; and ordinary kings too have as ready a salvo for their own deficiencies in the fact that, after all, this celebrated monarch may well be thought to deserve little credit for a profusion without limits; since not only were his resources unbounded, being perpetually replenished from celestial bestowments, but since, from the possession of supernatural powers and a command over demoniacal agency and subserviency, to him nothing could be wanting, nothing impossible, which in others it were absurd to contemplate.

The childish extravagance of the Hindu imagination is fully exhibited in this monarch's history and character. It has furnished him with magical powers, such as the *shoes of contemplation*, by which he could, at a thought, transport himself to any distance however vast, beating the *many-leagued boots* and other wonderful expedients of the west, hollow. The same absurdity in arithmetical excess is exhibited in the enumeration of

his resources for war. *Thousands* of car-borne warriors, *tens of thousands* of warriors mounted on as many elephants, *hundreds of thousands (lakhs)* of cavalry, *millions* of camel-mounted troops, *tens of millions* of dragoons, *hundreds of millions* of bow-men, *thousands of millions* of fusileers, *billions* of men bearing shields and swords—are evidently a mere exercise in the enumeration table: similar enumerations of the months, of trees and flowers, of beasts and of birds, of implements of war, &c. occur. Again the course of justice is departed from and villains go unpunished, because a *vow*, either originally wrong or in observance most unrighteous, stands in the way! a devotee who finds his mortifications fruitless, turns atheist, pants for immediate gratification of the senses, devises a lying story of a divine mission to ask of Vikramáditya the means of indulgence, and obtains them; even though his real character is perceived, because forsooth it would *pain* him to refuse his request!!

In the same view, the frequent suicides of this benevolent monarch, his self-immolations to obtain benefits, &c. for others, lose no small portion of their value, since it so happened that he was always sure to be the object of divine interference. He sees, in one of his roving journeys, the decapitated corpse of a handsome female and a youth, with a writing on a stone intimating that they would be restored to life when any compassionate individual should decapitate himself for their sakes! The goddess appears just as he is about to apply the weapon to his neck, and not only preserves his life, but restores the pair he wished to save, and bestows upon him besides the government of the country (not his own). This the generous king confers on the dead-alive couple and returns home! A similar exploit of self-immolation had for its object the replenishing of a rich man's tank in Cashmere, a voice from heaven demanding a victim to that end, and promising an image of gold as the reward. None, very wisely, but Vikramáditya would accept a boon, which the self-sacrifice required would of course render nugatory. In this case he did *actually* sever his own head, previously beseeching the blood-thirsty deity to be satisfied—his instant restoration followed and the tank was filled! Another time he jumps into a cauldron of boiling oil, with a similarly happy catastrophe, and without so much as a pimple mark or a scar on his person, which was rubbed with ambrosia by an eccentric virgin who had adopted this expedient for securing a brave husband. He rejects her hand, however, transferring it and her kingdom to a friend! He fights and subdues demons and giants without number, and is always conqueror, slaying some, and winning others to good will and subservience. He travels through the air on his shoes of contemplation, talks with birds, has charms without end; he disputes with learned pandits and discomfits them in argument. At one time he listens to his court-brahmins discoursing on worldly inanity, in the midst of all the delights of sense, enjoying the cool breeze under a stately canopy, in a magnificent garden in spring time; and is so pleased that he makes a present of eight lakhs of gold mohurs, or £160,000, to his head pandit! The same extravagance represents his reign as big in blessings untold to his people, the efficacy of his personal virtue being such as to act with a most virtuous impulse upon them also—it was a real golden age of innocence and happiness—but alas! a huge boar devastates his garden! It was big as a mountain, terrible as Yama, yet at sight of this unexampled warrior, it fled! He pursued it from wood to wood and eventually into a cave whose entrance it had torn open with its tusks. The cave opened into an extended country, where he enters a city, at whose gate rises an image of Náráyan as door-keeper to Bali. To this the devout king pays his adoration—the god in return bestows two talismans upon him—one giving the possession of every earthly, the other of every spiritual

acquisition and enjoyment. These he, on his return, gives away most charitably to a poor brahmin and his son, ever "grieved himself in the grief of others." Another time the report of a splendid throne on a pillar, that rose daily from a tank and sunk at night, induced him to visit it. At sunrise, when it began to appear, he seated himself upon and rose with it till it reached the orb of the sun, and the poor monarch was actually scorched to death! The sun, in admiration of his courage, benevolently restored him by anointing his roasted body with nectar, and gave him two rings each of which yielded daily two jars full of gold pieces! Yet such was his liberality that ere he reached his home, he gave these also away, to a chance beggar! All is similar fairy tale and absurd generosity, from which little is really learned of practical charity.

Once he had a bad dream, from which apprehending his speedy death, he resolved on giving away his treasures to all comers—for, said he, "Wife, children, wealth and all other earthly thing are bubbles in water, that quickly burst and disappear, and after death no one is any thing to another; virtue only remains to be advantageous to one in the next world. Therefore should a good man, certainly persuaded of the unsubstantiality of the world, amass virtue as the miser does gold."

Hereupon he opened his treasure-house, and caused proclamation to be made that whoever would might come and take what he pleased, of which license the poor readily availed themselves and continued to do so for three days! His generosity, prayers and self-immolations brought rain in drought, and in fact rendered all the pantheon favourable to him, and to others for his sake.

On one ocasion he rescues a man about to be sacrificed to a blood-drinking goddess, lectures the people on the wickedness and selfishness of human sacrifice, makes light of gods requiring them, but concludes with generously offering himself, to the astonishment of the barbarous people, as a substitute for the intended victim, and prevails on the goddess to desist from the acceptance of such immolations in future!

Nevertheless this volume, amidst its characteristic absurdities, which are those of the time and country rather than of the individual author, has many beauties; it exhibits many tolerable and some excellent sentiments, and we know of no volume fitter to be made a class-book for Bengáli students, whether we regard the general purity of its contents, the fancy and imagination displayed in it, or the chasteness and simplicity of its composition.

We said the style of the Batrish Sinhásan was laconic and sententious—it is eminently so—and yet the longest period constructed with participles, &c. we recollect to have read, is found in the 22nd tale, extending over upwards of an entire page! This is however a rare exception; generally the sentences are short: even connectives are omitted, and instead of the participle in *iyá* and a finite verb, two finite verbs without a conjunction frequently occur, as দেখাইলেন কহিলেন for দেখাইয়া কহিলেন or দেখাইলেন এবং কহিলেন. The use of যে as a conjunctive, which is an idiom not original to the language, and indeed a violation of its essential propriety, but which has crept in too extensively into colloquial discourse, and greatly disfigures some works of inferior composition, is rare in this volume; we suspect, it is in some places where it occurs, if not in all, the error of the press edition, not of the original MS. At all events its very infrequent recurrence in a book of great general purity, is sufficient condemnation of the perpetual use of such a construction in the writings of some European translators, of inferior Native authors, and in common conversation. Some peculiarities of style that will be perceived by the attentive reader, may admit of question as to their entire propriety, and some ma-

nifest errors, inseparable from all human compositions and especially from translations, also occur; but, on the whole, we are confident in the opinion that the student who would acquire a generally excellent and purely idiomatic, chaste and simple style of Bengáli composition, cannot select from the whole range of his Bengáli library, a work fitter to be made his model —to be read and re-read, until he has really imbibed its character—a character as remote from a high Sanskritized idiom as it is from the low and barbarous dialect exemplified in far too many recent compositions. We do earnestly hope, now that the abolition of Persian will necessarily bring the Bengáli into more general use among those who will, in great measure, fix its character, that its own intrinsic propriety and beauty and strength will not be impaired and weakened by exotic debasement, by mongrel and inharmonious vulgarisms.

It is not our intention to allow our notice of subsequent works to extend to any thing like the same length as the present one. In this first instance we have allowed ourselves so great a latitude, both because we wished to comprize within our present observations much that is equally applicable to many other works, and to give to non-readers of Bengáli a somewhat satisfactory specimen of the character of Native writings generally; and also because we deem this volume the very best specimen, on the whole, of the *prose* Bengáli works, and wish to recommend it to the special study of tyros, missionaries and others especially, who, desiring to acquire a pure and practical style, will, we trust, accept the recommendation now offered them, until they shall have become able to exercise their own personal judgment in the matter.

CINSURENSIS.

III.—*Paul's Prayers answered, No. IV.*

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds.—*Eph.* vi. 18-20. Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ for which I am also in bonds: that I may make it manifest, as I ought to speak.—*Col.* iv. 3, 4. But withal prepare me also a lodging; for I trust that through your prayers I shall be given unto you.—*Philemon* 22.

These, though not exhibited as Paul's prayers, are yet substantially his. They were requests to some of his Christian contemporaries. But we may be sure that he never asked any of them to pray for that for which he did not pray himself. At the time at which he wrote the epistles from which the above extracts are taken, he was, as is obvious, a prisoner in bonds at Rome. He had known the efficacy of prayer himself in many instances, and he had particularly known its efficacy, when presented by a multitude of people, for those who were placed in similar circumstances with his own. The signal answer that was given to the prayers of the church at Jerusalem for Peter, when he was shut up "in prison, and was delivered

to four quaternions of soldiers to be kept," was no secret. The apostle therefore knowing this, and trusting that similar success would follow earnest and believing prayer, felt emboldened to entreat his fellow Christians every where, both in their individual and united capacity, to abound in supplications on his account. And for what were they to pray? and how were they answered? The petitions are three. 1. That God would give him opportunities of usefulness. 2. That he might be enabled to speak boldly in making known the mystery of Christ, and, 3. That he might obtain his liberty. The sequel will show whether these requests were complied with or not.

1. They were to pray, that God would give him opportunities of being useful. That this is what is meant when he says, "withal, praying for us, *that God would open to us a a door of utterance*, to speak the mystery of Christ, for which I am also in bonds," is obvious from the following passages: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened *the door of faith* to the Gentiles," Acts xiv. 27. "But I will tarry at Ephesus until Pentecost; for a great *door* and effectual is opened unto me," 1 Cor. xvi. 8, 9. "Furthermore, when I came to Troas to preach Christ's gospel, and *a door* was opened unto me of the Lord," 2 Cor. ii. 12. These scriptures render it plain, that by "a door of utterance," the apostle meant opportunities for preaching, and in other ways declaring the word of God. And was there not a needs be for such a prayer of the apostle,—a prayer that God would open a door of utterance to him to speak the mystery of Christ? Was he not at this time, though in his own hired house, in bonds? and was there not every reason to apprehend, that at a moment's warning he might be cast into an inner prison, his feet laid fast in the stocks, and he be rendered totally incapable of addressing the dying sons of men? and could the thought of this, not to say the reality, be pleasant to such a man as Paul? He might indeed be resigned to it as to the will of God: but no one will deny that it was a state earnestly to be deprecated. Deprecated it was: Paul, though he continued bound with his chain, continued also to be allowed to occupy his own hired house into which he received, for two whole years, (probably the full time of his imprisonment,) "all that came in unto him, preaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." This was probably such a door of usefulness, combined with comfort, notwithstanding the chain, as he had never had opened to him in his life before. At Thessalonica, at Ephesus, at Jerusalem, and at many other places, he had not only been forbidden to

preach, but had been shamefully entreated; but here, in the metropolis of the world, he has the privilege of teaching and preaching as much as he pleases, and his labours are crowned with success: for not only is he made instrumental in convincing some of his Jewish brethren, who resided there, that Jesus is the true Messiah—men for whom he had said, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh;" but he is made instrumental in introducing a knowledge of the gospel even into Cæsar's palace, and of making converts within its imperial walls, Phil. i. 13, and iv. 22. And not only this, but the Spirit of God comes down upon him, in his own hired house, to such a degree, that he writes those wonderful epistles to the Ephesians, to the Philippians, to the Colossians, to Philemon, and most probably that most wonderful epistle of all, to the Hebrews,—epistles by which he was not only useful then to nearly the whole Christian Church, but by which he has been useful to all the churches in every part of the world from that day to this. Verily such a door of utterance Paul never saw before. True Christians in these latter ages have rejoiced that John Bunyan was shut up in the prison of Bedford for twelve long years: for had it not been so, his celebrated work, the Pilgrim's Progress, had probably never seen the light; but how much more reason have we, when we look at the epistles which Paul wrote at Rome, to rejoice, that this holy and devoted man ever went as a prisoner there?

2. He prayed that he might be enabled to speak boldly in making known the mystery of Christ. The word mystery in the New Testament almost always means a thing *now* understood, but which was formerly either not known at all, or but imperfectly comprehended. And the gospel having, previously to the appearing of Christ and his apostles in the world, been very obscurely revealed, it is hence here, in accordance with the usual meaning of the word, called the mystery of Christ. It was this, therefore, that the apostle wished to be able to speak boldly, that is, plainly, fully, and openly. And was this an easy thing for him to do! Let us remember that he was at this time at Rome,—at Rome, the place of the idolatrous Cæsar, and the place of the most of his equally idolatrous nobles,—at Rome, too, a prisoner and bound with a chain. And what was the gospel? Among other things, it was nothing less than a system of uncompromising hostility to every thing in the shape of idols and of idolatry; of opposition to every thing like reverence for Mars, Venus, Bacchus, the great Jupiter, and every other god and goddess of the Romans; and of enmity to ten thousand favorite maxims and pratices

of both the patricians and plebians. And tolerant as the Romans generally were among themselves, and to other idolators and philosophers who differed from them, it was too much to expect, that they would one and all of them submit patiently to be told, that they were all obnoxious to God, and that unless they abandoned their idols and their ways they must, without the possibility of escape, eternally perish. But this was the gospel. And had not Paul, therefore, endued as he was with all the feelings of a man, reason to fear, that he might not be able boldly to publish such unwelcome truths as these, in the metropolis of the world, that terror might overcome him, and that like Peter, in far less dangerous circumstances, he might, if he preached at all, be tempted to dissemble and to keep back some of the most offensive doctrines of revelation. He had experienced strong opposition and persecution in much inferior places,—what, then, was not to be expected here? He was bound, too, and could not make his escape as on a former occasion in another place through a window by a basket down the wall. If, therefore, he ever needed grace in his life before to be faithful, he needed it now. And hence his importunity that others might abound in prayer for him, that he might make manifest the mystery of the gospel as he ought to speak it. But, he was enabled to do all things through Christ strengthening him. His own and the prayers of the churches were heard. He spoke the word with such power, that the stronghold of Satan, the imperial palace itself, fell before him, and captives to Christ were made within its walls. And, (as on a subsequent occasion, and in the same place,) the Lord stood with him, and strengthened him, so that by him the preaching was fully made known, and all the Gentiles heard. Thus, if ever prayer was answered, it was answered now.

3. He prayed also that he might obtain his liberty: and he did obtain it. The Lord delivered him out of the paw of the lion. After having been confined two years, he was, by some means or another, set free, and was afterwards, as is obvious from his epistles to Titus and Timothy, enabled to spend three or four years in his favourite work of preaching, and in visiting the churches at Jerusalem and in different parts of Greece. But his labours were now ended. He had become Paul the aged, being almost 70 years old; and it was time for him to obtain his rest and his crown. And to be put in possession of these he must needs go back to Rome; for so had the Lord determined. He was apprehended again by the Roman Government and confined; and from his epistles to Timothy he seems to have been as faithful as before, and to have been wonderfully supported in mind. But as he knew

that the time of his departure was at hand, he writes to no one, as on the former occasion, to pray for him that he might obtain his liberty. This, he was aware, would not have been agreeable to the will of God, and it was therefore not disagreeable to himself. He was willing to die the martyr's death: and die he did, full of years and honors. His career had been a splendid one: and he now rested from his labours, and his holy works followed him. He had seen much of the goodness of the Lord in the land of the living; and not the least part of that goodness was, the many signal answers he had received to his prayers. And all these are written for our admonition upon whom the ends of the world are come.

L.

IV.—*Appeal to Mothers.*

To the Editors of the Calcutta Christian Observer.

My dear Sirs,

The accompanying address I have been induced to copy from a belief that a perusal of it may be interesting and *useful* to those who occupy the important station of mothers. In every country a mother's responsibility is great; but in India, where children are so much exposed to the influence of servants and the example of a corrupt society, it is greatly increased. Should you deem this worthy of a place in your valuable periodical, I hope it may be the means of impressing some mothers more deeply with a sense of the obligations resting upon them, and lead them to seek with more earnestness for the blessing of God upon their offspring, in their tender infancy.

A Mother.

To Mothers.

In the vicinity of P——— there was a pious mother, who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth, walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman, who was travelling, heard some circumstances respecting this mother, and wished very much to see her, thinking that there might be something peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children. The woman replied, that she did not know she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, however, she said:

"While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that blood which cleanseth from sin. As I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of Christ's righteousness. As I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink of the water of life. When I prepared them for the house of God, I prayed that their bodies might be fit temples for the Holy Ghost to dwell in. When they left me for the week-day

school, I followed their infant footsteps with a prayer that their path through life might be like that of the 'just, which shineth more and more unto the perfect day.' As I committed them to rest at night, the silent breathing of my soul has been that their Heavenly Father would take them to his embrace, and fold them in his paternal arms."

Here is the influence of the *silent unseen* exertions of a mother; an influence which will be felt, when those external accomplishments and fleeting enjoyments, which many labour to give their children, shall be forgotten, or remembered only as the means of facilitating a rapid descent to the world of sorrow. In this little story two things strike our attention: these efforts were made *early*, and with a *reliance on the divine blessing*. This mother *felt* that she received her children from God, and was accountable to him for the manner in which she trained them up. She knew that her labours would be vain unless God should in mercy grant her the aid of his Spirit to sanctify and save the soul; therefore, through *all* the duties of the day, and all the interesting periods of childhood, she looked up to a God, who is ever near to those who call upon him, and who will listen to their cries. How happy must be that household whose God is the Lord! what heavenly joy beams from every countenance, and with what glorious hopes do they look beyond the grave to that mansion provided for them in their Father's house! and thrice happy must be that *mother*, who in the fear of God, and in reference to eternity, has thus performed her duty.

There are feelings in a *mother's* bosom, which are known only by a mother; the tie which binds her to her children, is one compared with which all other ties are feeble. It is to these feelings that the fact just stated will speak a language which must be understood; and it must strike a note on this chord that will vibrate through every fibre of the soul. While appeals are often made to him who has lived long in sin, that fall like the sound of the empty wind upon his ear, and the voice of warning thunders in its truths to hearts of adamant, the appeal now made, is to an ear which is not deaf, to a heart which can feel. The noise and tumult of the active world often drown the "still small voice" of the Gospel which sounds in the ears of the man of business; and worldly wisdom and strict calculation sometimes lead men to neglect the question, "What will it profit a man, if he gain the whole world, and lose his own soul?" But this appeal is made to those in a different situation in life; to those who do not mingle in the bustle and hurry of the world; who are retired to a more quiet, though not to an unimportant sphere. In some hour of silent meditation this may fall into the hands of a *mother;* and the duties it recommends can be performed even while engaged in the common business of the family. It is no fiction of poetry that

"Just as the twig is bent, the tree's inclined."

"When the mind begins to open, and the attention is first arrested by the objects that surround us, much depends upon her who, in that tender period, shall make the *first* impressions upon that mind, and first direct its attention.—It is *then* that the mother has an access and an influence which connot be attained at any other period. The first inquiries of the little infant must be answered by her who gave it birth. As he gazes upon those twinkling stars that glitter in the evening sky, and asks, "Who made those shining things?" it is a mother's duty to tell the little prattler of that great and good Being who dwells in the heavens, and who is the Father of all our mercies.

And so, as the mind enlarges, the mother tells the little listener of tha Jesus who lay in a manger and died on the cross. And when she soften its pillow for its nightly slumbers, and watches its closing eyes, it is he

privilege to hear it lisp, "*Our Father,*" and direct it to love that Father whose name it so early speaks. Let this golden opportunity pass, these days of childhood roll away, and the mind be filled only with fabled stories, or sportive songs, and the precious immortal is trained for some other state than the paradise above. Do you say that you are ignorant and are not capable of giving instruction? As your child clings to your bosom and directs his inquiring countenance to you for some interesting story, you know enough to tell him of some hero or king; and can you not tell him of the King of Zion, the Prince of Peace? And what more could the learned philosopher tell this infant mind?

You are unknown and obscure did you say? But you are known to your child, and your influence with your child is greater than that of a legislator or a general. "Say not, I, who am obscure, may act without restraint, especially when secluded from the world, in the retirement of my family. *Obscure!* You are *immortal.* You must go to the *judgment,* and every whisper of your life will be exhibited before an assembled universe! *Secluded,* what if the eye of the world does not follow you into the domestic circle? Is it not restraint enough that your *child* is there? That child has a *soul* worth more than a million globes of gold. That child, too, may become a legislator, or a judge, or a pastor in a church. Take care, you are a mother! You act under a dreadful responsibility. You cannot *stir* without touching some string that will vibrate after your head is laid in the dust. One word of pious counsel or one word of sinful levity or passion, uttered in the hearing of your child, may produce an effect on your children's children. Nay, its influence may be felt on the other side of the globe, and may extend into eternity."

Your words are received with confidence—"my mother told me so," is an argument of sufficient weight to convince the child of the most important truths.

Here you have an influence which no other can have, and can exert it in circumstances the most favourable. It is not to open to a son the stores of science, that may qualify him to rank among the learned and the wise of the world; it is not to adorn a daughter with those accomplishments which shall attract the attention of those who crowd the hall of pleasure, or move in the circle of refinement and fashion—no, the object is far more *noble,* more worthy the undivided attention of those who live for immortality. That child who now prattles on your knee, or sports around your dwelling, may yet tell some perishing heathen of Jesus of Nazareth; may yet be an able soldier in the army of Immanuel, and may plant the standard of the cross on the shores of Greenland, or on the burning plains of India. *Look at facts.* What first led the pious and eminently useful John Newton to the knowledge of the truth? The instructions of his mother, given at the early period of *four* years, fastened upon his conscience and led him to a Saviour. Can you estimate the effect of his labours? Not till you can compute the usefulness of Buchanan and Scott, who were converted by his instrumentality—till you can see the full blaze of that light which the former carried into the heart of heathen India, and witness the domestic comfort and brightening hopes occasioned by the labours of the latter. Who taught young Timothy, an early labourer in the vineyard of Jesus Christ, the first lessons of religious truth? Who led Samuel, a prophet and a judge in Israel, while he was yet *young,* to the house of the Lord, and dedicated him to the service of the God of heaven? *A praying mother.*

Though the seed thus sown in childhood may not spring up and bring forth fruit while under the maternal eye, yet we must not conclude that it is lost. A clergyman was urging upon a seaman, the duty of attending

to the concerns of his soul. The hardy mariner burst into tears, and exclaimed "*Stop, stop,* don't talk to me so, it is just as my mother talked to me when I was a boy." A mother's counsel had followed him through all his wanderjngs, and still the words of her who prayed for him, retained their hold on his conscience. The time has come when it is esteemed a greater honour to be the mother of Brainerd or a Martyn, than of a Cæsar or a Napoleon. And suppose the mothers of these men, whose characters, though so widely different, are so universally known, should, from their unchanging state, look upon those sons whom they have nourished; what would be the view presented to them? Who would not choose to have given birth to the Christian heroes? It is not for this short state of existence only that you are to train your children. The little group that now cluster round you are destined for immortality. When the world on which they stand shall have passed away, and its pleasures and its honours shall be forgotten, then they whom you have introduced to this state of being will but begin to live. Their characters are now forming for *eternity*, and you are aiding to form them. Though you may not design it, though you may quiet yourself that, if you can do them no good, you will not do them injury, yet you exert an influence which *is* felt, and will be felt when your head is laid in the dust. Let, then, this appeal to a mother's feelings be heard; let it come to your own bosom, and ponder it in your heart. Do you know the way to a throne of mercy; and can you kneel before it, and forget the children of your love? Can you watch their closing eyes, and not commit them to your God? You see them growing up around you without hope and without God in the world, and can you refuse to *pray* that He, who in a peculiar manner extends the arms of mercy to those in the morning of life, would take them to his embrace, and prepare them for his kingdom?

You have seen the hand of disease fasten upon them, and have passed days of anxious toil and nights of sleepless solicitude to arrest their malady; and have cried from a bursting heart, "Oh, spare my child!" You have seen the object of your tenderest affection sinking in the arms of death, and with a heart rent with anguish have said, with the nobleman, "Come down ere my child die." And when the last duties of parental affection were performed, and the grave had closed over the child of your bosom, you have perhaps looked back to the time when it was under your care and mourned that you thought no more of its immortal part, that you prayed no more for its precious soul. If you have passed through scenes like these; if you have thus felt; then remember those now in life and health, and improve the opportunity now given you. The time for your exertion is very *short*. Soon your children will arrive at that period when a mother's influence will be feebly felt, unless it has been *early* exerted. Would you find in them a rich source of consolation when your head shall become white with years, and your body be bending to the grave? then you will *now* commit them to him who can sanctify and save the soul. Should you go down to the grave and leave these object of your love in a cold, unfeeling world, what better can you do for them than to secure the friendship of one who sticketh closer than a brother, and whose love is stronger than death?

The tender tie which now binds you to them will soon be dissolved; you cannot resist the stroke which shall tear them from your bosom. You may have felt the pang—your heart may have been filled with sorrow. O then, if you ever pray, if your soul ever went out to *your* Father and *your* God in humble petitions, tell him of your children who know him not; when you know what it is to wrestle in secret with the God of Jacob, give him back in faith your *children*. Then you may hope, through grace,

to say, in that other world to which you are going, "Lord, here am I, and the children whom thou hast given me."

Should this address fall into the hands of a mother who never *prayed* even for herself, she *must*, she *cannot but pray* for those to whom she has given life. *Prayerless mothers, spare, oh spare, your children!* stop where you now are, on the threshold of eternity, and remember, as you gaze on those countenances which smile in your bosom, that you have *never prayed* for their souls which will live for ever. Have you a mother's feelings, and can you still neglect this?

Oh! give me poverty, give me pain! leave me friendless and forsaken by the world—but leave me not to the embrace of a *prayerless mother;* leave not my soul to the care of one who never raised her weeping eyes to heaven, to implore its blessing on my head.

Are you a *mother*, and can you close your eyes upon the scenes of earth, and remember that you never raised, even in your silent breathings, the desires of your heart to heaven for a child, perhaps your only darling?

In some lonely hour, when the labours of the day are ended, and you have performed the last act of kindness for your sleeping babes; kneel, if you never have before, kneel before him who seeth your heart in that silent hour, and utter one short prayer, one broken petition of penitence, faith, and love to the Saviour of sinners for your dear children.

V.—*Oppressions of Zemindars.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

It is delightful to see the large amount of public interest which Missionary operations are beginning to excite in this country. The difficulties which oppose the Missionary's labours, and the means by which they may be met and overcome, occupy the attention of many influential and benevolent individuals. The temporal condition however, of our Christian converts, I suspect has not excited that interest, which it demands. Many doubtless have been deterred from taking up the subject, from a fear of representing our holy religion as a matter of mere temporal advantage, and from a laudable jealousy lest, the high claims which Christianity, from its native excellence and dignity, has upon the attention of every man, should be weakened by diluting it with secular prospects and interests. Christianity is indeed great gain independently of all secular advantages: and the man who is not prepared to embrace and profess it for its own sake,—for the moral dignity which it impresses on the character, and the influence it exerts over the affections,—for the present happiness it imparts, and the future prospects it unfolds, is unworthy of its name and destitute of all right to be numbered among its disciples. Although the *main* design of the Gospel is not the improvement of man's secular condition, it will nevertheless be admitted that so

far from overlooking this, it has a powerful bearing on his present and temporal as well as on his future and eternal happiness. It would be easy to show, were it necessary, from the nature of Christianity as well as from its history, that civilization, morality, intelligence, personal and social comfort and happiness have always followed in its train. If this be admitted, as I presume it will by every one acquainted with the subject; it then becomes a matter of serious inquiry how far the condition of our native converts presents a tangible proof of the blessings which Christianity bestows; and how Missionaries and others may labour to improve the personal and social comfort of their brethren, in consistency with the higher and more direct aims of the Gospel? Converts to Christianity, in this part of the country, are principally found among agriculturists,—a race of people beyond description oppressed and impoverished. Is it not our duty to protect our people, to ameliorate their condition, to teach them habits of industry and a better system of agriculture? I do not mean to say that Missionaries ought to become mechanics and farmers. But how can they see their people cruelly oppressed by an avaricious unprincipled Zemindar, their families reduced to penury and want without feeling for them and helping them? This is a subject which has been long impressed upon my mind, and I am happy to see that it has at last been taken up by an able writer in the *Christian Intelligencer*. Thes oil on which we live is proverbial for its fecundity and richness. In these respects it is equalled by few, perhaps surpassed by no other country. But notwithstanding the abundant blessings which Providence has scattered upon the soil, the inhabitants who cultivate that soil, are perhaps the most abject, impoverished serfs in the world. God has crowned the land with plenty and endowed it, in a high degree, with productive powers, but the cruelty of man to man counteracts the blessings of a kind Providence, and converts a land overflowing with abundance into the habitations of penury and wretchedness. The state of the ryuts of this country requires only to be mentioned in order to excite the interest of a discerning public. The cruelty and oppression by which the faces of the people are ground require only to be known to call forth the sympathy of every benevolent breast. It is not my intention at present to enter into particulars, in order to bring to light the oppression under which the people groan; this I shall attempt at a future opportunity, and will not fail, with your permission, to unmask the enormous evils of the zemindary system as at present in operation. Many of your readers are well acquainted with the subject, and it is to be hoped that some of them will be induced to furnish you with facts in order to ex-

pose to public view the wickedness that is practised. This is a work of humanity and I believe well deserving a place in your pages. To attempt to ameliorate the condition of our fellow-man and to protect the oppressed is our duty as Christians. To expose a system of oppression and iniquity is a duty which we owe to the public and to the Government under which we live. Strange as it may appear, it is a fact that under a Government justly famed for the liberality and clemency of its measures, the bulk of the people, the labouring and agricultural population, are groaning under a system of the most heart-rending cruelty and despotism on the part of the Zemindars and their myrmidons.

It may be said that the courts are open to the ryut as well as to the Zemindar. Alas this is a sorry consolation to the *poor* man, for as the writer in the *Intelligencer* has well remarked, "the length of the purse gains the day." Such is the system of bribery and bad faith existing in all the courts that a rich Zemindar is never under the least apprehension of not carrying any cause against his ryuts. Permit me, as an illustration, to give the following instance with which I am personally acquainted. A poor ryut in the zemindary of ——— inherited from his forefathers, the privilege of taking all the fish brought by the tide into a small jhíl, at the rent of 74 rupees per annum. About 12 years ago, the Zemindar's náib perceiving that the poor man contrived to support his family upon the profits of the fishery, insisted upon doubling the rent, and in order the more effectually to do so, forcibly deprived the man of his pattá. He complained against this oppression and violence, but being too poor to be able to bribe the umlahs, and other harpies of the court, the case has been tossed about from court to court for the last 12 years, and is not yet decided, and the poor ryut and his family have been living in a state of poverty ever since. But the evil consequences of his having applied for redress do not end here. The Zemindar has wreaked his vengeance not only upon him, but upon all his connections, and not one of them can get a bigah of land from him. Had this man been able to pay a good bribe, it is probable that the case would have been soon decided in his favour. This is not a singular instance; thousands of similar cases might easily be produced: such in fact is the agricultural state of Bengal, that a regular system of chicanery and oppression is practised by every individual, from the highest of the Zemindar's myrmidons down to the lowest, (and in many cases he also comes in for a share of the booty;) and the weight of the whole comes upon the poor ryuts. No wonder that he is such an abject creature, no wonder that he is devoid of character, and will in his turn cheat if he can. He learns the lesson at a high price from his superiors. Where will this

fearful evil stop? It is vain to attempt to raise this people in moral excellency of character, so long as this system of wickedness is so prevalent. Your excellent periodical, Gentlemen, is I hope destined to do much good to this country. Allow me to entreat you to agitate this subject, to bring it before the public. It has an important bearing upon Missionary operations as every Missionary who has a native church has felt; but Missionaries as such can do little or nothing, as it would be prejudicial to their main object to interfere in quarrels and litigations. To enter into any detailed plan at present, to ameliorate the condition of the ryut, would be premature. Let the subject be first fairly discussed, in order that the public may be well informed, and this will lead to the formation of some definite plan, to meet the existing evil. It ought to be taken up on the general grounds of humanity founded on Christian principles. It would not, I conceive, be prudent for any Missionary body, as such, to take an active part in any *plan* that may be proposed. A society for protecting the ryuts, and for giving them pecuniary assistance ought to be formed; doubtless it would be ably supported by all those who feel an interest in the well-being of the natives, but especially by those who desire the advancement of Christ's kingdom in this country. I leave the cause of the oppressed ryuts, among whom are most of the native Christians, in your hands; trusting that you will agitate the subject, and call forth the sentiments of some of your correspondents, that something may be attempted to check a widely extended and growing evil, which, if not stopt in its progress, will soon present an irresistible barrier to all moral improvement, to all social confidence and happiness.

Yours sincerely,

T.

VI.—*Chapter of Varieties.*

1.—TEMPERANCE SOCIETIES.

To the Editor of the Christian Observer.

SIR,

It was truly gratifying to read in your No. of the Observer for February an account of the interesting meetings which took place in Calcutta at the beginning of the New Year. No doubt the different Societies in that important city will be greatly benefited, when such exertions have been made, and interest taken for their further advancement. But is it not strange, that in the year 1838 there was no meeting for a "Temperance Society?" There are Societies of this kind, in the principal cities and Towns of Europe and America, and they have been the means of doing a vast deal of good; this, no one can deny, and one should think there ought to be such an institution for the population of Calcutta, there are

numbers of ministers, and Christians of various denominations in that place, who should step forward to organize and carry on the plans necessary for such a Society. (It should be one on a large scale.) It is the duty of this generation to use every possible means towards exposing to public view the insinuating evils attendant on the moderate use of ardent spirits. Long enough has the son followed the example of the father, the daughter of the mother and the servant that of the master *in drinking moderately.* It has been said, and I think with truth, "The example of strong-minded men, who are restrained, by character and other considerations, from excess, ruins the great body of the weak-minded, the poor, and the desponding, and that the drinking of temperate people has hitherto utterly prostrated all attempts to rescue the intemperate from their ruin." Surely when we come to the knowledge of such plain facts, it should be our never-ceasing cry—abstain from all intoxicating liquors, as a common drink. Some may say it is not practicable; then how is it that so many thousands at the present day, use none? Others might say it would be unscriptural if so, why did the Apostle Paul leave on record the following words? It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended or is made weak. Ministers and people of Calcutta, you are now solicited to consider this matter; and it is to be hoped you will soon be constrained to arise, and come to the help of the Lord against the mighty.

G.

2.—Translation of Scripture Proper Names.

To the Editors of the Calcutta Christian Observer.

Dear Brethren,

As we are beginning to prepare something for the press in the Panjábí language, we now more than ever, feel the necessity of ascertaining whether any general system has been adopted by translators in this country, in reference to scripture names; and if so, what that system is. We know that the Missionaries at Calcutta have discussed the subject, but whether they have concluded to transfer Hebrew and Greek names to the languages of this country, without altering them, or to give them an English form, or to Indianize them, or to translate such as are susceptible of translation, we are not informed.

If any system has been agreed upon would it not be well to give it publicity through the medium of the "Observer," so that translators throughout India might have something to guide them. This is the only way to preserve a uniformity among the numerous versions of the Bible which are soon to fill the land.

If no plan has yet been digested, will not some one in the metropolis, who feels an interest in the subject, press it upon the Missionaries, and others concerned, till some general expression of sentiment can be obtained? Perhaps it is an inquiry which the Auxiliary Bible Society may feel themselves called upon to pursue. There is none to whom it more properly belongs. They might ask the opinions of interested and competent persons throughout the country, and from these be able to settle upon some principle, which could safely, and I would hope successfully be recommended as a guide for all future editions of the Holy Scriptures.

The following are some of the points which seem to demand special consideration: viz. 1. Shall those names which have found their way into the Arabic books of the Muhammadans, be given according to their Ara-

bic forms; e. g. *Isá, Yihiyá, Ibrdhám, Shaitán?* Or 2. Shall the orthography of the Hebrew and Greek be strictly adhered to, except where the peculiar genius of the Indian language demands some alteration: such as *Fárisí* or *Fárisái?* (the Greek *Pharisaios* being incompatible with the Indian mode of forming the plural.) 3. If the orthography of the original scriptures be adopted, what course shall be pursued, where the same persons or places are spoken of in the Old and New Testaments, under different names; e. g. *Yisháiyáhu, Hesáyás,* (Isaiah;) *Yihoshuá, Yisús,* (Joshua;) *Arám, Síryá,* (Syria;) *Yihúdáh, Yúdáyá,* (Judea?) Shall such names be spelled according to the Hebrew in the Old Testament, and according to the Greek in the New, and thus give the impression, as our English version has often done to common readers, that the persons and places, thus named in the two Testaments, were altogether different? Or shall they be spelled uniformly throughout the Bible? If the latter, shall the Hebrew be followed or the Greek? 4. In the Hebrew Bible several terms are used to designate the Supreme Being, such as *Ilohím Adonai, Yihováh,* &c. In the Septuagint and consequently in the Greek Testament these terms are translated, as they are also in our English version. Now the question is shall they be translated in the Indian versions of the Bible? If so, what terms shall be employed to represent them? What word either of Sanskrit or Persian origin is equivalent to *Ilohím? Adonai?* &c. If a translation of any of these terms be thought expedient, would it not still be advisable to retain the sacred name *Yihováh,* as one that has no equal in any language, and especially that a palpable distinction may thus be made between the living God and the imaginary beings whom the heathen worship? And if the *Yihováh* of the Old Testament be left untranslated, should not the same term be used in the New Testament in the place of the Greek *κυριος* where the Supreme Being is evidently intended?

The inquiry might be extended to other points; thus, should the word *Sábbáth* be translated? *Nomos,* where it refers to the Mosaic system? *Episkopos? Apostolos? Ekklesia?* &c. If so how? The word *Baptisma,* I suppose, must still remain *sub judice,* and every man do what is right in his own eyes.

For myself, I must say, especially in relation to the words last mentioned, that I think it best not to attempt a translation of them, because there are no words in the language of any heathen people, which at all correspond with them. The officers and rites of the Christian church, and some of the doctrines too, constitute quite new ideas to a heathen mind, and he most necessarily learn them through the medium of terms equally new, or by means of such circumlocution as cannot be admitted in a translation of the scriptures. If we represent ideas which are peculiarly Christian by heathen terms, they cannot do otherwise than make a false impression, and even after they are explained, they will continue to be ambiguous, as long as they retain their original meaning. But if we represent Christian ideas by Christian terms, though at first they may convey no meaning to the uninstructed reader, they can never teach falsehood, and when they are once explained, they will for ever after be apprehended only according to their precise signification.

I am aware that great difficulty would be found in attempting to naturalize such a word as *Nomos* in a translation, to make it denote the Mosaic law, while in other cases it was regularly translated, because it cannot always be ascertained with certainty in what sense the sacred writers use the word. For this reason such terms as *Nomos* ought perhaps to be excepted, ought to be translated always rather than never, this being the only alternative.

My object however is not to argue. I seek information and if you can give it I doubt not that you will oblige others as well as

Yours, &c.

J. N.

P. S. I ought to say that my orthography for the foregoing proper names is not pretended to be the most correct. I wrote them as seemed best at the moment.

Ludiana, Feb. 20, 1838.

3.—Influence of Government Schools.

To the Editors of the Calcutta Christian Observer.

Gentlemen,

Pray can you or any of your numerous correspondents furnish the public with correct information, as to the working of the various Government colleges which have recently been established, in different parts of the country, in aid of the cause of native education? and can you also furnish us with any data from which we may judge as to the influence which they are likely hereafter to exert upon British interests in India? It is a well known fact that some years ago the government was extremly averse to Missionaries entering the country. It was their opinion that the labours of Missionaries would excite a spirit of discontent amongst the people, that religious discussion would provoke hostility, and endanger the safety of the state. Long experience however has shown us that these fears were groundless, and so far from any danger being now apprehended from this source, it is generally believed that Missionary operations, if they are conducted with wisdom and prudence, will ultimately prove the bulwarks of our authority and the best preservatives of our power in every part of our Indian possessions; and have we not, Gentlemen, sufficient reason to believe that this sentiment is correct? For in every instance in which a native is brought to embrace Christianity in sincerity, British interests are proportionately strengthened. The convert is forthwith detached from his former associations, his native friends discard him, and he has henceforward no community of interests with them. His every feeling in future life is associated with the religious principles, and the permanent power of the persons to whom he has united himself; personal safety prompts him to cleave to them and induces him to uphold their rule, because the perpetuation of that rule is the only guarantee which he has for the security of all that is dear to him on earth. The more converts therefore the Missionaries make the better, provided they are sincere; every individual instance of conversion may be received as so much political gain, as an addition to British authority and power, and consequently as a proportionate guarantee for the security and peace of our eastern possessions.

But can thus much be said, Gentlemen, of the working and tendency of the present colleges ystem? It has been remarked rather, and I think very justly, that government have every reason to apprehend, that that evil will ultimately result from their colleges which they formerly apprehended would result from Missonary labours,—in plain language that these colleges will ere long subvert the authority of great Britain in the east. If the object of these colleges were merely to give the natives a good common education, the danger would be less; by correcting their ideas on geography, teaching them the elements of history, &c. we should confer a benefit on them; but seeing the great mass of the people are in such a state of mental imbecility, we cannot, we confess, see the propriety of making a favoured few, philosophers, mathematicians, metaphysicians, and introducing them all at

once into so many branches of the recondite sciences. They are going too far ahead of their countrymen, and the funds thus expended would be much better applied if they were available for the purposes of *general* education on a more extended scale. The aphorism which says 'that knowledge is power' is strictly true, and we shall one day prove it to our cost if the present system be persevered in. The Hindus far outstrip us in power of one kind already; viz. the power which arises from numerical superiority. Only give them the power which is derived from knowledge, and it will speedily act like a lever on the former and bring it into action for purposes which we tremble to contemplate. It is not to be supposed that they will bear our yoke when they find that they have at their command means by which they can get rid of it. With these means we are furnishing them, and when the equipment is complete, the means will surely be called into requisition to effect their emancipation. There is only one way to avoid this evil; let the government with the knowledge which they impart to the natives, also give them *principle* by which to regulate it. A profusion of sail with little or no ballast endangers the safety of the vessel, and if government keep hoisting the sail of knowledge whilst they withhold the ballast of principle, they will sooner or later upset their political bark. By principle, I mean of course those principles which are derived from Christian sources and which the word of God supplies. Let these be brought to bear with a divine power upon the heart, and they will at once neutralise the evil tendency of mere abstract knowledge. Let the Hindus be brought under the influence of these principles and we are safe. Conscience will be bound by these, evil will be restrained, and though they may then perceive that they are possessed of power sufficient to dislodge us, yet they will not, under the guidance of these principles, venture to use it for such a purpose, but rather submit to our sway and cleave to us as their friends and best benefactors.

Perhaps it will be said that Government are pledged to neutrality, and cannot interfere with the religious prejudices of the people. True, but every lesson they give the natives on geography and astronomy, is as much an interference with their religious prejudices, as a lesson on theological subjects would be: their neutrality, therefore is only in name, or in other words it amounts to nothing more or less than this—*a gratuitous determination to keep back Christian principles, or rather secretly to oppose them.* It is a well known fact, that many of the teachers in their colleges are men of sceptical principles; in many instances they are decidedly hostile to Christianity, and carry their hostility so far that, if in the course of their historical reading the students meet with a passage which refers to Christianity and ask for an explanation, it is refused and they are told that it relates to a subject with which they have nothing to do! If Government moreover are pledged to be strictly neutral, *why do their teachers and accredited agents circulate infidel books amongst the boys?* Infidelity strikes at the root of *all* revealed religion, and therefore is as much opposed to Hinduism as it is to Christianity. Their agents therefore are endeavouring to upset Hinduism; this surely does not accord with their principles of professed neutrality, for the consequence is that the boys, in most of these colleges, (if they stay long enough,) usually become infidels to every system of religion, and are not unfrequently very proud of the name of "Deist." Our system of education therefore, if not a neutral, is at least a *neutralising* one. We neutralise Hinduism and give them nothing in its place; whereas we ought to give them Christianity as a substitute; and if Government are so pledged that they cannot do this, then they had better withdraw from the system altogether, and leave it in the hands of individuals who are not so restricted. By depriving the Hindus of the former

and withholding the latter, we are inflicting a deep moral injury upon them, and a still deeper political one upon ourselves. If the British Government be a blessing to the people, which I am persuaded it is in every point of view, and that its removal would be the very worst calamity that could befal them, then is it desirable both for them and for ourselves that we forthwith retrace our steps before the injury becomes irreparable.

I am, &c.

CAUTION.

4.—HINDU THEORIES.

DEAR MESSRS. EDITORS,

I beg to send you a short account of the various theories of the Hindus to account for the dark spots on the face of the moon, in the hope that it may prove interesting to some of your readers. The source from whence I draw them is the Rámáyan of Tulsí Dás, Lanká kánd and 14th Adhyáya. To give a view of the connection of the story, Rám the great hero, is on his way to Lanká, to attack Rávana, and recover his wife who had been basely carried away from him by that monster; he has nearly reached the place of his destination when, sitting out to enjoy the evening air, the moon shining brightly at the time, he amuses himself, by asking of his most learned associates, their individual opinions as to the nature and cause of the spots on the moon. The first replies, that they are caused by the shadow of the earth.

2. The second, that they are the scars of the wounds inflicted by the monster Ráhu, as a punishment on the moon for having informed against him at the time of the churning of the ocean, when he assumed the form of a dewtah to obtain a portion of the amrit or water of immortality, and the moon, knowing his design, communicated the circumstance to Vishnu, who, in a rage, cut off his head with his chakr—it flew to heaven, and now spends its time in persecuting the moon.

3. The third said, that when Bramhá had formed the design to create Ratí or the Indian Venus, he took from each of the gods a portion of his excellency and particularly extracted largely from the moon; in consequence of which great holes were produced in her, which are said to penetrate through, so that the ákásh, which is of a dark blue colour, is seen through them.

4. The fourth, that when the gods were engaged in churning the ocean to obtain the amrit, they continued agitating the elements so long, that at length a virulent poison issued from the mass, which threatened to destroy the universe. In these circumstances the chivalrous Mahádeo, to save his brother gods, resolved to drink it up, but he did not allow it to pass lower down than to the middle of his throat. However such was its virulence, that even in these circumstances, the god was overpowered, and though nursed in the lap of his spouse Párvatí, he found no rest till the moon, the giver of amrit, took her place on his brows, and allayed the fever of his brain. However her kindness was the source of *some* injury to herself; for, in the opinion of the fourth speaker, the exhalations of the black poison lodging on her face have produced those indelibly dark impressions which we now see in her.

5. The fifth speaker, more of a courtier than a philosopher said, that as the moon was Rám's servant, it acts the part of mirror to display his beauties, and having once received his beautifully black impression, it for ever retains it! This last was Hanumán's opinion, at which the great Rám was inexpressibly delighted.

Banáras. M.

5.—THOUGHTS ON THE FAMINE NOW RAGING IN THE DOAB AND N. W. PROVINCES FOUNDED ON DEUTERONOMY, CHAP. XV. VERSE 11.

"For the poor shall never cease out of the land."

The laws given by Moses are intermixed with prophecies which denounce the displeasure of the Almighty upon the disobedient, and promise blessings to those that obey them. Interspersed with these are reasons why certain commands were enjoined. As a reason for the cultivation of benevolence the divine law-giver asserts that the poor shall never cease out of the land. This declaration is remarkable, because referring to a land of which Moses said "the Lord thy God careth for it; the eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year." If in such a land there should be an inequality between the people, so that the poor should never cease out of it, we may infer that this would be the case to a still greater extent in lands and countries less favoured than Judea. That this has been the case generally throughout the world, history places beyond a doubt; that it is the case now, the distresses in the north-western provinces too painfully illustrate;—and we may perhaps not err in supposing that future ages, not even excepting that of the millenium, will witness inequalities in the condition and circumstances of men; that some will be exalted, others be brought low: some rise into opulence and others sink into poverty:—and that the time will never arrive in which the poor shall cease out of the land.

Though it is perfectly just to ascribe sufferings and calamities to the effects of sin, we may not with equal propriety attribute the difference between the rich and the poor, to the same source; because happiness is not always produced by riches nor suffering by poverty; for a man's life (that is his happiness) consisteth not in the abundance of the things which he possesseth. The terms rich and poor, high and low, master and servant, king and subject might, for aught we know to the contrary, have comported with a state of innocence; for different *degrees* exist in heaven, where certainly there is no sin. We read of principalities and powers, cherubim and seraphim, angels and archangels. If there be a doubt whether principalities be superior to powers, there cannot we suppose be any doubt that angels are inferior to archangels. This inequality will also exist among the risen saints, "when they that turn many to righteousness shall shine as stars in the firmament of heaven: for one star differeth from another star in glory: so also shall it be in the resurrection of the just.

The glory of Abraham may exceed that of the twelve Patriarchs, the condition of Moses excel that of the elders on whom he placed his hands, and the crown of the Apostle Paul be brighter than of the other Apostles, and theirs more splendid than those of believers in general: but this difference between the risen saints as well as that among the elect angels, cannot be ascribed to sin: neither ought the inequalities among men to be attributed to the same cause, but assigned to the true one, viz. the sovereignty of God—"Even so Father, for so it seemeth good in thy sight." Although diligence and industry carry with them their own reward, and though it be said that idleness shall be clothed with rags, yet the Sovereign Disposer of events causes riches sometimes to flow into the bosom of him who has never laboured for them, and poverty to attend the man who toils incessantly. Were the circumstances of all men balanced to-day in equilibrio, to-morrow the equilibrium would be distributed without either injustice or violence, but *of necessity*. To suppose a continuance of an equality in the affairs of men, under the present arrangement of divine providence would involve an equality in skill, wisdom, prudence and industry; in muscular strength, stature, courage, and fortitude,—that the wants of

every parent must be equal; his family neither smaller nor larger, older nor younger than that of his neighbour; that there must be equality in appetite, consumption, qualification and enjoyment; that his fields, plantation or estate must be equally fruitful with those around him; that countries must be equally fertile, and climates equally salubrious; an equality in every accidental circumstance that can befal man in this changing world *ad infinitum:* which supposition would be absurd.

The system of creation is one of dependance, all mutually depending on each other and the whole upon God. While the planets depend on the sun for their light, he by their gravity is balanced in his orbit. Thus among men, while the throne is the source of honor and distinctions, itself is supported by the allegiance of the people; and descending from the greater to the less, it will be apparent that the child must depend on its parent, the lame on those who have feet, the weak upon the strong, the blind on those who have sight, and the poor upon the rich. The ancients ascribed imperfections and malformations of the body to sin either of the child in a former birth or of the parents. The Hindus not only do so, but attribute accidents, poverty and distress to the same source. That this is erroneous appears from John ix. 2. "Jesus answered (in the case of the blind man) neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." Therefore the different grades among men, the sufferings of one and the calamities of another, how modified or augmented soever by sin, are not always produced by it. May we not suppose that they are ordained to display the mercy of God in raising up deliverance for them? and if so, "the poor shall never cease out of the land."

The argument that if sin be not the cause of poverty, blindness and wretchedness, God is unrighteous, is founded in error; namely, in the hypothesis that God as a Sovereign has not a right to do as he will with his own. No one enters this world as the creditor of the Almighty, but as a pensioner on *His* bounty who divideth to every one severally as he pleaseth. This is illustrated in Matt. xx. 1—15 where they who had laboured but one hour, received equally with those who had toiled all the day. In this instance however those who had toiled all the day were entitled to their wages; but in that which we are considering all that men receive is of pure benevolence. So that where there is no claim, if one man do not receive the same as another, he suffers no injustice: and we do injustice to God, when in common parlance, we speak of his having denied sight to the blind, or riches to the poor; the latter have no title to wealth, the former no claim to sight. When a subject has been knighted others do not say we have been denied the honors of knighthood, neither does the knight say, I have been denied the honors of a duke; for where there is no claim there can be no injustice, and God is not unjust who has dispensed his bounty as he pleaseth. His reasons for so doing are founded in infinite rectitude, wisdom and benevolence: what then are those reasons? Shall we err in supposing that, as God is the source of all excellence and felicity, so creation rose into existence to imbibe his goodness and as a mirror to reflect his image? then in proportion as his creatures are assimilated to that image will they be excellent and happy. Amidst the attributes of Deity, if one more than another displays his glory, that one is benevolence, *for God is love;* but as the light of the sun, if poured out into the infinity of space without a world to illuminate, would have been created in vain; so without beings to feel and taste his goodness, Jehovah would have possessed the attribute of benevolence in vain. Therefore, to partake of divine goodness and to enjoy divine favour, by the word of God, the heavens and the earth were created: and had not sin marred the work of God men like

angels would have resembled their maker in rectitude, wisdom and benevolence, with immortality stamped up on their nature.

That which we now call benevolence in man is but the wreck of that noble principle with which he was first endowed. To restore this glorious part of his image, Jehovah put forth a more striking display of his goodness than at creation, by sending his Son into the world. Made of a woman, made under the law to redeem them that were under law, the word became flesh and dwelt among us; and we beheld his glory as the glory of the only begotten of the Father full of grace and truth. He came to redeem us from the curse of the law and place us under the law of love. Upon love to God and love to man hang all the law and the prophets; and hence love is the fulfilling of the law. But God has not created us with a principle of benevolence and sent his Son to restore that principle, without providing objects on which it can be displayed. What then are those objects? Towards God our love can be displayed only as gratitude; and angels being superior to us require not our assistance: the benevolence of man is therefore designed to act on his fellow-man; but were there no inequality among men each one would be independant of his neighbour; it follows therefore that "the poor shall never cease out of the land," and that as the earth was formed to receive the light of heaven, so the poor have been created to participate in the bounty of the rich.

The principle of benevolence is not destined to wane with the life of man, but, being a part of his immortal mind, to increase in vigour through deathless ages. Some habits and dispositions are requisite only to prepare us for a future state, not to accompany us thither; for example, faith will not be required in heaven, and hope will cease at death, the latter exchanged for enjoyment, the former transformed into sight; but benevolence, *that is charity*, shall never cease; it is a part of the new man, renewed after the image of Christ Jesus, without which a man cannot be a Christian on earth, cannot enter heaven as a saint: its absence would transform the harmony of heaven into chaos, its glory into shame, its purity into crime; and if men would enter heaven they must exercise benevolence on earth. It is therefore clear that the poor can never cease out of the land.

There are some seasons more than others in which God calls upon us, in language that none can mistake, for the exercise of benevolence: the present is one of those seasons, in which famine spreads her desolations through the N. W. Provinces. We, at this distance from the scenes of suffering, neither hear the moans of the dying infant, nor the wailing of the skeleton once called its mother when, as she feels the fountain of nutrition drying up within her, she would substitute her life's blood for its support, except, as borne upon the scorching blast from the west, they occasionally break feebly and faintly upon our ears. We see not the ravings of the naked hungry father as he returns from a fruitless search of employment or food, driven to madness when his children raise their sunken eyes and emaciated countenances in piteous expectation and cry *bread, bread*, except as dimly reflected through the medium of the press—dimly, we say: for all images how highly soever wrought, must fail in giving a just representation of such sufferings, not those of a family *merely* nor of a community but of whole provinces, where the heaven over their head is brass, and the earth under them is iron, where the rain of their land is powder and dust, and where they grope at noon day with madness, blindness and astonishment of heart, and where consumption and fever and drought and blasting and mildew pursue the inhabitants; but though we neither see the latter, nor hear the former, are we ignorant that these things are so? Do we not know that the frantic father is driven to sell his children? That the

famished mother and her babe are found twined in each other's embrace and both together locked in the arms of death? Do we not know that many collect the dung of cattle, and eat the few undigested grains which they may thus obtain; that they eat and are not satisfied? Do we not know that respectable natives have been seen gnawing bones the abomination of Hindus, striving with the very vulture and the crow for carrion? and that they eat and are not satisfied—Where is the heart that does not kindle into love at such things? Where the breast that does not melt with pity? Where the hand that is not stretched out to afford assistance—that *hand is a malformation of nature.* It should have been the paw of a tiger; that heart is not human, it is that of a hyena; that breast has not the milk of human kindness—it belongs to a savage!

We call on all that is humane in man, all that is divine in the Christian, to open every fountain of benevolence, that their streams however wide apart from each other and how small soever may flow till rill meeting rill they swell into rivulets, and rivulets mingle with rivulets and become streams, and streams united roll a tide of benevolence into the N. W. Provinces adequate to the demands of the famished inhabitants.

Let us remember that we are called to this duty not only to alleviate *present* suffering, but to prevent additional and impending calamities. Whole provinces will not tamely lie down like a flock of sheep and die. Theft and gang-robbery will ensue. The hand *now* stretched out to receive an alms, will ere long be raised to take that by violence which it could not obtain from sympathy; and should this be the case, Government must add the victims of slaughter to those of famine. So that but one alternative is before us—stretch out our hands *we must,* either to allay their hunger or to bathe our swords in their blood?

They are not sinners above others, that they thus suffer. They are not aliens from the human race! "Skins may differ, but affection dwells in black and white the same." They are not foreigners—they have ploughed our fields, they have tended our flocks, they have fought our battles, they have filled our exchequer. They are not neighbours, but a part of ourselves; for a nation is but one large family, the father of which is the head of the Government. Their calamities ought therefore to be regarded as our own, and our treasures and our sympathies be as theirs.

If the positions we laid down at the commencement be just, this famine may be permitted, among other reasons, to exercise *our* benevolence. Shall we by parsimony frustrate the designs of God?

By making us like Himself *benevolent,* He assimilates our minds to His glorious image; shall we, for the mammon of this world, refuse to become like Him? He prepares us for a residence among angels; shall we neglect the opportunity? Again, it may be permitted to excite the gratitude of those who are in distress and draw down on our heads their prayers? Shall we, by covetousness, change that gratitude into hatred, and turn their prayers into curses? To bind them to the British sceptre—shall we alienate their affections from our Government? To break the chain of caste, that now opposes the spread of the Gospel,—shall we rivet that chain more firmly, by telling them that Christianity, like their own incarnations, is destitute of sympathy? God forbid!

M. H. B.

VII.—*Exportation of Natives.*

(For the Calcutta Christian Observer.)

It was our intention to have entered at length into the merits of this question in the present number: circumstances have however prevented the fulfilment of our intention. We are the more disposed to wait awhile ere we enter fully into the subject that we may lay before our readers the actual state of things derived from a correspondence already set on foot with individuals in the scene of action. But though it is our intention to delay more extended observations on the subject, we will not defer bestowing praise where it is due on those officially connected with the traffic. We have been informed, and record the rumour with the highest satisfaction, that our chief ruler wished to prevent the exportation of coolies to the West Indies, but that permission bearing the sign manual of Lord Glenelg arrived at the very moment the correspondence was on the tapis. Surely Lord Glenelg has been hoodwinked on this subject; surely he *was* found napping when he signed such a document: he will ere long be undeceived. The warmest thanks of the friends of the natives are however not the less due to Lord Auckland for his humane interposition. The humane and spirited efforts of Captain Birch (to promote the comfort of the emigrants) to whose care their shipment has been confided deserves the best thanks of the public. It affords us the most unqualified pleasure to know that such feelings exist in high quarters, and that such persons have the conduct of affairs, as far as Bengal is concerned. We have seen one or two of the coolies who have returned invalided and questioned them as to their treatment, &c. They said that they had plenty of food, two suits of clothing in twelve months if they worked well, and that their general treatment was tolerably good. They laboured from sunrise to sunset; Sunday was their own if they worked well during the week. They had never seen a Bengali flogged, but they had seen negroes flogged: they got 5 Rupees per month, one of which went to the Sirdar:—they did not know any one who had saved money. One of them received 24 Rupees in advance when shipped, 13 of which were taken by the Sirdar, and he got only 11. They never heard of any insurrection or disturbance in the Island; they were not permitted to go from one estate to another; sick men could come back if there was room in the vessel. There was no wish to keep them if they could not work; they thought it would not be possible for a healthy man to return if he wished; they did not like the voyage. Out of the party to which they belonged consisting of 65, 3 died on the passage and 5 on the Island within 10 months: many others

fell sick. Our informants were away from Bengal twelve months, were sick six months out of the 12, and *now* they wished to go home. They had no wish to return nor could they say they would recommend their countrymen to go, they could get curry and rice here, and not work so much: they could get no more at Mauritius. This we believe is the substance of our conversation with the invalided coolies, and as we have no wish to find evils but to prevent them, we leave the story to make its own impression. It is clear to us however, independently of this evidence, that matters are not quite so satisfactory as it is desirable they should be. The subject has been mooted in England, where they appear to know much more of the affair than we, and that knowledge has led to the appointment by the crown of special judges for investigating the whole matter. We gather from our English correspondence that it is reported that shipments have been made from the Mauritius to Bourbon, and from Bourbon elsewhere; that the men have been transferred *nolens volens* from one master to another, and that their civil rights have been violated. We do not make ourselves responsible for the truth of these statements, but we do know that the subject of transferment was brought to the knowledge of the Supreme Government by the authorities at Bombay some time back. As it regards the *utility* of the proposed commission, we have more than our doubts: it will depend very much on the character of those composing it; and after all, it will but give the fair side of the picture, for it would be madness to suppose that the proprietor of a plantation could ever allow a special commissioner to see it but in a special condition. The conduct of the heads of educational establishments is a good illustration of what we mean, and one which will be understood by every person. Should parents call to see their children at such establishments, every thing is in the best order; the children are questioned as to their comfort, with a cat-of-nine-tails and a supperless bed in perspective. Of course under such circumstances every thing is good, and so well instructed is the young urchin that he is taught by his teachers that even correction itself is "a good," and the rod a special mercy. But oh! how different a tale is told on the first visit to a free home: *mala omnia mala.* Such will be the effect we fear of this commission. Our apprehensions are not so much about the present as the future. *Now* the very stir which is made on the subject will prevent any peculiar transgression of the laws which bind man to man; but once let the inquiry cease, once let there be a lull, and we give it as our calm deliberate opinion (without the slighest wish to impute improper motives), transfers will be made, transactions mystified, and

such claims to the persons and services of the employès be advanced as shall make them and their offspring, with the name of freemen, bonâ fide slaves. We ask what tender mercy can be expected, what leniency anticipated to flow to a Bengali more than to an African, from the men who have inflicted the following punishments since the day of the nominal freedom of these people? In the Mauritius, in twelve months, 7,034 free negroes have received 131,572 lashes, while 7,067 others have been punished with the stocks, extra service, &c. and this out of a population of 54,000. In the other British colonies, with a population of one million, 28,597 have been flogged; the number of lashes inflicted 563,111, and 104,676 other punishments inflicted; among these sufferers were many helpless and unprotected females punished for attending to the wants of their infant offspring. Yet these are the men whose conduct is defended as humane and to whose kind paternal care we are solicited most unsuspectingly to give up thousands of Bengalis, both civilly, morally and religiously miserable enough, but yet nevertheless free as the air we breathe; to this we will never consent (until our nature be reversed) without watching over the movements, and protesting against the oppressions of the powerful, and advocating in every way the claims of the weak and the oppressed.

Calcutta, March 21, 1838. φιλος.

VIII.—*Report of Sailor's Home.*

The Report of the Sailor's Home is before us, and deeming the institution to be highly deserving of public encouragement and support, we venture to add to the substance of the speeches in the Town Hall in our last number, a few notices from the body of the Report itself in the present.

The chief evil incident to sailors in port, to put down which the plan of the Sailor's Home has been adopted is the crimping system. It is thus described—

"There are crimps in almost every port; they are a class of men whose employment consists in shipping men. In London, Liverpool, and other large sea-ports, they are generally low Jews:—in Calcutta, they are for the most part runaway or discharged soldiers or sailors, low Portuguese, and still lower natives.

"They have several houses of entertainment in which seamen are accommodated, and where every incentive to evil is provided. The sole object of these parties being plunder, they have recourse to deleterious and drugged liquors, prostitution, violence and quarrels, which not unfrequently terminate in the worst manner: and as their gains are considerable, they are most vigilant in their occupation.

"They generally manage, under some pretence or other, to board vessels on their way to town, sow the seeds of dissatisfaction amongst the crew, and when a vessel arrives off Calcutta inveigle the men on shore, either keep them there until they have broken articles and cannot return on board, or hide them until the vessel has sailed. In the meantime they endeavour to get into their possession the little cash and clothing which the poor fellows possess, and having got them into their clutches, ship them on some other vessel (which has recently been plundered of her crew) at a higher rate of wages, cash their advance notes at a rate of 75 per cent., compel them to spend the remainder of their wages in the boarding establishments, ship them in a state of intoxication, and not unfrequently tempt them to run away as the vessel proceeds to sea. The trouble, loss, and detention to captains and merchants, from this system, and the misery inflicted on the men, are great. The Committee wish their friends to remember, that the system not only pertains to Calcutta, but is common to every port in the world, and is as effective for its evil purposes, as if it were a regularly ordered institution for the destruction of seamen; for the laws which regulate the movements, and the effects which arise from the crimping system, are invariable throughout the world. It is against such a system that the Home has to work,—a system which it will be observed, unites with it the interests of a class of persons who, having little character to lose, and every thing to gain by pandering to the bad passions of seamen, are unscrupulous in the measures they adopt for effecting their purposes."

So enormous and ruinous a system cannot of course be put down by a few short-lived efforts; time and patient exertion under discouragements of all kinds, are essential to any large success; yet assuredly it tells well for the plan of the Home, as administered in Calcutta, that in the short space of little more than six months it has succeeded in supplanting the crimps to the extent of nearly one half of the whole amount of that influence by which they have hitherto been vigorously maintained at the expense of the health, means and morals of the sailors visiting our port. It is well said:

"The crimps have but *one* object in view—*plunder*, and that equally of captains and men. The Home but *one*—the good and happiness of both commanders and crews. The *comforts* of the Home are only such as the health of the men in such a clime requires, and the sums charged secure that the provision cannot be more than wholesome."

We are delighted to find that the *Boarding* department of the Home—

"Has exceeded the most sanguine expectations of the Committee, both as it regards the numbers admitted and shipped, as well as the expenditure and receipts. During the last two months this department has paid itself; and though this cannot be reasonably expected during the whole year, yet it is gratifying to the Committee to perceive that it has been so appreciated, during even two months, as to reimburse itself."

Another department termed THE REFUGE—

"Was designed for the accommodation of the destitute though industrious sailor. The number of individuals who have applied for admission to the Refuge, has been by no means so great as might have been expected; and

even of those who have enjoyed its advantages, many have been able and industrious though unfortunate seamen, who, influenced by that noble and generous feeling which ever actuates British sailors, have, as far as their means would permit, remunerated the Society for their kindness."

Recreations are judiciously provided for the inmates of the Home.

"The Committee, anxious to provide the inmates of the House with such recreations as might induce the men to remain on the premises, have provided such amusements, gambling excepted, as are popular with "Jack on shore," and they believe they have been the means of effecting the desired end. Amongst other things which they have been anxious to establish with this view, has been the library and reading-room; nor, they are happy to state, has this attempt been unsuccessful. The room devoted to this purpose is that which is set apart for daily worship; it is provided with amusing and instructive works, pens, ink, and paper for such as wish to correspond with friends at home; and it has oft been refreshing to the Committee to see the hardy tar sitting in comfort and peace, either enjoying his book or telling his friends far away of the blessings which had been conferred on him and his fellow-seamen by the 'Sailor's Home.'"

The morals of the sailors are not less attended to than their health, comfort and amusement. Daily morning prayers, the visits of the enterprising and devoted Secretaries, and other feasible means of drawing the attention of our sailors to the great concerns of the soul and of religion and eternity, have been assiduously employed in the HOME. Some pleasing instances are given in the Appendix to the Report, of the happy result, of temporal and spiritual benefit alike, to those who have passed through the home, and two instances of grateful acknowledgment made by crews of vessels, accompanied by substantial proofs of their own sense of those benefits, in very liberal subscriptions to the Institution.

"The Committee hope that their various plans have had a good influence as it regards the morals of the men. For, with few exceptions, the general character of those who have resided at the Home has been highly creditable for order and sobriety, and but few complaints have been received by the Committee of any thing approaching to insubordination in those shipped from the Institution. Many testimonies of the good character of the men from Captains, and many expressions of grateful feeling from the men, and thanks from both might be adduced, but the Committee refrain. The Committee are confident that it will not be less satisfactory to their supporters to know that the interests of true religion have not been neglected in their operations. In some instances it has been the harbinger of comfort and hope to the dying; for, as might have been expected, those who have taken an interest in the operations of the Institution have had to witness the inroads of both disease and death. In both cases it is satisfactory to your Committee to know that every thing which talent and kindness could effect was done. In fact more could not have been done for the poor fellows, had they been in their own, instead of the 'Calcutta Sailor's Home.' The Committee are contemplating such arrangements, as will, they hope, place the *religious interests* of the Institu-

tion on a more permanent basis. Prayers have however been offered every morning as often as practicable."

The liberal support given by Government, ship-owners and captains, and the public generally, to the Sailor's Home is very cheering. But it must not be forgotten that continued contributions will be required to enlarge and perpetuate its useful influence and operations. We know of no institution having a stronger claim on our liberality. To seamen we owe many or most of our national and social privileges, our mercantile prosperity, our happy intercourse with our own dear Homes and their inmates in our father land, as well as those innumerable comforts which are not so much luxuries as almost necessaries of life in a land and clime like this. We should not be unmindful of these benefits, but be prompt to return them, in a measure, to our brave and hardy tars, by studying to save at once their hard-earned means, and health and morals, and life itself from becoming the prey of those *real* land-sharks, the crimps, and their impure allies the prostitutes of those vile parts of our city of palaces where the punch-houses are situated, and these too largely seconded by Jack's own improvidency, spiritual ignorance and immorality, and by a climate destructive to all European constitutions, but chiefly to the intemperate and the vicious. If we would win a sailor's confidence, and gain his ear to our advice, let us first prove to him our real desire for his moral welfare, by improving his temporal condition; the tangible benefits of this will give us a claim on his ear and heart while pressing on him the truths of religion; and he is not wanting, with all his faults, in generosity and gratitude. Assuredly we are already but too guilty of neglecting our sailors: we have put them out of the pale, so to speak, of our common humanity, deeming them too reckless, thoughtless, improvident, unmanageable and vicious, to be capable of much improvement. Let us, then, while we cannot but recognise how serious a mistake we have herein committed, apply ourselves with the more zeal and energy to repair the mischief, to bless our sailors with the true comforts of a Home even in this far land, helping them to husband their means, to preserve their health and lives, to improve their minds and morals; and while we diminish, by so large an amount, the misery and vice which the crimping system and its concomitant evils have created and maintained, at the same time that we remove one great blot from our national character, one foul reproach from our holy religion, one obstacle of direful magnitude to its extension among the countless idolators and Mahomedans of this great city. Which of us may be excused from this labour of equal love and duty?

CINSURENSIS.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Since our last the Bishop of Bombay has arrived at that presidency. His Lordship was installed with the usual ceremonies the Sabbath after his arrival. May he be as one that watcheth for souls and by the meekness, catholicism, and spirituality of the gospel, diffuse around him a spirit of healing and prosperity for many years.—The Rev. J. McEwen and Mrs. McEwen of Allahabad arrived in Calcutta, on their way to the United States during the month.—The Rev. J. Finke of Akyab has also arrived since our last. Mr. F. has left Arracan after a service of twenty years.—The Rev. W. P. Lyon and Mrs. Lyon left for Benares on the Bhagharutty steamer.—Rev. J. Comstock and Mrs. C. have left for Khyook Phyoo and Maulmain, it is Mr. C.'s intention to labour in the Burman country in preference to the Arracan Mission. Arracan is now without one Missionary witness for Christ.—The London Mission in the south has been strengthened by the arrival of several new labourers.—Letters from England announce the safe arrival of the Rev. J. Hæberlin. His health is improved by the voyage. The same letters announce the intention of the Rev. G. Gogerly to return to India next cold season.—The Rev. Mr. Malan, son of the respected Cæsar Malan of Geneva, has been appointed one of the professors to the Bishop's College. Mr. M. has sailed and may be expected in Calcutta soon. May he bring with him much of the spirit of his useful parent. The movements of the month call but for praise: extraordinary sickness and death have been kept from the Mission circle.

2.—Missionary Designation Meeting.

We sincerely wish it were in our power to transfer to our pages the account of a meeting held at Exeter Hall on the 17th October, for the purpose of commending to the blessing of God upwards of thirty persons sent forth to the Mission field under the auspices of the London Missionary Society—but space forbids. A portion of these new labourers accompany the indefatigable Mr. Williams to the South Seas; others are designed for Southern India and the remainder are for oppressed Africa. The immense Hall was filled to overflowing and hundreds went away unable even to obtain a hearing. The services were of a very spirited and delightful character. We must confess however that we look upon these meetings with some degree of jealousy. How unseemly does it appear at a solemn meeting for the designation of God's servants to have the solemnities broken in upon by cheers, laughter, and 'hear, hear.' We fear this approximation to the world augurs no good to the church.

3.—Anti-Slavery Meetings.

The working of the apprenticeship act (professedly the emancipation act) in the West Indies has operated in such an unsatisfactory manner to the friends of the negro race, that it has been deemed essential to reorganize the anti-slavery committees and associations in Great Britain. Several spirited meetings have been held in London and the country; petitions are in course of signature to the Queen, and legislature, praying their immediate interference for the accomplishment of the spirit of the emancipation measure. We hope the efforts will be crowned with complete and speedy success. The details of the sufferings of the apprentices are most horrifying, nothing can exceed their deformity: the very inquisition is cast into the shade by the barbarities committed and the chicanery practised by those who have received 20 millions for doing justice to an oppressed

race. We hope to enter more fully into the subject in an early number. A petition signed by the females of Great Britain addressed to the Queen, bore the signatures of 20,000 British females. O God, give Ethiopia the ABILITY to stretch forth her hands unto thee. Remove her chains.

4.—PARLIAMENTARY INQUIRY IN REFERENCE TO SLAVE PRODUCE.

The British parliament has instituted an inquiry into the kinds and extent of goods imported into Britain, the produce of slave labour, with a view to levy so high a rate of duty on them as shall amount to their exclusion from all fair competition in the market with the produce of free countries. This is a severe measure, but just. It appears the only one which will bring those who have broken every pledge in connexion with the emancipation act, save the acceptance of 20 millions of money to a sense of their duty to God and the human race.

5.—UNION OF THE BAPTIST AND SERAMPORE MISSIONS.

By recent intelligence from England we learn with much satisfaction, that in December last, arrangements were entered into between the Society for the support of the Serampore Mission and the Baptist Missionary Society, for the transfer of all the stations hitherto supported in connection with the Serampore Mission to the Parent Society. The Missionaries of the Serampore Mission will, from the 1st of May next, be entirely supported by the Baptist Society, from which date there will be but one English Baptist Missionary Society. We understand that the preliminary discussions, and indeed the whole of the arrangements, were conducted in a truly amicable and Christian spirit, so as to give the most entire satisfaction to all the parties engaged, and that at the close of the interview, the deputation from the former Society returned thanks for the frankness and courtesy with which they had been received, and the Committee of the latter acknowledged on their part the very open and candid manner in which every question had been answered, and the Christian spirit in which the discussion had been conducted by the gentlemen forming the deputation. We are confident the announcement of this union will be hailed with feelings of delight and satisfaction by the friends of true religion throughout the whole of India. May the union be cemented from on high, and be made strong to accomplish great things for God, by the blessing of the Holy Spirit.

6.—THE WEATHER AND DISEASE.

Until the last few days we have had the most delightful weather imaginable for a Bengal March; at length, however, the hot weather has set in unaccompanied by rain. The cholera and small-pox have broken out amongst the natives, many of whom are being carried off daily. The cholera, we regret to find, has been selecting its victims also from the Christian community. May the people learn righteousness while the judgments of God are abroad in the land.

7.—DEATH OF THE HONORABLE H. SHAKESPEAR.

It is with sincere regret that we announce the death of the Honorable H. Shakespear, for a long time one of the members of the Supreme Council of India. He was a man universally esteemed, kind, amiable, generous and pious, and has left behind him that which is of more value than many riches "a good name." May the destinies of India ever be confided to such men—men who possess enlarged and enlightened views of political and commercial policy, combined with a humane yet firm disposition, and above all possessing the fear of God in their hearts. The death of Mr.

Shakespear elevates W. W. Bird, Esq. to the honorable post of a member of council. May his extensive acquaintance with the affairs of India, his kind and conciliating deportment, and his love to the Saviour enable him faithfully to represent a Christian nation in the councils of the land. How vast is the responsibility devolved upon such! "Occupy till I come" comes with an awful force to them. The new member of the law commission, A. Amos, Esq., has arrived on the Robarts.

8.—NEW NATIVE PLACES OF WORSHIP.

We understand it is the intention of the Episcopal Church to erect a place of worship near the Hindu College of a more permanent kind than the ordinary native Chapels. We believe it is intended as the scene of Khrishna Mohun Banerjee's labors. The Bengal Auxiliary Missionary Society are about to build three new places of worship in Calcutta, one near the New Mint, one in the Chitpore Road, and another at Kidderpore.

The friends of the Baptist Mission opened a neat pakká native Chapel in the Ján Bázár, on the morning of Tuesday the 27th of February. The services commenced at 9 o'clock in the morning. The hymns were given out by Rev. Mr. Yates in Bengálí. Prayer in Hindustání by the Native Preacher Sujáatalí, a converted Munshí. The sermon was delivered by the Rev Mr. Carapiet Aratoon, and Rev. Mr. Campbell of the London Missionary Society concluded the interesting services by prayer. We hear that a Military gentleman passing by during the services, stayed some time, and on his departure gave a diamond gold pin towards the expences of the building. May his prayers and his alms come up for a memorial before God like those of the good centurion Cornelius. We hear also that the expence of erecting this neat and durable chapel will be defrayed by the architect Mr. Rowe. We know not which most to admire the neatness of the building or the liberality of the builder.

9.—NEW CIRCULATING LIBRARY.

We have much pleasure in informing our readers and the public at large, that a New Circulating Library has been formed in connexion with the Religious Tract Society. The object of the Library is to provide moral and religious reading for the middling and lower classes of young people. The charges are accordingly low—4, 6, and 8 annas per month. The books are kept at the Depository, 99, Dharamtallah, where rules, prospectus and list of books can be had on application to Mr. Hay, who will be happy to afford every information in his power on the subject.

10.—THE LANDHOLDERS SOCIETY.

A Society bearing the above title was formed at a meeting held at the Town Hall on the evening of the 18th of March. The meeting was principally composed of wealthy natives: upwards of 200 were present. The object of the Society is to protect the landed interests of Bengal, especially against the too severe operation of the resumption laws. We merely refer to it as a sign of the times, as a token of an awakening amongst the natives to their civil interests. The golden wand has succeeded when every other has failed to call up the slumbering spirit, and imperial takka has succeeded in uniting the scattered energies of Bengali Babus. The Society may no doubt have its good tendencies. The coming together of these individuals for other and better purposes than mere tamáshás, must give them more enlarged views of themselves, their duty and the relations they bear to the rest of the world. Nor will it be bad for the government: such Societies are the best means for employing those, who, but for such employ-

ment, might be very mischievous in any country: they carry off the bile of the disaffected. But it will have its injurious tendencies: it will bind the zemindars together the more effectually to oppress the already too much oppressed raiyats, the poor creatures whose wrongs already cry aloud for redress. When will the patriotism of these lords of the soil induce them to meet in such numbers to do justice to the poor distressed raiyats? The only speech of interest was the one delivered by Mr. Dickens. The Bengali orations were jejune enough. We could not discover either in the animated countenances, or indignant eloquence, or violent gestures an embryo Lafayette or O'Connell. If the gentlemen present are sufferers they are, without exception, the most good-natured sufferers we ever met with: from such associations the government has nothing to apprehend—the poor raiyats may have much.

11.—Triumph of the Vernaculars.

To us, quietly brooding over the progress of things, it is pleasant to witness the gradual but sure triumph of those views which we firmly believe are bound up with the best interests of the people of India. We had therefore no small satisfaction in announcing, in our last number, the triumph of the vernaculars over the Persian language in the transaction of public business, nor has that pleasure been lessened by the discussions to which the measure has given rise in the public prints; for not only do we wish our peculiar views to triumph, but that their triumph should be felt and acknowledged by all to be deserved. This we think has been evident in the discussions. The experienced,—those who understand the people—have, we believe, with one consent commended the step, and common sense appears to unite with experience in confirming the idea, that men will be better satisfied to be governed by laws which they can read and understand, than by those with which they were only familiar by vexatious litigation, confiscations and fines. The government are, we believe, at present negotiating with competent persons for the translation of the regulations into the Bengali and Orissa languages.

12.—Parental Academic Institution.

The anniversary of the above institution was held during the past month. The meeting was but thinly attended. From the perusal of the report we gathered that the number of pupils was above 200, their health unusually good, and their diligence and proficiency highly creditable both to themselves and their teachers. We regret to find that a considerable debt still rests on the institution, notwithstanding the liberality of Sir Charles Metcalfe. The meeting was addressed by several gentlemen interested in the welfare of the youth of India. We look upon this as a most important institution, in reference to that section of the human family for whose interests it was more especially established. On their character, as it shall be under good or bad management, will it exert a correspondingly happy or unhappy influence: our prayer is that that influence may always be of a useful, moral and religious character. The institution has our best wishes and prayers for its success.

13.—School Anniversaries.

During the last month two or three of the Seminaries conducted by intelligent native youth (for the most part educated in the Hindu College) have held their anniversaries. The exhibitions have, we understand, been as creditable to the industry of both pupils and teachers as on any former occasion. For our own part we hope this most *unsatisfactory* method of exciting these young men to drink at the fountain of knowledge will soon give place to a more healthy and satisfactory evidence of actual labour and

real talent. What can possibly be more painful than to see a boy stuck up in the midst of an assembly of respectable and intelligent people to render himself ridiculous by murdering both the sense and beauty of our best English poets and prose authors. Besides it is no proof of the proficiency of the lad in general education: a bold or quick lad will carry away the prize which should have been awarded to some far more talented but humble scholar. The history of nearly all public seminaries and colleges is an illustration of this fact. How many who bore away the prizes at Oxford or Cambridge, at Eton or Westminster have never had so much as a name after their academic gladiatorship, while many a forgotten boy has become the useful and popular man. Would it not be better to substitute for the declamations and reading of puerile essays common to these occasions, statements of the actual quantity of labour done during the year and reward the industrious accordingly? Appeal to their industry not their vanity, to prospective rather than present honours; point them to manhood as the season when they shall reap if they faint not. The annual exhibitions of these schools would induce the belief that the system of education adopted is not of the most useful kind. Useful education does not consist in neglecting the mother tongue to obtain a smattering of a foreign one; not in committing to memory scraps of foreign poetry; nor in acquiring the art of declaiming, or in employing the names of western philosophers and statesmen and their works as though they were household words. This is not useful education nor will it fit its recipients for the situations they are likely to occupy any more than a tinseled dress would fit a man to stand the storm. A good plain commercial education, accompanied by moral and religious instruction, should be first given them in their *own tongue*, and then if time and inclination should lead them to seek after the higher branches of knowledge, both in their own and the English language by all means. The situation in life and prospects of these lads is, we think, often misunderstood; they are generally either of a middling or lower class, and their ambition leads them to look forward to nothing beyond a writership. Is it not rather essential that such persons should have a solid useful education than they should be puffed up with supposing they are something while they are nothing?

It may be worthy of remark that several of these school examinations were held on the late Hindu holidays. Surely, if the Hindu Benevolent Institution, under the immediate patronage of the Maha Raja Kali Krishna Bahadur, may assemble in the Bishop's palace, for examination during the Dole Jatra, there is no reason for shutting schools generally on these holidays. We call upon Hindu parents to consider, whether their children are not likely to be much better employed in school than in witnessing the fooleries and Bacchanalian revels of the Dole Jatra. We sincerely hope that no respectable Hindu will detain his sons from their proper employment, because of the horrid spectacles and hideous abominations of the approaching Charakh Pújá.

14.—SUFFERERS IN THE DOAB.

The subscriptions for the sufferers in the Doab already amount to more than 50,000 rupees, for Calcutta alone; we hope the sister Presidencies will unite in this good cause. The most recent accounts give the cheering intelligence of some rain having fallen and of the prospect of more abundant showers: may the Lord open the windows of heaven and pour out an abundant and refreshing blessing.

15.—NATIVE SOCIETY FOR THE DIFFUSION OF KNOWLEDGE.

The public prints announced a few weeks ago, the intention of some natives interested in the advancement of knowledge to form a Society for

its diffusion amongst their countrymen. We have so often announced such intentions without seeing any thing beyond a prospectus, that we shall not be surprised to hear that this has also been placed in the tomb of the Capulets. We fear it is already there, for since the announcement little more than a murmur has reached us on the subject. That such a Society under good management would be of essential service no one can doubt: would that the alumni of the several seminaries would be either stimulated by a desire to do good, or goaded by a sense of shame to attempt to give the light of knowledge to their countrymen. They shall have our best wishes and all the aid we can render.

16.—Death of a Native Preacher at Beerbhoom.

(Extract of a letter from Rev. J. Williamson.)

"We regret to state that on Saturday the 3rd of March, *Boloram* our respected native preacher died of Cholera, immediately after his return with me from an extensive missionary tour throughout the surrounding villages. Our friend and brother *Boloram* was one of the best, and most useful native Christians we had—he was truly a good man, and considered by all who knew him to be an upright character. It was by his consistent conduct that he succeeded in gaining the esteem of all. We shall all feel his loss, but none more deeply than myself. In him I have lost both a companion and an assistant. For him to live was Christ, and to die gain."

17.—Burmah, Arracan, Missions, and the War.

We have received a letter from our correspondent at *Maulmain*, dated February 23rd. He says in reference to the war.

"We are all quiet here at present, and I have very little idea that our quietude will be disturbed. His Burmese majesty, I suspect, has had time to cool since his 'bold stroke' for a throne. We are well prepared for a defence at Maulmain."

On the subject of Missions he writes as follows:—

"Last Monday (the 20th) the American ship Rosabella, arrived at this port direct from Boston, bringing three Missionaries with their wives. The number of Missionary families now here is eight, including one on a visit to the Karens in the interior. In Rangoon there are two families, Mr. Abbott having just left for that station. In Tavoy and Mergui, four buildings are just being completed on the Mission premises here for the accommodation of a large school, in which I believe both the Burmese and Karen languages are to be taught. A Missionary is also stationed at Amherst, at the mouth of the river, who has devoted his labours to the Taliengs."

The Rosabella, was built expressly for Missionary purposes: and it will be remembered was in this port last year with a cargo of Missionaries. We have much pleasure in quoting the following from the Maulmain Chronicle in reference to the intentions of her owners and the views it gives us of American feeling on the subject of slavery.

"We learn that it is the intention of the supercargo not to proceed to any other port, but to load his vessel here with such articles as he can procure suited to the American market, and that rice will constitute the chief part of his cargo. This is the first American vessel which has come here for the purpose of trade, and we most sincerely hope she will make a voyage in every respect satisfactory to her owners. Some fears are entertained that the rice will not be preserved without damage, during so long a voyage; should success, however, attend this first attempt, and should the article arrive in America in a fit condition for the market, it will afford, we understand, a reasonable profit, although sold at the same price as that produced in the Southern States. We are, indeed, inclined to believe,

that the people of the northern section of the United States regard slavery and slave-labour with so much pious abhorrence, that the simple fact of their being able to purchase the same kind of article produced by the aid of free-labour, would make it one of preference in the market. As our Government must be supposed to be interested in the commercial growth and prosperity of this place, we may suggest whether it might not adopt some measure for introducing here the same mode for preparing rice for long voyages as that used in Bengal; especially as no individual has appeared willing to engage in the undertaking."

From Arracan our intelligence is most encouraging. The greatest diligence appears to be pervading every department and many real improvements are about to be introduced into the province. A new plan of prison-discipline to which we hope to advert in our next; rules and regulations for inducing Bengali emigrants to settle in the province, which from the following extract it would appear they are willing to do; plans for rendering the stations themselves more healthy and social, and last though not least, an ingenious and praise-worthy desire to put our Mugh subjects in good temper with our government, by amusing them without pandering to their vices. All these plans are now in progress and indicate more than a disposition to improve and render productive even Arracan. Amongst the local improvements is a jetty and sanatarium about to be erected at Akyab. This erection it has been reported will cost 15,000 rupees, and the expence animadverted upon by some person in one of the daily prints. The cost will not be 15,000 but 1,500, but even if it should have been 50,000 it would have been money well spent. From our personal knowledge of the station, the proposed erection from its healthy and bracing situation, will be the means of restoring health to many, especially poor sergeants and such persons as have not the means of seeking recovery of health by a trip to sea. We give the following extract from our correspondent's letter.

"The whole people of Arracan are making this a week of general rejoicing; I wish I could give you a detail of it. The chief cause is its being a period of 3 or 4 holidays which have been extended to 7; then the Poongee is to be blown up, and the Mughs, feeling more inclined for fun than usual, have literally asked permission to go mad for a week. It has been granted and such processions and paradings of streets with gongs and cymbals beating, colours flying, and men, women and children of all ages and degrees dancing, I never before saw or even heard of in this province. They have now been four days at it and not a single quarrel has occurred, and doubtless all will end well; we are trying to get up a Burmese play of which the people are amazingly fond, accompanied if possible, with a small attempt at fireworks. I believe a Mugh would at any time sell his birthright for a good tamasha. Be it our endeavour to gratify all to their hearts' content. The Hurkaru would be astounded at their alarming disaffection. I could write you a great deal on 'the state of the country' but I have not time: the gist of the argument would however be peace and prosperity, both being as wide spread as can reasonably be expected. The people of Chittagong are flocking down to us this season in large numbers, and when the grants of land are sanctioned the waste will be speedily taken up. All except the 1st class jungles which may remain untouched I dare say for a full century.'

18.—BOMBAY NATIVE EDUCATION SOCIETY.

The annual examination of the central schools of this institution took place on Wednesday, the 17th of last month. We had not the pleasure of witnessing it; but from our knowledge of the working, and actual results

of the English department under Messrs. Henderson and Bell, we are able to give our testimony to the great ability and success with which it is conducted, and also to testify to, what speaks volumes in favour of the teachers, the modesty and candour of the best instructed pupils in the religious inquiries in which, from time to time, as opportunities are presented us, we have been called to press upon their attention, and which form a favourable ground of contrast with what has been exhibited in the Hindu College of Calcutta, which is taught on the same general system. The following notice is from the *Bombay Gazette.*

"The chair was taken about 11 o'clock by the Right Honorable Sir Robert Grant, and the room was occupied by the principal members of our society, European and Native. We were glad to observe that a number of our fair countrywomen graced the meeting with their presence.

"The proceedings were commenced by Lieutenant Thornbury, the secretary, who read a report of the Society's doings during the past year, and we are happy to understand that every thing has gone on very satisfactorily. The institution was daily extending its sphere of usefulness, its missionaries were contributing to the extension of knowledge, far and wide throughout the interior, and its exertions seemed to be more and more prized by the native population of the Presidency. The different pupils then underwent their examination. Three young lads carried on a debate on the character of Cæsar and Cicero, highly creditable to their talents. Mr. Henderson, their teacher, stated that in arranging this discussion, they were totally unassisted by him, and derived their whole information from works on the history of these two great men. Others then went through their facings much to the astonishment of all present, who never expected to find so great a degree of proficiency in literature and science. Mr. Bell's pupils were rigidly examined by various gentlemen present, in arithmetic and mathematics, and acquitted themselves most admirably. Two circumstances were mentioned during the day that did the highest credit to several of the students, and show that along with their other acquirements, a spirit of generosity is spreading among the youth educated at this seminary, which it would be difficult to find evinced elsewhere among the native community. Two students possessing scholarships had voluntarily resigned the emoluments attached to them, and thereby enabled the directors to admit two extra scholars on West's foundation. Another lad to whom the two gold medals had been awarded on account of his general proficiency gave up one of them to the pupil nearest to himself in acquirements."

The meeting wound up by a neat and appropriate speech from the chairman, Sir Robert Grant, who delivered a highly deserved eulogy on the teachers, Messrs. Bell and Henderson, who had wrought so great an improvement on the pupils committed to their charge, and who by their zeal and talents, had so much extended the usefulness of the society.

19.—Translation of the Holy Scriptures into the language of the Panjab.

The American missionaries at Ludiana and Sahâranpur are about to translate the sacred scriptures into the language of the Panjâb.

20.—Hazaribagh.

From our correspondent at Hazaribagh we learn that the Temperance Society in the 49th already numbers upwards of 400 members. It is hoped that the government will sanction the establishment of a school for native youth in the neighbourhood in which the vernacular and English languages will be taught.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of February, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	30,038	65,5	54,5	55,2	Cm.	,116	70,4	74,5	68,0	N.	,093	75,0	79,8	72,5	N.	,054	77,2	84,3	77,2	N.	,040	74,0	81,5	75,5	N.	,054	72,6	75,0	73,0	Cm.	
2	,050	66,5	53,0	54,5	N.	,118	70,5	75,1	67,4	N.	,088	74,8	80,0	73,1	N.	,010	77,3	82,8	75,5	W.	,996	74,0	80,8	73,7	W.	,006	72,5	74,5	72,7	Cm.	
3	29,994	65,5	52,8	54,2	N. W.	,084	69,1	71,2	65,2	N.	,002	72,9	79,6	73,0	w.b N.	,940	76,7	82,0	75,2	N. W.	,929	73,9	80,5	73,3	N. W.	,936	72,4	71,5	72,2	N.	
4	,942	66,6	55,0	57,0	Cm.	,984	70,0	74,6	68,8	W.	,960	70,7	82,7	74,9	S. W.	,916	75,8	85,3	76,6	S. W.	,908	73,0	82,7	74,9	W.	,914	71,5	75,0	74,8	N.	
5	,944	66,5	56,9	59,0	Cm.	,028	69,8	73,0	69,0	N.	,018	75,4	82,2	75,0	W.	,950	75,9	83,0	77,5	W.	,940	75,5	82,2	78,5	W.	,942	72,6	75,8	75,0	W.	
6	,970	69,0	61,3	63,0	Cm.	,008	72,3	78,0	73,3	W.	,986	76,0	84,2	76,2	W.	,950	78,0	86,5	78,7	E.N. E.	,934	77,0	84,2	77,3	E.	,938	74,3	80,4	78,0	N. E.	
7	,941	69,3	60,8	61,5	Cm.	,990	73,2	75,3	70,0	N. E.	,968	78,0	85,0	72,2	W.	,922	81,3	89,2	81,2	S. W.	,910	80,0	86,4	83,2	w.b S.	,920	76,3	81,5	77,3	N. E.	
8	,944	68,9	60,7	61,4	E.N.E.	,120	72,0	68,4	67,4	N.	,100	71,3	71,3	68,2	N.	,040	75,2	81,3	75,2	N.	,034	76,5	78,3	76,3	N.	,040	73,5	74,5	73,0	Cm.	
9	30,010	67,3	55,2	56,4	Cm.	,077	71,2	76,2	68,5	N. E.	,050	74,3	81,2	73,4	N.b E.	,996	78,3	82,8	77,5	N.	,970	76,2	79,5	75,0	N.	,977	73,3	74,3	72,9	Cm.	
10	,038	66,7	54,0	56,5	Cm.	,116	72,3		69,4	E. b N.	,090	75,2	79,0	75,2	w. b s.	,016	76,2	84,3	78,2	N.	,004	75,5	81,5	78,3	N.	,016	74,9	76,7	75,3	N. E.	
11	,070	68,2	56,0	58,2	Cm.	,112	70,7	75,8	69,3	W.	,082	71,7	82,4	75,3	N. E.	,026	73,0	82,7	78,5	N.	,019	72,8	80,8	78,0	N.	,032	72,5	76,5	75,0	E.	
12	29,920	69,2	59,3	60,2	Cm.	,976	71,2	73,4	68,4	N.	,940	75,3	80,3	75,4	N.	,896	79,0	85,0	78,5	N.	,874	78,1	82,8	75,3	N.	,890	76,7	77,9	73,3	Cl.	
13	,972	69,3	60,0	59,3	Cm.	,120	74,3	79,4	73,3	W.	,086	79,4	84,0	76,4	S.	,046	78,8	84,0	78,8	W.SW.	,010	78,0	82,2	78,5	S. W.	,050	76,8	77,5	75,0	S.	
14	30,016	69,5	61,6	59,6	Cm.	,080	75,3	80,0	74,0	W.	,060	77,0	85,0	77,0	W.	,988	79,4	88,3	80,4	W.	,976	80,2	86,4	80,4	N.	,990	76,5	81,8	79,0	Cm.	
15	,012	72,4	67,0	68,5	W.	,050	74,2	77,2	74,0	W.	,030	77,2	85,2	79,2	N.	,960	69,5	90,3	82,7	N.	,944	80,0	88,0	83,2	N.	,944	76,5	82,4	81,6	S. W.	
16	29,973	72,4	64,9	65,9	S. W.	,020	75,5	79,2	75,8	N.	,017	80,7	84,5	79,0	W.b N.	,964	80,8	84,0	79,0	N.	,954	80,7	93,3	79,0	N.	,960	76,8	81,8	78,7	N.	
17	,954	73,0	66,0	66,2	N.	,034	75,1	78,0	73,5	N. W.	,030	74,8	73,5	72,2	W.	,930	74,8	77,6	73,0	W.	,917	75,5	78,0	75,0	W.nW.	,916	75,0	74,1	74,1	N. W.	
18	,940	69,9	58,8	59,0	Cm.	,000	72,3	79,0	74,6	N.	,986	73,5	81,5	76,0	W.	,916	74,6	83,0	77,8	W.bN.	,902	74,6	81,7	76,5	W.b N.	,913	72,7	74,3	74,0	N. W.	
19	,984	69,5	59,0	59,5	Cm.	,059	75,3	81,0	74,5	E.N.E.	,040	77,5	84,0	75,8	N. W.	,959	77,8	88,5	79,2	N. W.	,943	77,5	83,2	74,3	N. W.	,951	75,5	77,9	75,0	N. W.	
20	30,007	72,9	67,5	67,5	Cm.	,044	75,5	77,5	75,0	W.	,022	77,9	82,0	78,5	Var.	,958	80,7	86,0	81,0	S.S W.	,930	78,8	84,3	79,0	S. W.	,932	77,5	80,0	77,0	S. W.	
21	29,970	74,0	67,2	68,2	N.	,008	76,5	80,0	75,0	N. E.	,974	79,2	86,0	79,5	N. E.	,916	82,0	87,4	80,5	N. E.	,908	81,5	86,5	81,4	N. E.	,912	76,7	82,0	81,0	N.	
22	,940	74,0	58,5	70,0	W.	,986	75,3	76,0	73,4	N. W.	,964	78,4	84,0	79,5	N. W.	,890	81,0	89,5	81,5	N.	,872	81,0	87,4	82,5	N.	,886	78,4	80,5	79,5	N.	
23	,908	75,0	72,5	72,2	N. W.	,978	77,3	79,2	76,0	W. bS.	,950	82,0	85,5	80,5	W.b S.	,830	83,5	85,5	81,7	S. (H.)	,808	83,0	84,0	81,4	S. (H.)	,800	80,0	79,2	78,0	S.	
24	,820	74,2	69,5	69,0	Cm.	,890	79,0	81,3	77,3	S.	,868	81,5	85,5	80,0	W.	,788	83,5	91,2	83,3	W.	,784	83,0	88,9	83,0	N.	,776	80,0	83,1	81,8	Cm.	
25	,756	73,0	67,2	67,0	Cm.	,908	78,5	82,2	78,4	E.	,886	79,0	84,7	80,5	W.	,830	79,2	89,2	84,0	Cm.	,800	78,8	85,0	82,9	E.N E.	,810	77,7	79,5	78,0	Cm.	
26	,940	76,0	70,0	70,5	N.	,992	77,2	75,2	74,8	N.bW.	,970	79,5	85,4	80,0	E.	,896	83,5	88,4	82,5	S.	,884	82,0	87,2	84,0	E.	,890	79,2	80,6	81,5	Cm.	0.12
27	,912	72,9	69,4	69,4	Cm.	,988	78,5	81,8	79,3	W.	,960	80,0	85,2	81,5	W.	,881	83,7	89,6	84,5	W.	,860	84,3	89,9	86,0	W.	,868	79,7	81,3	82,1	w.	
28	,900	73,0	70,0	69,5	Cm.	,954	78,7	83,5	78,0	W.	,940	82,5	89,2	83,0	W.	,864	81,4	94,8	86,0	E.	,839	81,7	92,0	87,1	N.	,844	78,6	82,9	83,7	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 72.—May, 1838.

I.—*The Present Condition of the Negro Population in the British Colonies; particularly in relation to the working of the Apprenticeship System established under the "Act for the Abolition of Slavery."*

This paper has been issued and circulated in Britain by the friends of the oppressed apprentices in the British Colonies, and as it shews a dispassionate and clear estimate of things as witnessed by humane and respectable persons, we have felt it a duty incumbent on us to give it a place in the C. C. O. that at least the *prayers* of every humane and pious mind may rise to the throne of the Eternal, for the liberation of these our unhappy, but yet immortal, fellow-beings.—Ed.

Ever since slavery was abolished by law, and a system of apprenticeship introduced into our Slave Colonies in its stead, the attention of the friends of the Negro race, has been earnestly directed to the proceedings which have been taking place there; and no exertion has been spared in scrutinizing the evidence collected. The result of this scrutiny was, that the Committees of the Anti-Slavery Societies became so fully convinced, that the interference of the British people had become necessary to put a stop to the enormous oppressions which seemed daily to be increasing, that they determined to call a Public Meeting in Exeter Hall, in May, 1835. The proceedings of that Meeting, led to the appointment of a Committee of the House of Commons in the following year, to "Inquire into the working of the Apprenticeship system in the Colonies." Last autumn, some gentlemen, deeply interested in the subject, made a visit to the West India Colonies, in order that they might satisfy themselves by ocular demonstration, and personal inquiries on the spot, as to the real state of the apprentices. The gentlemen, who entered upon this interesting and important undertaking, were Mr. Joseph Sturge, Mr. Harvey, Dr. Lloyd, and Mr. Scoble. After remaining a short time at Barbadoes, the two latter gentlemen sailed for British Guiana, and the two former proceeded to Antigua, where complete freedom had been granted to the negroes, by the local legislature on the first of August, 1834. Mr. Joseph Sturge only has as yet returned. In the space of seven months, he and Mr. Harvey accomplished a journey of about 12,000 miles by sea and land, and visited, in Jamaica alone, between thirty and forty sugar, cattle, and coffee estates;

they attended the courts, or had personal communication with between twenty and thirty stipendiary magistrates; visited nearly twenty gaols of different descriptions, and were at the places of worship and schools of all the principal religious denominations; a full account of this tour will shortly be published: but it is deemed expedient that no time should be lost in circulating a brief outline of it, as taken from the report of a speech made by Mr. Sturge in the Town Hall.

The result of the inquiries made in Antigua, in which Island, it appeared that the great experiment of abolition had succeeded beyond the expectations of its most sanguine advocates, was the conviction, that the moral and religious education of the inhabitants had kept pace with this amelioration.

The little island of Montserrat, which they next visited, contains about 6000 negroes, who are very backward in a religious and moral point of view. A disposition was at one time manifested on the part of the local authorities, to abolish the apprenticeship system there, but the measure was lost in the Assembly by one vote only. On four estates, however, complete freedom had been granted.

At Dominica, which contains about 15,000 negroes, Mr. Sturge states, that there is a more than usual proportion of intelligent and influential people of colour. He visited the estates of some old resident French families, whose paternal management of their negroes forms a striking contrast to that of the non-resident English. There are probably, not more than 200 or 300 negroes on the whole of the island who can read, and the means of efficient instruction are greatly needed.

These gentlemen also visited the French island of Martinique, where slavery still legally exists in its unmitigated form; they had an interview with the governor, who has felt so much interest in the working of our measure, that he has visited Antigua, and some of the other British islands for the purpose of becoming an eye-witness of its progress.

At St. Lucie, containing a negro population of about 13,000, they visited the only school in the interior which they heard of: it is on the estate of a benevolent English proprietor; but "not one ray from any of the benevolent and religious institutions of Britain, had ever reached this island."

In Bridge-town, the capital of Barbadoes, there are several excellent schools, under the superintendence of the Episcopal Church and the Methodists; but among the great mass of the negro population in the country, there is very little, comparatively, of proper education. As a proof what an obstacle to instruction the apprenticeship system presents, say these gentlemen, "we found, on inquiry, in one school, that there were but two children present, who were not made free by the abolition act, in 1834, being then under six years of age, and the relative of these two, paid something to their employer that they might be allowed to attend."

Mr. Sturge and Mr. Harvey had many opportunities of witnessing the desire for education, which exists amongst the negroes; the planters assert, that they will not attend schools, provided on the estates; but this arises evidently from a want of confidence on the part of the negroes, in them or their agents: for when they know, that those who offer them instruction have only their welfare at heart, their desire to embrace it is most gratifying. In one instance, a schoolmaster provided at the expense of a peer of England for his estate, had no scholars, though the teacher was himself a man of colour, whilst children go miles from this very estate to attend a Baptist school in Spanish Town. In another part of the island, a school was opened a few weeks before the visit of Mr. Sturge, on a Saturday (the negroes' own day), and the missionary expressed a wish, that

the children of the people connected with his congregation would attend the chapel. In consequence, 3,172 were present, some from a distance of more than twenty miles. Upwards of five hundred children attend on the Sabbath-day at this school, most of them apprentices; and Mr. Sturge was informed, that, at a country station of the same missionary, there was a still greater number on the same day.

The Act for the abolition of negro slavery in our colonies, came into operation on the 1st of August, 1834, or nearly three years ago. This Act, with the exception of withholding some political privileges; professedly granted liberty, fully and freely, to the negroes, and, for the usual allowance of food and clothing, the predials, or field negroes, were to work for their employers forty-five hours in the week for six years, and the non-predials, without limit to the hours of labour, for four years. The conditions of the contract have been fulfilled to the letter by the British Government; —the conditions required of the negroes have been performed in the most exemplary manner by them. But Mr. Sturge, from personal observation, and from inquiries made on the spot, affirms, that the conditions required of the planters have been violated, and continue to be violated, in almost every particular, in the colonies which he has been able to examine, except in Antigua. It was provided by the Act, that a compensation of twenty millions sterling should be paid to the planters, as soon as the Secretary of State should report, that the provisions for the benefit of the negroes had been faithfully carried into effect by the colonial assemblies. Lord Stanley having reported to this effect to the House of Commons, and also having previously given a solemn assurance on the part of the West Indians, that they would heartily and sincerely concur in carrying out the intentions of the British Legislature, the princely sum of twenty millions, was not only paid to them, but also interest on the same, from the 1st of August 1834. The Contract of the British Government with the planters for payment of compensation, although the sum required was monstrous in amount, and unsupported by any claim of justice or equity, and wholly disproportionate to any loss which has actually occurred, or which can possibly accrue, has been fulfilled to the very letter. The negroes are quietly and industriously labouring under oppressions and injustice, which, were they not the most patient race on earth, or restrained by religious principle, would drive them to desperation.

In his report respecting proceedings in Barbadoes, Mr. Sturge observes, that in the district of one of the stipendiary magistrates, there were, in the space of one month, 226 complaints against labourers, who received the following punishments:—697 days of confinement and hard labour; 517 Saturdays forfeited to the estate; 127 days of solitary confinement; and 180 days on the tread-mill; making altogether 1521 days; and, independent of the suffering and wrong inflicted, the negro is afterwards compelled to pay this out of his own time.

Mr. Sturge states, that the facts he has collected in Jamaica, will show, that almost all the provisions of the Imperial Act have been violated on the part of the planters. At ———, Mr. Sturge says, "they saw some members of a Christian church, one of whom was a constable, who said he found it very difficult to act according to his oath. He was frequently obliged to remonstrate with the overseer, on account of the oppressions which he practised. The people were deprived of their usual allowances of salt fish and had not more than half their former quantity of clothing. They were likewise deprived of their time, the overseer taking it when he wanted it, and it was a very hard thing to get him to repay it. Some had been flogged or sent to the tread-mill who had never been punished in their lives under the old system."

Mr. Sturge saw two of these apprentices. One man, who was a carpenter on an estate stated, that one of his fellow-servants having died, he went instantly to his master, who gave him no orders about the coffin, and because he refused to make it in his own time, he was brought up for insolence, and with another of the negroes, an excellent deserving woman, sent to the tread-mill. "He shewed one of his legs, which was much injured by the mill. A poor woman also present, had been most spitefully treated;—she was the mother of eight children, and in weak health; and because she did not work in the first gang (where the hardest labour is to be performed), the overseer got her sent to the tread-mill. She had the best house on the estate, but the overseer pulled it down, and destroyed her grounds." "If a free child is taken ill, parents have to pay back the time they spend in attending to it, and if they take them to the doctor, they have to pay him." Mr. Sturge says, "he believes the people in this country have no idea of the tread-mill, as it is used in Jamaica, where almost every one of these instruments of punishment is of a different construction." He mentions one, which has "a cylinder of about ten feet in diameter, with broad steps. The hand-rail above it, has eight pair of straps fastened to it, with which the hands of the prisoners are secured; the board under the hand-rail descends perpendicularly towards the wheel, and does not therefore afford the slightest protection to the prisoners, in case of their hanging; the steps of the wheel project about twelve or fifteen inches beyond the board, and are bevelled at the edge, so that the keen side revolves against the bodies, legs, and knees of the prisoners with torturing effect." We asked the gaoler, says Mr. Sturge, at——— "whether the driver was allowed to use a cat, and asked to see the instrument;—it was a whip composed of nine lashes of small cords knotted. He said it was absolutely necessary to "touch them up," women as well as men. They struck the latter on the back, but the women on the feet. Not only all the steps, but the very drum of the mill, were stained with old and recent blood; the latter, had been shed so profusely that even the sand on the floor underneath, was thickly sprinkled with it." Mr. Sturge says,—"I questioned the gaoler respecting the cause of it, who informed me, that a poor old woman had been put on the mill that morning, and being unable to keep the step, hung for the whole fifteen minutes, suspended by the wrists, with the revolving steps beating against, and bruising her body the whole time. We saw this women the next day with the penal gang, working on the roads, compelled to carry a basket of stones on her head, and chained like the rest in pairs, two and two with iron collars. She was so dreadfully mangled, that they had not attempted to put her on the mill again that morning. Other women showed us their legs, lacerated in the same cruel manner."

Another tread-mill visited by Mr. Sturge and Mr. Harvey, had "the cylinder of such small diameter, that the weight of the prisoners, when they all stepped, sent it round with such velocity, that they were at once thrown off; it moved by jerks, quickly and slowly alternately, so that to keep step in the ordinary way, appeared to be perfectly impossible. The prisoners were also obliged to step sideways, taking two or three steps at a time in a very awkward manner; one young man, who had never been on before, hung by the wrists the greater part of the time, after many painful attempts to catch the step; he seemed to be in perfect torture, and cried out, 'I don't know what they sent me here for; I have done nothing to be sent here,' &c. &c. When he came off, he appeared to be quite exhausted."

Instances are common, where the poor negro is mercilessly mulcted of his Saturday on the most frivolous charges, in defiance of every principle

of law and justice, and the people are obliged to work their grounds on the Sabbath for a subsistence.

In one whole district, there was but one estate, on which the people have not been deprived of their half Friday. The overseer, knowing it was the wish of the proprietor at home, gave them the half Friday until the attorney insisted upon his not doing so, saying, he would take upon himself all risk as to its illegality; these people were consequently deprived of their time like the rest. A poor woman, with three children, had been ill for nearly four years, and being unable to do any thing for herself, she had been put into the dungeon for three or four days at a time by her master, and taken out again without any authority from the magistrate. When locked up, her child had been deprived of the breast a whole day and night, and when she was brought before the justice, he refused to punish her, on account of her weak condition.

The facts related by Mr. Sturge, relative to the treatment of females, are of the most thrilling description. Not only were they most cruelly punished, but their infants also suffered from the inhuman treatment of their parents. The men and women work in penal gangs in chains. Mr. Sturge and Mr. Harvey saw ten women, with children, in gaol; and on inquiring into their case, they said "that on Friday morning last, as it was very wet, they did not turn into the field before breakfast, on account of their children: for this, on the Monday, they were brought before the special justice, and ordered to pay five Saturdays; they told him, they could not, as their provision grounds were six miles off, they did not get their half Fridays, not their salt fish, nor flour, nor sugar for their infants, and that without their Saturdays they were destitute of the means of support." This refusal of theirs to submit to so unjust a decision, was construed into rebellion. They were sent to the work-house for three days, and will still have to pay their Saturdays. Pregnant women are often obliged to pay back most of the time their masters lose by their confinement. They are not permitted to leave the field to suckle their children, and when they complain of this cruelty, their masters turn round upon them and say, they do not care what becomes of their children, for they are free."

Of the stipendiary magistrates, a large proportion are mere tools of the planters. There were eleven local magistrates publicly known to have assisted in destroying the chapels of the missionaries; and not one of them, up to this day, has been removed from office on account of his so acting,—and one individual who assisted in this infamous proceeding has been appointed a special magistrate, and now receives £450 a year from this country to see justice done to the negro.

Soon after Sir Lionel Smith's arrival in Jamaica, a commission was appointed to inquire into the cause of the complaints of the planters, against the conduct of Dr. Palmer. This commission consisted of two local magistrates, both of them planters or managers of estates, and two stipendiary magistrates, the bias of one of whom, at least, if he had any bias, was against Dr. Palmer. They summed up their report by saying, that they considered Dr. Palmer had administered the abolition law, in the spirit of the English abolition act, and in his administration of the law had adapted it more to the comprehension of freemen, than to the understanding of apprenticed labourers. Not only did Sir Lionel Smith suspend Dr. Palmer on this report, but the colonial office at home have dismissed him from his situation. The effect of such a proceeding as this, has been to discourage every honest man, who was disposed to act fairly towards the negroes.

The following case may be taken as an illustration of the difficulties an

honest magistrate is subject to. A book-keeper of the name of Maclean, on the estate of the Rev. Mr. Hamilton, an Irish clergyman, committed a brutal assault upon an old African. The attorney on the property refused to hear the complaint of the negro, who went to Mr. Stephen Bourne, a special magistrate; when Maclean was brought before him, he did not deny the fact, but said, as the old man was not a Christian, his oath could not be taken! The magistrate, not being able to ascertain the amount of injury inflicted upon the negro (whose head was dreadfully cut), feeling that it was a case which required a greater penalty than £3 sterling, (the amount of punishment to which he was limited by the local acts,) detained Maclean, and afterwards committed him to gaol, and wrote the next day to the chief justice upon the subject.—He was discharged as soon as a doctor's certificate was procured of the state of the wounded man, and bail was given for his appearance at the assizes. Maclean's trial came on at the assizes; he was found guilty, and very severely reprimanded for his inhuman conduct and fined £30. The poor African, however, got no remuneration for the injury inflicted upon him, and the special justice has been prosecuted for false imprisonment, dragged from court to court, represented as an oppressor and a tyrant, put to above £400 expenses in defending himself, and actually had judgment given against him for £150 damages. It is true the expenses and verdict will be ultimately paid by Government but the anxiety and trouble of such proceedings are very harassing, and Mr. Bourne was liable, when Mr. Sturge left Jamaica, to be arrested any day, and imprisoned in Kingston gaol. On the other hand, two magistrates who were dismissed for flagrant violations of the law in the punishments which they inflicted on the negro, the planters were about to entertain at a farewell dinner, and had actually set on foot a subscription, as a tribute of gratitude for their "impartial" conduct in administering the laws, as special justices. Thus were two men, notoriously guilty of violations of law and humanity, publicly encouraged and protected, while Mr. Stephen Bourne, who, according to the testimony of the present and late Attorney-General, had acted, not only justly, but *legally*, was suffering every species of persecution and indignity for so doing; persecution and suffering being the certain reward attendant on every special magistrate who ventures to do more than fine the planters three pounds for any act of cruelty of which they may be guilty. This horrid system of deadly enmity to the advancement of the negro in the scale of society, and of his attainment of his just rights as a man and a Christian, will not end even in 1840, unless the people of this country exert themselves to the utmost, to put an end to it once.

Neither Dr. Lloyd, Mr. Harvey nor Mr. Scoble having as yet returned to this country, the Committee are at present without the benefit of their oral testimony; but from the latter gentlemen, they have received several interesting communications, the following extracts from which, will serve to show, that the evils resulting from the apprenticeship system are of the same character in British Guiana as they are in Jamaica.

Before proceeding to mention the result of his observations in Demerara, Mr. Scoble says, "I was long enough in Barbadoes to witness, with my own eyes, the flogging of women on the tread-mill. You can conceive of nothing more barbarous. The labour of the tread-mill is most exhausting of itself, and a sufficient punishment for powerful men, but when the whip is allowed to be used at pleasure, by a brutal superintendent, and that too, upon women, it is horrid. I shall never forget the scene at the tread-mill in Barbadoes. I forbear details at the present moment."

He then proceeds thus, "I have now been in Demerara a considerable time. I have visited several of the best conducted estates. I have attend-

ed the Special Justices' offices.—I have been present at the sittings of the Inferior Criminal Court. I have examined the economy of the Colonial gaol. I have conversed with planters, with official gentlemen, with special justices, and with missionaries; and I will now inform you of the conclusions at which I have arrived; viz.:—

"I. That there is a strong and general feeling of discontent existing amongst the negro population, arising from the following causes:—

"1. The disappointment of their cherished hope of entire freedom on the 1st of August, 1834. They expected deliverance from *bondage*; and they were cruelly mocked by its name only. Nothing will ever reconcile them to the apprenticeship, or convince them that they are not most unjustly dealt with. The obedience they yield to their masters is compulsory. They have found the law too strong for them, and hence have they settled down into a dogged acquiescence with its requirements.

"2. The publicly avowed determination of the majority of the planters and their agents is, to get as much labour out the negroes, during the apprenticeship, as possible. The tariff of labour, established in this colony, is a mere juggle to deceive the people at home. The negroes are worked as much as they ever were during the days of slavery, for the benefit of their employers. The tariff is founded, it is said, upon the amount of labour performed daily by the negroes, when they were slaves (vide Parliamentary Papers, part II. pp. 152, 153, 154). Now, it is quite certain, that the amount of labour, then laid down, was never uniformly performed by the slaves. Had the planters generally attempted to have exacted it, they would have driven the negroes to insurrection. Though they were then armed with the cart whip, stocks, and chains, they durst not have enforced it. From this pretended amount of labour, given out as having been performed by the slaves, in a day of *nine* hours, one-sixth is deducted, and the remainder is now the amount of work required of the apprentices, in a day of seven and a half hours. This the Special Justices enforce by the cat and the tread-mill, or by giving additional time to the estate. There can be no doubt whatever, that under this arrangement, made, be it remembered, by the planters themselves, as much work is now performed by the negroes as they ever did, when slaves. In the opinion of some long residents in the colony, the negroes have less time to call their own, under the present system, than they formerly had.

"3. The manner in which labour is enforced. In addition to the sick-house, the ordinary place of confinement on an estate, dark cells have been erected, in which the apprentices may be immured. Labour is enforced thus:—In case a male negro leaves any part of his allotted task unfinished it is added to the task of next day. If he fail a second time, to perform the amount required of him, he is brought before the Special Justice, who sentences him to pay as many hours labour to the estate, out of his own time, as he may think fit, provided he does not exceed fifteen hours in any one week. For the second offence, confinement, with hard labour, not exceeding fourteen days, with whipping not exceeding twenty stripes. If, after this, he should prove contumacious, the Special Justice may sentence him to extra labour on the estate; to confinement, with hard labour for one month, and to receive thirty lashes on his bare back.—Now, take the case of the female negro. The punishments are precisely similar, with the exception of the cat for which the stocks are substituted, in which she may be confined for six days, for ten hours a day, or rather six nights consecutively for ten hours each night, in addition to extra labour on the estate and to confinement and hard labor on the tread-mill.

"4. The general conduct of the Special Justices. They are now the drivers on the estates: I mean you to understand this literally. They,

for the most part, live on the estates;—they are supplied by the estates;—they are the companions of the planters or their representatives;—they eat with them;—they get drunk with them;—and to flog for them, is all that is required in return. What chance of getting justice has a negro under these circumstances? His complaints are treated as frivolous and vexatious, or as malicious; and instead of getting his grievances redressed, the chances are, that he will be punished for preferring them. This is the grand reason why so few complaints are made by the negroes against their employers. And yet, the patient endurance of injuries by the negro, is adduced to prove the good conduct of the planters, and the negro's contentment with his present lot!

"5. The distribution of the forty-five hours allowed by law to the master. This time is either taken at the rate of seven and a half hours daily, for the six working days of the week, or else task-work is given them, agreeably to the tariff. In the former case the planter has the power of taking the seven and a half hours from such parts of the day as may suit him. In the latter case, the negro may perform his task at such hours in the day as may suit him, provided the task be done. But in either case he cannot secure to himself one whole day to cultivate his little patch of ground, or to attend the market. As near as I can ascertain it, the average distance of the scene of the negro's labour from his hut, is from two to three miles; but no allowance, out of the seven and a half hours, is made for going and coming from work; and, upon the same principle, no diminution of the task is permitted. Every doubtful point is construed in favour of the master. One of the great evils attendant on this distribution of the negro's time, is the continuance of the Sunday market. But here again, no benefit accrues to the apprentice, because it is ordered to be closed at half-past nine o'clock in the morning, so that the apology, the only apology offered by Sir J. C. Smyth (see Parliamentary Papers, part II. p.) for its continuance, is of no force whatever. Under the present regulations, the negro has no inducement to employ his little leisure in cultivation, and has no opportunity afforded him of attending the markets. Vegetables are in consequence 100 per cent. dearer than they were formerly. Again, supposing the negro could avail himself of the market, if he reside five miles from it, he must obtain a pass before he would be allowed to proceed thither.

"6. The manner in which the apprentices have been classified. This remark applies principally to domestic slaves. With the exception of those who reside in George Town, Demerara, and New Amsterdam, Berbice, ALL the domestic on estates throughout the whole of the colony, have been registered as *prædial*, instead of *non-prædial*, apprenticed labourers! And many, in the before-named towns, have also been so registered contrary to the Imperial Act."

"Now, the consequence of this registration is, 1st. That these domestics will not be free until 1840, instead of 1838. 2nd. That they can now be sent to the field or retained in the house at the will of their employers; and, 3rd. That when they wish to purchase the remainder of their term, they have to pay double its value. Surely this subject will engage the attention of our friends at home immediately. No time must be lost in securing the freedom of the domestics in 1838.

"7. The constitution of the Court of Appraisement. The special justice nominates one of the valuers, the planter another, and the Chief Justice the umpire. If the two valuers agree in their estimation of the value of the apprentice, the sum they agree upon is that which he must pay for his freedom. If they do not agree, reference is made to the umpire, who is not called upon to decide between the two valuers, but is allowed to fix a price,

if he please, above that which either of the valuers has named. Here I will give an instance: One of the valuers of an apprentice (a female) called America Burke, fixed it at 220 guilders, the other at 264 guilders, the umpire at 900 guilders! This case came under my own observation. The valuations here are uncommonly high, and scandalously unjust.

"8. The manner in which the women are treated. They are the great sufferers under the apprenticeship. Compelled to labour equally with the men, no allowance is made for the peculiarity of their circumstances. They may be pregnant; they may be suckling their infants, &c., yet no difference is made. In one district (I speak on the authority of a special justice), the women are worked to the last day of their pregnancy, and the consequence is easy to be imagined.

"9. Separation of family connexions, removals from estates, &c. This is now of frequent occurrence, and great suffering is the consequence. One case I will give (I have many of a similar character) by way of illustration. The estate of Vryburgh, Berbice, was recently purchased by a planter of the name of ———. He purchased the estate, that he might obtain possession of the people. He applied to a special justice to remove them, who associated another with himself, and notwithstanding the entreaties and remonstrances of the people, they were forcibly removed to Overwinning, a distance of twenty-five miles from Vryburgh. Two of them (Klass and Welcome) were severally flogged and handcuffed, and put on board the boat which brought them down. I have the names of thirteen men and women, who have left behind them husbands, and wives, and children, or reputed connexions of this kind!

"10. Change of cultivation. The high prices which sugars have fetched in the British markets, have led the planters to throw out of cultivation several coffee estates, and to plant them with canes. It is admitted, that coffee and cotton cultivation is light, when compared with sugar growing; yet those poor people, who were formerly accustomed to work in the shade are now compelled to work in the sun in the cultivation of the cane. Another conclusion to which I have arrived is,

"11. That the planters, as a body, are destitute of all prudence and foresight. This is envinced, 1. In their general abuse of the negroes. They are everything that is bad,—idle, depraved, and ungrateful. You have only to visit their estates to see their first charge disproved. A more industrious population I never saw. It is true, the fear of the cat, the tread-mill, the dark cell is before their eyes; but it is easy enough to perceive, that they would work as well if the stimulus of wages and kindness were given. 2. The determination of the planters to get as much work out of the negroes, between this and 1840, as possible. They say, the negroes will not work when they cease to be apprentices. They openly express this opinion. Their avowed object at present, is to obtain vagrant, police, and contract laws, under which, labour will be coerced as much as it ever could have been during the days of slavery. 3. The general character of the agents employed by the planters to carry on the cultivation of their estates I scarcely know how designate;—it is a compound of villanies—rapacity and cruelty being the chief ingredients. It is impossible that estates under their management can continue to be cultivated. The negroes will leave them as soon as they are free. Of course there are some honourable exceptions to this charge; and these men will be able to obtain any amount of labour they may require.

"The foregoing particulars can all be substantiated by the evidence of documents I have collected, and which I shall send home as soon as I can transcribe them. The difficulties I have had to encounter have been formidable. I have, nevertheless, been able to make up my mind as to the

character of the apprenticeship in this Colony. Often have I felt the force of Knibb's exclamation, 'O, this thrice cursed apprenticeship!' since I have been here. If some of the *features* of slavery have been altered, *it still exists in British Guiana*, and blessed will that day be which sees its termination!"

As in Jamaica, Barbadoes, British Guiana, and the other colonies which have been mentioned above,—so in Trinidad! The working of the apprenticeship system is alike in them all. The following is the testimony of a gentleman of the highest respectability in Trinidad:—

"In my opinion, which I advance with deference," he says, "measures ought to be taken at once, to arrest, or at any rate check, the stipendiaries in their reckless career of oppression. It however appears to me, that the philanthropists, after having achieved the victory of the 1st August, 1834, have abandoned the field without even securing the object for which they had so long and so honourably contended. I repeat to you, that the Negro's sufferings are more acute, and his *chance* of obtaining justice less, under the present system than during the time when his deplorable state of debasement was called by its proper name—Slavery. The most unjust means are resorted to in order to prevent the negroes from purchasing redemption from the remaining term of suffering. But that this allegation may rest upon other authority besides mine, I call your attention to an advertisement in the Port of Spain Gazette of 10th January last, signed by 'JAMES TAYLOR,' a planter and commandant of a district, and heretofore a magistrate under the Act for the Abolition of Slavery. Men such as these are selected by Sir George Hill, to deal out even-handed justice!

EXTRACT.

'The Subscriber is requested to announce, that a meeting will be convened at San Fernando, on the 14th instant at 12 o'clock, to take into consideration the necessity of forming an association for the purpose of counteracting the ruinous and mischievous conduct of a portion of the community, who, in order to obtain labour on their estates, are making pecuniary advances to the most valuable of the prædial apprenticed labourers of their neighbours, who, by obtaining a discharge from their present employers for about half its actual value, the parties making the advance are enriching themselves by securing labour on their properties, on the ruin of others.

"It will also be the object of this association to endeavour to obtain an equitable scale for the judicial valuation of unexpired labour, founded on the prices actually now paid. (Signed) 'JAMES TAYLOR.'

'San Fernando, 2nd Jan. 1837.'

'You will observe what you may deem a discrepancy in the above, but the truth is, the 'judicial valuations' are those which take place before the chief judge of the colony in open court. whilst 'the prices actually now paid,' is an allusion to the valuations had before the stipendiary justices by whom planters' connexions, or friends of the owners are appointed appraisers, contrary to the spirit of the law, as I have always, unsuccessfully, maintained. These latter valuations are much higher in amount than the former, and it is upon a scale of the average of these, that the planters wish to assess the value of the remaining term of apprenticeship.' "

The following extract of a letter, dated 21st January, 1837, is worthy of notice:

"I knew when you were here you did much good, but could scarcely imagine the evil you prevented. The slavers have it all their own way, and have become more rabid in proportion as their days are fewer. The magistrates are very accommodating—task-work is all the fashion, and if an apprentice complains of being overworked, two planters are called to

decide the dispute. Good God! is this mockery of justice never to cease? I assure you, that at this moment they work harder (I mean without remuneration) than ever they did as slaves. The law provides no regulation which grants to the mother of a babe, time to suckle her offspring. This is left to the tender mercy of the planter. You will perceive in the Port of Spain Gazette of the week before last an advertisement signed James Taylor. The planters have had a meeting (James Taylor in the chair), the avowed purpose of which, was to prevent the apprentices from buying their unexpired time. One woman at Carenage who has two infants, having offended her mistress, has been transported (sold) to the Quarter of Cedros. The valuations of apprentices are higher than ever. Of this you may judge from the following:—Joseph, a mere boy, belonging to Petit Morne estate, 240 dollars. Celestin, same estate, 440 dollars. Will it be believed at home, that in January, 1837, they ask more for the services of a *Slave* until August, 1840, than would have been considered his value in 1833?"

Extract of a letter from a Clergyman, dated the 21st of January last.

"With the cruelly oppressed apprentices I have daily intercourse. I cannot alleviate the oppressive wrongs of which they give me the painful details, otherwise, than by calling to their minds the sufferings of our Redeemer, and encouraging them to expect from those great and good men in England some further steps which will restore them to the rights of which the cupidity of the planters and merchants have robbed them."

Extract of another letter, dated 20th Oct. 1836.

"With regard to the apprentices themselves they are suffering with Christian resignation, and with hopes of having their state ameliorated. Mothers, whilst working in the fields, are not even allowed to retire for a few moments to suckle their young ones.

"This testimony, my dear sir, is from respectable and undoubted authority. Upon it I refrain from remark, but I request you to make any use of it you think proper, trusting that the time is not far distant when the friends of humanity will awake from their present lethargy. Be assured, that if something effectual be not done at once, to alleviate the miseries, both mental and corporeal, of the wretched objects of their philanthropic feeling, the good work will at length have to be recommenced with redoubled difficulties in the way. I repeat to you, that nothing is to be hoped for from the present race of proprietors or their coadjutors, the Stipendiaries. *We* are disjointed and wavering,—our enemies are united and determined to perpetuate the same system of oppression, by whatsoever name it may be called, whether by that of Slavery, Apprenticeship, or Freedom."

We have in this country evidence of the highest character that the working of the apprenticeship system is equally bad (we fear we may say worse), at the Cape of Good Hope and the Mauritius, than even in the colonies already named; but we must refrain at present from laying it before the public. The facts already stated are more than sufficient, to show the necessity which exists for the direct interference of the British people to put a stop to the crying evils which have sprung out of a system, which was intended to be fraught with the blessings of peace and happiness to our coloured fellow-subjects in the British colonies, and for which they paid £20,000,000 sterling; if any further evidence were wanting to prove the existence of this necessity, we have it on the authority of more than one Governor of Jamaica, and that too, given in the most formal manner, and in one instance responded to by the House of Assembly itself.

The Marquis of Sligo, in his speech to the Legislature in February, 1836, says—

"The very extraordinary nature of the message I have received from the House of Assembly, compels me to point out to the Legislature of Jamaica the position in which the conduct of one of its branches has placed the Colony; to that branch, therefore, must I more particularly address myself, while I review its proceedings during the present session—while I point out what *disposition* it has evinced to meet the wishes of the mother country.

"Two messages I have recently sent down on the subject of the Police Bill, and the Act in aid, have placed my views of the manner in which these two measures have been treated in the Assembly, in too clear a light to require more than a very few remarks.

"I pressed on you the establishment of more courts of assizes, so strongly recommended by the presentment of the Grand Jury. You took no notice of it. A revision of the laws affecting the discipline of gaols and other places of confinement was recommended to you. All these subjects have remained unnoticed. The *whipping of females*, you were informed by me, officially, was in practice; and I called upon you to make enactments to put an end to conduct so *repugnant to humanity, and so contrary to law*. So far from passing an Act to prevent the recurrence of such cruelty, you have in no way expressed your disapprobation of it. I communicated to you my opinion, and that of the Secretary of State, of the injustice of cutting off the hair of females in the House of Correction previous to trial; you have paid no attention to the subject.

"I informed the house, that in the question of the British Government, the taxation imposed by the local authorities on the property of apprentices was quite illegal; you totally disregarded this suggestion.

"I sent you down no less than four messages on the subject of an extended system of education; as no measure on the subject has emanated from the House, can I do otherwise than conclude, that you are indifferent to it? I informed you, that £25,000 sterling had been voted by England for the support of education in the colonies, with the promise of still further assistance being afforded, and you have taken no steps to make it available. I transmitted to you dispatches from the Secretary of State, recommending the repeal of the 33rd Canon, with a view to increase religious instruction in the colony; you have not attended to the recommendation. I recommended the introduction of an Emigration Bill; I pointed out to you the injury done to the poorer classes of the claimants for compensation, by the schemes of interested persons; I communicated to you the circumstances, arising out of your own decision, relating to the Police Bill; you have taken no notice of it."

Did the Anti-Slavery Society, ever pass stronger censures on the proceedings of the House of Assembly than are contained in this speech?

On the accession of Sir Lionel Smith to the government, the same recommendations were repeated; and we ask, how, up to the present moment, have they been attended to? A marriage act has been passed, and an act, open to some very serious objections, for the classification of apprentices. Every other recommendation has been treated with neglect amounting to contempt! But Sir Lionel Smith, in his speech to the Legislature on the 1st Nov. last, asserted more than, at that time, had even been charged upon the apprenticeship system by the Anti-Slavery Society itself; for his Excellency on that occasion, as his Majesty's representative, in the performance of one of the most grave and important duties of his office, asserted—that circumstances had occurred in the Island "which in many instances provoked more severity, and harshness towards the labourers, than ever existed in slavery," to which the House, in their address in answer, fully responded.

II.—*Reminiscences of Home.*

"Good Benjamin."

Not only does the matured mind revert to those places and persons which are bound up with the springtime of life—not only with the hills and rivers, plains and forests, with grey-haired sages, and light, laughing, thoughtless youth, but with the conversations, the recitals, and proverbs which have poured from aged and reverend lips;—these oft bind us most strongly to the golden days of youth. It is when imagination has conjured up the person and furnished the spot with all its fascinating material, that the tone and accent, in which sage counsel was conveyed to the mind, seem once again to pour its soft yet powerful stream into the mind. Oft have we experienced this momentary but pleasant cheat—yes, when withdrawn for a brief while from the hurry and turmoil, of life to seek refreshment in secrecy, oft has the voice of one, bound up with the best moments of our youthful days, seemed to break in upon that solitude, and repeat its many-times told, but ever instructive, narrative of men and things. When we first knew him he was an old man; his tall commanding figure, masculine structure, benevolent and temperate though care-worn countenance, his silver locks, long and flowing, his neat though antiquated dress, and above all his unction and solemnity of spirit and conversation never can be erased from our recollection. Often when but a child has he taken us on his knee, and with a kind and winning smile told us

"How Abraham the *friend* of God"

walked with him, until our then uninformed mind became absorbed in the delightful theme. When we first knew Benjamin R—, his establishment was very simple, but orderly and neat; here and there were indications in the furniture of what are generally deemed better days. There were things on which our wandering and easily attracted mind would rest and be especially curious to know their nature and history. They seemed however, to possess with him but a melancholy and humiliating interest. One room appeared to be his favourite resort, Its only furniture consisted in a few plain chairs and an oaken table, but it had a library well stored with the best works The book which appeared however to be his especial favourite was a well-thumbed copy of the Holy Scriptures. His days appeared to be divided between his study of the Bible and attention to a well-arranged flower-garden into which his study led; he was a warm admirer of nature as well as a lover of grace. Many a time have we sat and listened with delight to his tales of plants and flowers, and to the useful lessons

which he deduced now from the beauty but frailty of the lily, and then from the utility and abiding of the oak—now from the retiring but beautiful violet, and then from the more elevated but not less beautiful rose—

"Which withers and fades in an hour."

Well is it impressed on our mind how, at the close of one of these pleasing interviews, wearying as children will do of the most beautiful scenes if too long held to view, our eye caught the picture of a female which hung over the mantlepiece. It was the portrait of a handsome and intelligent woman in the sear time of life. The countenance originally cheerful was tinged with deep sorrow; it was that kind of countenance which makes you respect while you love its possessor. He saw our eye resting on this representative of some one who when living was loved, and turning away his manly face he groaned in spirit. Playfully did we entreat him to look on us again, and when he did we saw the big tear rolling down his furrowed cheek; and we wept too. For who can see a venerable good man weep and not feel the cord of sympathy struck in his own bosom! Why do you weep? good Benjamin! we said (for this was the name by which he was known in the town)—Why do you weep? did I hurt you? let me kiss you, no! no! you must not weep; tell me what it is? It was the picture, my son, he replied. Whose portrait is it? Why does it make you cry? Why not tear it to pieces? No! no! said the old man, I will not destroy it. It is a remembrancer of past days; pictures may be abused, they may become idols, but if properly viewed they may serve to excite gratitude and lead to humility. That is the portrait of my wife, and these he said, drawing back a small silk curtain, are the portraits of my sons, and as he gazed on them the tears rolled faster and faster down his aged cheeks. Your wife!—your sons! Benjamin, we replied, in the simplicity of childhood, and asked, when had you a wife? When had you sons? I never saw them, you never spoke of them; this was not fair. Where are they? They are dead, my son, he replied, embracing us in his arms and sobbing aloud. They are dead, for God took them—but this is weakness, he added—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord!" After a pause he said, some time I will relate you my history. I will show you that there is an overruling and kind Providence, in which if you trust you shall never lack either temporal or spiritual comfort or direction. On our next visit to the good man he said, I promised to recite you portions of my history. He proceeded: "Once, said he, I was like you, a little boy: I had then, like you, a kind and upright father, and a tender and affectionate mother. Our family

consisted of three sons and a daughter: we were indeed a happy family. That large house now in possession of the C. S. (pointing with his finger to a mansion in the distance) was my father's; in these beautiful grounds have I oft enjoyed the most exquisite pleasures. My father was affluent and respected, he commanded the good esteem of his townsmen, while my mother excited the admiration and secured the love of her female neighbours. With the exception of myself the little ones were frail in constitution and early dropped into the grave, that they might rise and flourish in a more genial soil. They all died and left me to be nurtured and taught for God by my fond but sorrowful parents. They did not, as might be expected, indulge my caprices: they saw that they had but one flower left, and it they watched, and guarded, and tended with deep solicitude, and were anxious not only that it might be beautiful but fragrant and useful. They commended what was commendable and exposed and reprobated that which was ill. The one they did so as to preclude vanity and the other without overwhelming me with sorrow. And my boast and happiness is not that I possess descent from aristocratic blood, but "that I am of parents passed into the skies;" for they died also and left me young and inexperienced to contend with the storms of life. I was left under the guardianship of Joseph J.— a man of whose kindness and integrity you have doubtless heard—"A good name," my son, "is better than precious ointment." By industry and economy my father had added to his hereditary fortune a considerable sum, so that on arriving at years of responsibility, I found myself in possession of a very large and accumulating fortune. Young, active and enterprising, and desirous of seeing and knowing the world, I determined, under advice, to embark a large portion of my property in shipping, and as gain was not my object I laid down at the commencement of my career these rules— First, to devote a certain percentage out of my profits to God, accumulate as they might; and this I continued to do so long as God prospered me. Secondly, to reward the industrious with places of trust and emolument, irrespective of previous connections and advantages. The best evidence of the successful operation of that rule of my life is manifest in the many young men of inferior families who now occupy the most respectable positions in our society. Thirdly, to be satisfied in whatever situation God should place me or whatever might be the reverses of fortune with which he might visit me. The motto of my life was, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord;" and I may appeal to my townsmen whether, as the two former rules have been the means of conferring happiness on others, the latter has not been the stay and comfort of

my own life in all its vicissitudes. Nor have they been few. Years rolled on in which it could but be said of me that "whatsoever I did prospered." The sun always seemed to shine on my path, and every thing ministered to my tranquillity and elevation. The world and the church equally smiled on me; but these were not my happiest days. Outwardly all was smiling, but there was not that inward peace which is the only source of real bliss; but still I blessed God for his gifts and gave him back a part of my substance. During this season of prosperity, not the least element in my happiness was that which arose from my union with the amiable woman whose portrait attracted your attention. It is customary and natural for every husband to praise his wife, especially if she has passed into the heavens, and sometimes to give her more praise than others can assent to bestow; but it is not saying too much of *her*, that she was affectionate without art, firm without boldness, wise without conceit, zealous without obtrusiveness, and pious without display. She was "a good woman" in which expression is included all that can constitute a useful neighbour, an affectionate mother, and an attached wife. She was the mother of five children; they grew up, my son, to be hale and useful men. They were blessings to their parents and their associates. The whole of them devoted their lives to the sea, and after having served in all the subordinate offices of a sailor's life with satisfaction, were put in command of my own vessels. Our happiness seemed now as complete as earth could make it. Years rolled away marked only by the interchange of mutual love and confidence in our social circle, and with prosperity in our commercial undertakings. All my sons became true and devoted disciples of Christ; I seemed to have nothing to do on earth but to be the means of blessing others and preparing myself for the blessedness of heaven. I thought I was intent on this duty, but I fear my heart clave too closely to the objects of earth. I made idols of my mercies and allowed the creature to enter my heart and occupy the place of God. The good providence of God produced agents, at this period of prosperity, by which I was restrained, warned, and arrested, in the devious paths of life. My prosperity was now at its zenith, my present circumstances redolent of comfort, and my prospects dazzlingly bright. I did then begin to yield to the dictates of sense, and to turn aside from the narrow path and pitch my tent in the plains of Moab, instead of pressing on to the heavenly Zion. I sat beneath my gourd and thought it an oak; but the Lord smote it and made me feel how frail it was. First, Helen, the partner of my joys and sorrows for twenty-five years, sickened and died. I followed her to the grave and returned to my home sad; but

not in despair; solitary but not alone, for the Father was with me; and he preserved my feet from falling, and my eyes from tears. It is said "troubles seldom come alone." It was so with me. War broke out between France and this country; three of my vessels were captured and confiscated and my sons imprisoned. They sunk under the rigours of imprisonment and died. Shipwreck added to my losses and distress, for month after month brought some sad tidings of vessels and crews lost until almost every vestige of my property and children were buried in the sea: one only remained. Oh, good Benjamin, we said, affected by the old man's sorrows, Did you not weep? Did you not think God unkind? No, my child, he replied, I remembered my motto "The Lord gave and the Lord hath taken away and blessed be the name of the Lord." And was there no one to bury your sons? What a good thing their mother died before, she would have been so distressed. True, my son, had Helen lived the trial would have been more severe, her affectionate anguish might have unmanned me, when the boisterous storm had failed. Blessed be God who remembereth that we are dust. No, my child, my sons had no one to bury them as we are buried. The sailor even in death finds his home in the billow, and his last sleeping-place is in the caverns of the great deep:—but what grave so deep! what mausoleum so grand!—and they who sleep in the prison-house, and the dead in the sea will rise as surely and triumphantly if in Christ as shall the spiritualized body of the fond mother whose grave is with us, and whose green sward I have oft strewed with the rose and the violet, and bedewed with the tear of love. Thus, my child, you see how soon the fairest scene can be desolated, and even a happy and useful association be broken up for ever. Yes, was our reply, you remember, Benjamin, how *that* storm which happened when I was but a very little boy indeed destroyed all the blossoms and we had no fruit; how it tore good John's garden and his house, poor John! Remember it! he replied ah that storm nipped my last blossom. The ship which contained my only son, who was coming home to be the solace of the declining years of his parent; was lost in the offing. These eyes saw it, but they could no more weep—the fountains were dried up—but I felt when this my last child perished. Now I have nothing left to live for but God, all my ties are in heaven. Then understood I the great lesson which I had not comprehended before. Long had I depended on this creature and on that, and on the return of this last son my hopes of future peace had too much rested.—That vessel contained almost my last pecuniary resources as well as my last child, and on the wave that covered both there appeared written for a moment, TRUST ONLY IN GOD. This have I endeavoured to do, nor have I done it in vain. On the

night of that storm I returned to my home. All things had been prepared for the reception of my son, but he was not; but God was there, and though old, and unable, and unused to work, and though having outlived many if not all my early friends, and being left with but my furniture and a few pounds, I felt on that night less care, and more calm and real dependance on God than at any former period of my life. *He* appeared near at hand and not afar off. The Bible was a solace, prayer was refreshing, and the fulfilment of the promise full and distinct. The face of the good old man brightened at this period of his history and he began to breathe more freely. He appeared as though he had passed through the scene of trial, as though he had ascended the hill and could now stand and take a calm survey of the plains below. His expression seemed to say, now shall my song be of mercy and not of judgment. Well, good Benjamin, we inquired, and when you had no son, or money and only furniture, how did you do? A few weeks rolled over my head and but few persons called; some had already blotted me out of their recollection; others feared to break in upon my sorrow till it had in some measure assuaged. At length your father came, as the dove of Noah from the ark of God. He spoke with me of God. He advised and counselled. His visits became more frequent and welcome, and though much younger than myself and until this an entire stranger but by report, I soon found that our spirits were knit together as the spirits of Jonathan and David. At his suggestion my second house was exchanged for one still more humble, and the larger portion of my furniture was turned into cash. Several of the townsfolk subscribed and sent me a cheque for the amount, their names are unknown to me to this day, nor was I aware even of the hand that conveyed it, for it was sent by night and placed in the hands of my servant by a person unknown to her. Thus did the Lord provide. With economy and frugality aided by the occasional kindness of Christians I have hitherto managed to live in comparative comfort; but now my son, the time has come when this home, this garden, these reliques of more affluent days must be parted with. What, we exclaimed, are you going to die? No, no, you are too rosy, too strong, to die. No no, you must not die yet, good Benjamin, we continued, grasping his venerable knees, and hiding our face in his hands and sobbing aloud. My son, said Benjamin, attend, the rosy and the strong are not secure from death; nor are the young—many a rose is nipped in the bud, nor must I murmur were death to come, for I have lived my span, but I did not mean that death was to separate me from these things, but poverty. Poverty, we reiterated, surely

you are not poor? You are not ragged. Nor do you go to the parish, or beg, besides you give to the poor, and if you are poor why do you buy us sweetmeats: if I had known you were poor I would never had taken them. My son, the old man replied, poverty is not always clothed in rags, nor does it beg, nor seek such relief as you have referred to, nor is it niggard. The upright poor will suffer much before they do any of these things, and even if they had but one penny they are taught by experience how blessed it is to divide even that with those who are more distressed than themselves. Some are poor with millions, others rich with pence. The widow gave her all, because she knew in whom she trusted, and she gave for those who neither knew his power nor mercy. I *am* poor. This, said he, holding up a small purse, is all that I have left in the world, and I have been thinking that I have a small cottage with two rooms on the castle hill which I will furnish plainly and retire to it as to a prophet's chamber, and live and die there. The good old man followed out his plan. On the following sabbath we visited him in his new domicile. The rooms were small indeed and the furniture scanty enough, one or two chairs, an oaken table and one or two other articles comprised the whole. One object was still conspicuous—that well-thumbed copy of the Holy Scriptures. It was his meditation day and night. Well, my son, he said, HE doeth all things well, I am happier here than I was in my mansion, I am happier here than I was at ——. I have less to distract and harass, and more time for communion with God. How wise and kind is my heavenly Father, to gradually take from me all earthly ties, to remove me from one habitation to another, less splendid than the last, and take from me the riches which but corrode the soul and mar the peace. He took my friends to heaven that my affections might have no excuse for wandering from its bliss. He removed me from house to house that I might long for the house not made with hands, the mansion in the skies. He took away the riches that perish that I might seek for the treasures that are in Christ.

> "Good when He gives, supremely good,
> Nor less when he denies;
> E'en crosses from His sovereign hand,
> Are blessings in disguise."

A few months rolled on and the patriarch became daily more infirm in body, but he hourly gathered strength in the soul. The spirit seemed too buoyant, too heavenly to be long held in its clayey tenement; as it peered through the eye dimmed with age, it told of its heavenly birth and of its meetness for glory. It was on the evening of a beautifully calm and tranquil sabbath that we wended our youthful way to the house

of the aged saint to see if there were any good offices we could perform for him. The soft south breeze soughed and soughed through the grass and trees; the wide, wide sea spread like a glassy mere far as the eye could reach. Ships almost at holiday studded the beautiful and expansive bay in every direction; the feathered songsters were chaunting their vespers, and at our feet lay the town all silence, such a silence as is experienced in some of our well regulated towns at home on the sabbath, a silence in which we have often imagined the very brutes participated. All was silent save the pealing of the bells summoning the inhabitants to worship, yes

> "Those evening bells, those evening bells,
> How many a tale their music tells."

Such an evening it was when we entered the cottage of good Benjamin. The sun was shedding its last rays on the poor man's casement when we gently pushed the door ajar to see if he was at rest. But no, there he was seated in his chair, with the Bible open before him, and he "wrapt in meditation deep." We approached, but he did not perceive us. Benjamin, Benjamin, we said, in a low whisper. My son, he replied, I was not aware you were here. What were you doing? we asked. To-night, he continued, *I shall die*, and I was contemplating the glories about to be revealed. He uttered this with such firmness and cheerfulness, that though young we felt neither terror nor regret. How do you know this—why are you so confident? For many days, he answered, I have felt this tabernacle decaying more than usual; all my stores are exhausted, and my Lord has sent no more. He wishes me with himself, and I wish to go to be for ever with the Lord. He has manifested himself to me to-day as he has not been wont to do, and I can say, "Now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." He was exhausted with this effort, and we assisted him to his couch, when he whispered—"You have seen me living happily through the influence of religion, and now wait and see me die." Scarcely had he finished this sentence when a change came over his countenance; he smiled, waived his hand and the happy spirit was with God. "Behold the perfect man and mark the upright, for the end of that man is peace". O sweet autumnal sabbath evening, how suitable were thy hours for the departure of such an one to his eternal rest! May our end be like his.

Reader! let this reminiscence teach you how *uncertain is the continuance of the things of this world, even to the good, and when legitimately used.* The gourd under which the righteous sit may be smitten in an hour, and believe it the moment you make your mercies your solace and stay, instead of

God, that moment will either embitter their possession or withdraw them from you, or you from them. *All* things are Gods and not yours. They are to be repaid, and you should *make a good use of your wealth and influence while you possess it.* Give it to God, lest God take it and give it to another. We are stewards for God, and if unfaithful to our trust he will say of us as he said of another, "Thou wicked servant, thou knewest I was a hard master", &c. and oh, how delightful a reflection at the close of life to remember however reduced we may be that when we possessed the ability we had also the disposition to serve God and our fellows in every way with our substance.

How *intimately is an upright life and the fulfilment of the promises connected.* With God we know integrity is the secret of his approbation. And the great Head of the church employs means through which his promises are fulfilled. He enables his servants in prosperous circumstances to maintain a pure and unsullied reputation, and when the hour of need overtakes them, a consciousness that the evils which afflict them are not the result of their own imprudence or folly, but of a wiser arrangement for higher purposes, presses itself both on the minds of the wicked and the righteous, and they unite their sympathies and energies to assist the upright but unfortunate man in his distresses, and bear a testimony to his integrity, and are the instruments in God's hands of fulfilling his richest promises to his servants.

How wise is it at the commencement of life to lay down a *good and scriptural principle by which our future movements shall be regulated*, and how much more wise to adhere to it under every variety of life when once formed. Nor can any motto be more appropriate than this—"The Lord gave and the Lord hath taken away, blessed be the name of the Lord". It will if acted upon induce us to use the prosperities of life with temperance, and to meet the adversities of life with fortitude and resignation, and make both subserve the divine glory. May that motto be ours. And oh! how lovely a trait *is resignation in the christian character;* it is as refreshing to look upon in the conduct of our proud, irrascible, discontented race as the oasis in the desert. Oh! what a triumph for grace is it when peevishness is exchanged for submission, fretfulness for calmness, pride for lowliness, feverish anxiety for patience, and the boisterous, self-willed, and bitter repining and murmurings of the mind for the gentler language of Christ—"Even so, Father, for so it seemed good in thy sight,—." Those who have been so changed may say in truth

> "O to grace, how great a debtor,
> Daily I'm constrained to be."

Resignation is not a sullen submission to what cannot be averted—not a monkish and discontented seclusion from a world that has disappointed—not a heartless, inane, apathetic surrender of ourselves to a gloomy and austere life;—it is a cheerful, holy, willing bending of the spirit to the dispensations of a wise and merciful Parent, and is thus expressed by the poet—

> "I my all to thee resign,
> Father, let thy will be mine,
> May but all thy dealings prove
> Fruits of thy paternal love."

φιλος.

III.—*Extracts from a Journal of a Missionary Tour in 1837-38 from Banáras in the direction of Gaya. By Rev. R. C. Mather.*

December 5th, 1837.—Having obtained a tent, left Banáras with Narapat and Mirzá, native preachers, for Rámnagar, a populous town, five miles distant, on the banks of the Ganges, where there is a fort, the usual residence of the rája of Banáras. Here we arrived late in the evening and could not get the tent pitched till midnight. We have chosen for our ground, the Lilásthán of the rája, where one Act of the Rámáyan is performed every year. The place is in consequence called Ayodhya, and is considered holy ground; however, we were allowed to occupy it, on the condition that we should not defile it in any way that would be offensive to a Hindu. The rája was not at home, having gone with the Governor General to Allahabad.

The country on this side of the river, and particularly Rámnagar, is called Vyás káshí, and the origin of the appellation as related in the Puráns is, that Vyás being offended with Shiva at that time reigning in Káshí, left the holy city and came over to this side of the river, with the intention of building another and a rival Káshí. He commenced building, but Shiva, fearing that the glory of his own ancient city would be eclipsed, sent his son, the god Ganesh, to hinder the building in whatever way he could. Ganesh, accordingly assumed the form of a student and became a pupil of Vyás, and was continually, asking his guru what advantage will accrue to those who may inhabit this new city. This he did day and night; till at length, Vyás lost his patience, and in a fit of passion said, that they would all become asses. Of course the curse of so great a rishí could not but take effect, but since the rája came to reside here, the pandits say, that the fort and some other places are exempted from its power; of course they do not wish to make themselves asses, nor the servants of an ass. Hinduism is an accommodating system. Vyás is the reputed author of most of the Hindu books, the 18 Puráns, the 4 Shástras, as well as the divider and arranger of the Beds; and the marvel is, that this great man, whose curse is so efficacious, was born in adultery, and in caste is one of the Baran Sankar or impure tribes.

December 7th.—To-day at noon the young rája returned to the castle. He is said to be wholly given up to the pleasures of sense. However, he is a very rigid Hindu, as, though he arrived in his boat last night, he did not dare to leave it and enter his own domain, till the pandit astrologers had pronounced from a knowledge of the stars, shástras, and destiny that to-day at 12 o'clock at noon, would be a lucky time. Like the generality of Hindu families, there is little real union between the several members.

The rája and his father were so much at variance that they separated, but happily by the mediation of the Governor General, the quarrel has been made up. The rája entertains some 20 pandits, who are mostly astrologers, and it seems that he does not even dare to eat his dinner till the astrologers have decided the lucky hour. We intend to wait on him (D. V.) next week, but whether the astrologers will find a lucky hour for the purpose is perhaps beyond doubt.

December 14th.—Out early this morning to see the rája's gardens, distant from Rámnagar about a mile, intending to preach as we returned. This is a very extensive plot of ground, laid out in good style, and surrounded on all sides by a high brick wall, with towers and 'bárahdaris,' or eastern summer houses. Here is also a large reservoir, excavated by Cheyt Singh, with stone landing-places, and covered porticos for bathers. As far as I have seen there is nothing equal to this reservoir in Banáras. Here is also a half-finished temple by the same rája, but a most chaste and beautiful object. The base is a raised square of 76 feet, of which about 9 feet on each side forms the roof of porticos, the floor of which is level with the ground. The temple itself stands on a square of only 42 feet. It is built of Chunar stone, which on the outside has been divided in compartments similar to panels, and in each of these there is sculptured the figure of some animal or portion of Hindu mythological history. In the lower compartments are elephants 20 inches high; above them the figure of a flying lion, a fabulous animal, who carries an elephant grasped in each claw; above these the images of the gods, the Sun and his car, Bramha, Vishnu, Debí and Krishna lifting up the mountain Gobardhan to save Brindában from the deluge of Indra, &c. and above these, 2-feet figures of musicians each holding in his hand his appropriate musical instrument. I counted 17 different kinds of instruments. These figures stand out from the wall, as the figures in our parish churches in England. The interior is adorned with rich sculptured work of flowers and leaves. The whole is beautifully done, and had it been finished it would doubtless have attracted crowds of pilgrims.

Mirzá went to the bázár, to buy tobacco and hit on the shop kept by the head man amongst them, or chaudrí as he is called, a Musalmán, with whom he conversed on the subject of religion; others also were present and the chaudrí was so much pleased with what he said, that he invited him to sup with him. Mirzá excused himself, but he would not be denied, and he sat down with the good man and his wife and children, a great thing in this country. On leaving he gave him presents of fruits, &c. These are encouragements, and we gratefully own the hand that gives them.

December 26th.—Left Banáras for Sadráza, a large village, 22 miles distant on the great Calcutta road, and arrived there in the evening. Here is a fine reservoir, and sarai or inn, and thana or police establishment, and every requisite for Hindu travellers. Had some religious conversation with some of the thana people, and a pandit the parohit or priest of the village, the same evening.

December 27th.—To-day Narapat and Mirzá, and pandit Rám Rakás with our new man, Bihárí Lál, arrived from Banáras, and in the evening we commenced operations. Had a congregation of nearly a hundred persons, and an excellent opportunity of declaring the truth. The parohit did all he could in opposition, first by way of argument and then by way of abuse of our religion; but the people wished to hear, and once or twice, when he brought forward something in opposition and received an appropriate reply, the laugh of the whole crowd was turned against him. I indulge ardent expectations, that, as we have now such a strong force, we shall be able by the blessing of God, to do something effectual.

December 29th.—There is a lamentable dearth of the commonest knowledge in this country. At Rámnagar, which is a very large place, there is not a single school of any kind, except at the castlé where five or six boys read Sanskrit with the rája's pandits, and a little English. Besides these there are one or two shopkeepers, who devote their leisure time to teach figures to eight or ten boys: and this is the amount of instruction.

At Mughal ká sarai, there is no school of any kind, nor maulaví nor pandit.

At Sadrája, there is a pandit, but he is very little read even in his own books; but there is no school of any kind, and certainly not one in a hundred can read the plainest character. Hindus and Musalmáns are all alike buried in a state of the deepest ignorance, and yet there is a desire to learn, and the people at Rámnagar wished us very much to begin a school there, and doubtless, had we Christian schoolmasters, men to be depended upon, we might take the country by storm; we could have a school at each town and village, and use them also as chapels, in which we could preach on itinerating excursions, and have them supplied in the interval by our native preachers.

January 1st, 1838.—Up at 3 o'clock, and struck our tent and prepared for marching. Crossed the Karmnásá river, over which a near neighbour of mine, rája Putthaní Mal of Banáras, with the help of a Mahratta lady of title, who furnished the materials and a sum of money besides, has built a most substantial stone bridge. He was created rája by the Company for this spirited act. He has rather spoiled the merit of it however, by his own vanity, for he has had inscribed in four different characters, on the bridge, the wonderful excellence and skill in building it. The Karmnásá or "merit-destroying river," is so called from the idea the Hindus have, that the mere touch of its waters destroys all merit and righteousness, even the accumulation of years. However the people on the bank claim an exemption from the curse of the river, which is generally allowed them by other Hindus.

As Mirzá and myself travelled quicker than the rest, we had time to preach twice in two villages between the Karmnásá and Durgauty river. The name of the first is Kajúra, where we had assembled about 30 people. One man, a Káyasth, could read the Nágarí, and he was the only reader in the whole place. The other is called Kulhariyá; here we were received with extraordinary kindness: after preaching, the people would have us partake of their fare, milk and the juice of the sugarcane, which we did, they giving me to drink with their own hands, a wonderful act for a Hindu. On leaving, all that had heard accompanied us to the road, and then took leave; one however remained, and after going with us two or 300 yards, he brought it out, that he wished to go with us. He said that he wished for nothing from us as he had got a pension that was quite sufficient for him, but only to go with us. He is an old soldier, an invalid, of the name of Harinám Singh, and I promised to take him with us on our return. He would have me write my name on a book I gave him, that when I saw him again, I might know that he was the man. Such eagerness is very pleasing. In this village only one could read.

Arrived early in the evening at Muaniah, having crossed the Durgauty river in the way, where the Honorable East India Company have erected a splendid iron suspension bridge, the subject of wonder and admiration to all Hindu travellers.

Muaniah is a large village. Here is a jamadár and four barkandáz, and a good sarai.

January 4th.—Struck our tent early this morning and set off for Jahanábád, 14 miles from Muaniah.

On the way, preached at a village called Barenjan, and had an attendance of from 30 to 40. The zamíndár was the person who knew most, but he could neither read nor write. This village as well as Muaniah which we had passed, is chiefly inhabited by Rájpúts. Arrived at Jahanábád about noon. Here is a jamadár and two barqandáz, and a pakka sarai. Two mahájans reputed lákhpatis, or £10,000 men, reside here. Here are two temples to Sita, and we went to see one of them as soon as we arrived, and did our best to expose the hypocrisy of the priest who had the charge of it.

January 8th. Struck our tent and set out for Sasserám, a large city, 14 miles distant from Jahanábád.

On the way, alighted at a village on the banks of the Gúriah naddí, named Khurramábad, or "the pleasant abode." It being late in the day, all the people were off to work in the fields, so that we could get no congregation. However, we had the opportunity of going to see the ruins of a fort and sarai, and masjid or mosque, built 229 years ago, by Mír Alí Akbar, the collector of the revenues of Subah Behár in the days of the emperor Jáhángír. Here are two inscriptions in Persian, one which gives the date and the other publishes the praises of Alí Akbar, who is said to have been such a virtuous person, that the nightingale sung his praises. On the ruins of the fort, we found some of his descendants to whom I made some remarks on the unstable character of earthly dignities and possessions, and that we should look to heaven, as the only khurramábád, worthy of the name. On leaving, they accompanied us a good distance on our road, and inquired my name. Here is a bridge, built by the same illustrious personage.

Arrived at Sasserám in the afternoon. This is a large and ancient city filled with interesting sights and scenes. Here is a reservoir, about a mile in circumference, in the midst of which, on a small island, is a magnificent mausoleum, built over the remains of Shere Sháh the Afghán, who expelled the emperor Humáíúm, the father of Akbar, from India. There was a bridge connecting the mausoleum with the shore, but it is now broken down and visitors are carried over on a small bamboo raft sustained by large empty earthen vessels. The passage appears rather hazardous, and the report was that two European gentlemen, who were a little intoxicated at the time, had been drowned, one of them having thoughtlessly driven his stick through the earthen vessel and so sunk the raft. In these circumstances I thought it best not to venture. Besides this there is in the centre of the city, another mausoleum, rather smaller, but on the same plan and enclosed by a spacious court-yard, with high stone walls, and towers. This I had the curiosity to measure: the diameter of the interior octágon is 60 feet, and the dome about 90 or 100 feet high, and the outer octagon is 108 in diameter. It struck me, as a capital building for a church, and it is now going to ruins for want of some one to own and take care of it.

After going over the city to find a place for our tent, resolved on pitching it in the court-yard of the mausoleum, as the most central spot in the whole city. Our resolution, however, seems to have created quite a ferment. The darogah sent to us to inform us, that the sáhib log (or Europeans) never had pitched their tents in the city, that it was a dangerous place and we should be robbed. I sent my compliments to him, and told him that I was a Missionary, come to preach, and that I wished to be where the people were, and I hoped he would do his best to guard us well.

Ever since we arrived, we have been surrounded by the people; if we were wild beasts, we could not be greater objects of attraction.

Lodging so near the tombs, and there happening to be an owl, who kept up his moaning all night, some of the Hindus with us were rather down in spirits, as they say that the owl's note bespeaks death.

January 9th.—The first thing this morning the tent surrounded by visitors. However as I had some extra in-door work to do, and which admitted of no delay. I could not gratify them by allowing them to come. The whole day, visitors have been coming and going. In the afternoon I was at leisure. when a maulavi of the Shiah sect, came and with him several others. We had a little good and satisfactory discussion on the point of Christ being God and man; he made some remarks, tending to shew the impossibility of its being so, but he was obliged to yield. Another point,—the impossibility of God's being merciful otherwise than in consistency with justice,—I pressed upon him. In the Fátiha of the Korán, God is said to be the most merciful and yet the Lord of the day of judgment. He could say nothing by way of harmonising these conflicting attributes, and I took occasion to make a representation of the gospel atonement. All apparently approved of what was said. He left, promising to come again.

Went out to the bázár, but it being almost dark had no opportunity of set preaching. Met with several of the Ráis of the city, who conversed freely and promised to pay us a visit. Met a funeral procession of the Sikhs, or followers of Nának Sháh. Their manner of conducting their funerals is most extraordinary, for instead of weeping over the remains, they hire various kinds of musicians, and uniting their voices with the clangour of the instruments, they exhibit every demonstration of boisterous joy. The scene was also otherwise striking, and I thought that there could not be a livelier representation of the revels of fiends, for their tongues were scarlet red by eating the betelnut, and from the violence of the singing, their mouths were so wide open as fully to display them; their eyes were starting, while their brows had been daubed by red powder. There are various ways of destroying the fear of death. This is one, but do they succeed? The Christian knows. The Shiks have a Sangal here. Returned to the tent and had family worship. Rám Prakás has come with us, and he is intending to throw aways the badge of caste, at least he professes to be willing to do so.

January 10th. To-day the people have been coming and going to Mirzá without cessation. He has had some three or four large congregations. About noon, I had a visit from a Shèkh, a man of consequence and great respectability, and with him a maulaví, of the sect of the Sunnis and about twenty other people. They commenced conversation by asking me if I could shew them the original Injíl or Gospel. I had one with me and shewed it to them; and they then wished me to read and translate a portion, and I did the 1st chapter of the epistle to the Hebrews. This seemed to please them. They wished to know why we had come to Sasserám, and then how salvation was to be obtained, which opened the door for me to preach the gospel to them, which I did. They could not understand how Christ could be the Son of God and yet God, and charged me with tritheism, and this gave me an opportunity of entering fully into the doctrine of the divine unity and the trinity of persons in the Deity. We had a most pleasing discussion, conducted calmly and without any interruption. The Shekh wished me to lend him my copy of the New Testament in Urdu, for three or four days, which I cheerfully agreed to do, and the maulaví is to come to-morrow, and bring the Koran with him, when we are to have discussed the following question, proposed by myself,—"Can it be proved that the Koran is a revelation from God?" If it can, I am pledged to become a Musalmán, and the maulaví thinks that he can demonstrate it to us that it is a revelation from God.

The people of Sasserám are generally very much dissatisfied with the Company's having resumed their rent-free lands, and from the circumstance of Sasserám having in former times been the seat of royalty, there were more rent-free tenures here than elsewhere. Every one I have met

with has had the subject on the tip of his tongue, ready to discuss it first of all.

The Musulmáns are a peculiar people, in general well formed, handsome in feature, clever, bold, and have a great deal of self-respect, but this latter generally degenerates to mere pride and arrogance. They are surprisingly ignorant and yet pretend to be the monopolists of science. They have a great shew of religion, but are the farthest removed from the inward life of holiness. As a specimen of their mistaken science, I may mention that both the Shekh and the maulaví denied that Plato and Aristotle were idolaters, and the former urged, as an argument, this consideration, that if Aristotle had been an idolater, he would never have been appointed tutor to Alexander the Great. I told them that Alexander was also an idolater; at which they were all taken aback. I told them that their science of logic, which is in great estimation amongst them, is nothing more or less than the gift of idolaters to them, and there is nothing that they detest more than idolatry. The fact seems to be, that when the Khalífahs ordered translations to be made of the best works of the Greek philosophers, they ordered the originals to be destroyed, so that the Musulmáns know little or nothing of what was not translated, which happens to be the main parts of Grecian history. They think that Plato and Aristotle were of the faithful, and take rank next to the prophets. A fearful abyss of ignorance this, but they are not the least conscious of it.

January 16th.—Crossed the Soane, celebrated for its agates, and arrived in the afternoon at Dáúdnagar. This is as large a city as Sasserám, or rather there are two towns in one, one called Ahmadganj, the larger of the two, chiefly inhabited by Hindus and a most flourishing place; and the other Dáúdnagar, where is the fort of the Nuwáb Dáúd Khán, but nearly forsaken and desolate. After traversing the city, we found out that the old court-house was empty and unused, and having called for the Darogah we arranged with him to take up our abode in it. This stands in the very centre of the town, and from it the roads diverge to the several gates of the town. Some of the residents were opposed to our tenanting the place, and to frighten us, told us that a Sáhib had lodged here some time ago, and suddenly died.

January 17th.—To-day, in the afternoon, we commenced our work in the bázár and had a congregation of from between 100 to 200 persons. They are not disposed to take books. Here the people are sore about the Resumption Act, and think the Company guilty of great injustice in reference to it. I understand that some gentleman had passed through the place a year or two ago, and distributed tracts indiscriminately from his buggy; if so, there is little marvel that they think little of them.

January 18th.—Preached again in the bázár, to a congregation equal to the former one. In the evening, we heard that near the court-house, where we are lodging, a pandit has been engaged by some shopkeepers to read Tulsí Dás Rámáyan, and we received an invitation to go. I sent word that I would come, provided I should be allowed to express any objections I might have, to which they readily agreed. We went and found the pandit explaining the commencement of the Ayodhya Kánd. I had listened for about three quarters of an hour without interruption, when I begged to be heard, as there were two points on which I had doubts: the first was, that Rám was called the lord of all things that move and do not move; and the second, that the soul indestructible is said to be a part of God. On the first point we had a discussion of about an hour, I maintaining that Rám's conduct shewed that he was not God, and it was impossible that the deity should become incarnate in a person of Rám's character. There were present as listeners not less than from 100 to 200 persons.

January 24th.—Set out from Muaniah. On the way, met a man travelling to Jagannáth, measuring the road by the length of his body. He was naked, except a rag a span broad, and had not a single article of any kind either of food or furniture with him. He lay down, and then marked the spot to which his head reached; then rising he put his feet on the mark and lay down again and marked the spot. How marvellous that hypocrisy and fanaticism should have such devoted adherents, and the truth such lukewarm friends! A day or two ago, we had met another man lame of both feet, and one of his legs entirely shrivelled up and compelled to go on all fours, and yet he also was going to Jagannáth. To-day met several female fakirs, some of them, I understand, are not married. They dress as men and are not readily discerned from them.*

February 18th.—I baptised Bihárí Lál, on a profession of faith in Christ. He has made surprising attainments in the knowledge of the gospel, and I hope will do credit to it. I intend to set him up in business as a sugar refiner, the trade he had previously pursued. If missionaries were allowed a small sum to employ in lending in this way, it would be a great blessing. This tour has greatly cheered me, and given me a new idea of the work. The state of the Musalmán mind has especially interested me, and if the Lord spare me I shall certainly do more for them than I have done hitherto. It is matter for reflection, that nearly four years' labour should have been expended on Banáras and yet no fruit arise from it, and that on a tour I should be the means of almost instantaneously making a convert: and more so, when taken in conjunction with the experience of the oldest Missionaries in this part of India, whose converts have been chiefly made on itinerating excursions. The apostolic plan of first cultivating a large field, seems to be the best, though of course the field should be proportioned to the strength of the Missionary placed in it. Too great concentration of effort, and too great expansion of the Missionary force are each alike to be deprecated. Two missionaries to one congregation seems to be the best, the most profitable for the people, and the most likely to secure peace and harmony and prosperity amongst the brethren themselves.

Banáras, Chandan Shahid, March 9, 1838. R. C. MATHER.

IV.—*Government Connexion with the Idolatry of India.*

We had intended to accompany the following statements with remarks, explanatory or illustrative of the evils of the Government connexion with idolatry; but owing to the accumulating and astounding evidence pressing upon us from every quarter, we are convinced that the facts themselves will speak a language which no right-minded man can misunderstand; and as our object is calmly to inform not unjustly to influence the public mind, and to communicate information as speedily and fairly as possible, we have preferred first publishing the facts and shall, in a future paper, offer our remarks on the civil, moral and religious bearing of the whole subject upon the character of Britain, the Company, and our divine faith. It must not be supposed that the few facts recorded in this paper are either the whole that can be

* For some time an inquirer and follower.

adduced, or that they are selected for their peculiar flagrancy—they have been gathered from very many, with impartiality, and because they are such as we believe cannot be either qualified or denied. With these prefatory remarks we proceed to notice the nature and influence of this *unhallowed union.*

1. *Bombay.*—A Durgah, named Hazrat Sháh Másúm Ghatalpandú, was founded by a priest of that name in North Arcot in 1742. To this Durgah was attached a village called Curnavoor, granted as a Muddudmash by Nabob Wullaja. In 1832, the Government of Fort St. George, ordered the resumption of this village; the local Collector and the Board of Revenue having considered the title of the existing incumbent to be invalid and the village legally resumable. It was represented to Government that the Durgah in question was one held in considerable estimation, and much resorted to by the Mahomedan community; and that some allowance ought to be made from the exchequer for its maintenance. In complying with this request the local Government allotted the sum of one rupee per diem for the expenses, which were stated to be for the following purposes:

Lamp Oil. Rice, &c. to the Faqueers daily,
Firewood to keep up a fire by day and night.
Rice, &c. for performing the Ooroos ceremony.
Ditto ditto, the sundal ceremony. Cloth for a flag.
Fauteyah ceremony of Buckreedh and Mohurrum.

Servants.

A Superintendent of the Durgah. A Lamp-lighter.
A servant to prepare fire for the Hookah.
A Cook. A Koran reader. A Sweeper.
A servant to give water to the Faqueers who halt at the Durgah.

At Neermull turuf Aghossee there is an allowance paid from the treasury of about Rs. 300 per annum in feeding Brahmins, providing cloth for the idols, paying for musicians and illuminations.

In April 1835, a proposition came before the Bombay Government from the Dharwar district, that a sum of Rs. 719. 12. 7, saved from the offerings made to the Pagoda of Banshunkurree, and credited to Government, should be laid out in the construction of a car for the idol at that place. The proposition was however negatived.

The worshippers at the several religious institutions in Dharwar, offer, at the temples, money, jewels, and other ornaments such as earrings, noserings, armlets, &c. which offerings are received and appropriated to the purposes of Government.

In the public accounts of the temple of Wunshunkarree in Belgaum, a place of some note, the items of expenditure at one játrá are thus stated.

Paid to Pújáris (officiating priests) for their services.

Lamps for the temple.

Daily offerings to the idol. Entertainment to Brahmins.

Paid people employed to repeat the "Muntras" before the idol. To singers.

Repairing the car and the temple.

Expense of parading the idol. Dress for the idol.

Bangles for ditto. Nautch girls. Cooks. Tinning pots.

In the year 1835, an elephant had been presented to the idol at Jeejoora in Poona by the Scindia Raja. According to the usual practice of disposing of all such offerings for the benefit of Government, sanction was solicited for the sale of the animal, and for carrying the proceeds to the public credit. We have not heard of any orders on the subject having been passed, the last account states that the animal had been sold, and the sale proceeds held in deposit by the Collector of the district.

An image called Mahadeo stands in a village (Neerwunjee) situated on the banks of the Meera, to which pilgrims on their journey to a shrine of greater celebrity situated on the hills, generally present such trifling offerings as dates, betel-nuts, cowries, and a handful or so of grain, pulse, &c. The time for making these offerings lasts, during the month of Chait, for a period of nine days; the proceeds collected within this time are divided between the Government and the headman and officers of the village, the former in the proportion of five, and the latter of four parts. Government however lately farmed out its share of the offerings, for one season, for a sum of 4 Rs. 5 anas!

The Government not only farm out the offerings of certain temples, but in some cases they are the *farmers*. As an instance in point, we might advert to the history of the temple of Shree Runchorejee in Kaira. Certain villages were granted in Enam in connexion with this temple to Gopal Jugoonauth Tumbeykar of Satarah, by the Guickwar and Peshwa governments in 1770. This man, after the erection of the temple, retired to his native country and left the management to a gomastah. On the discovery of certain mal-practices on the part of this gomastah, the Guickwar government undertook the management; and when the territories came under our rule, the British Government volunteered its interference; and having assigned an allowance of Rs. 100 per mensem to the founder, appropriated to itself the whole revenues, defraying from them at the same time the expenses. We are willing to admit that in this case the affairs of the temple are conducted through an agent appointed by the *founder*; but why should not all Government interference and the entire management be left with the

principal and his agent? In addition to this unsolicited and unnecessary interference, we might add that the Government have made over to this gomastah the conduct of the Police duties of that locality.

We are glad to be able to state that the Bombay Government, since the late agitation of the question for dissolving its connexion with the native shrines, has actually withdrawn its interference from some of them. In the Dharwar district this withdrawal is in course of execution. The following sources of revenue have also been relinquished.—Offerings from religious ceremonies at the temple of Jeejoora, among which was a description of offering, presented by barren women, to the idol Khundoba.

A tax levied from devotees who, at játrás, perform the ceremony of Gul Tosena, a barbarity similar to the Churruck Púja on this side of India.

Taxes from persons performing certain obscene rites at the játrás at the temple of the Yellama Deve Good, in Oogergole in the Pursgar district.

2. *Jagannáth.*—The following are the words of the law (Regulation IV. of 1809) on the subject of the management of the temple at Jagannáth, which we consider quite conclusive as to the real character and extent of the Government interference.

"II. *First.* The superintendence of the temple of Jagannáth and its interior economy, the conduct and management of its affairs, and the control over the priests, officers, and servants attached to the temple, are hereby vested in the raja of Khoordah, who on all occasions shall be guided by the recorded rules and institutions of the temple, or by ancient and established usage.

"*Second.* The raja of Khoorda, and his successors shall hold the charge vested in them by the above clause, so long as they shall continue to conduct themselves with integrity, diligence, and propriety; but nothing contained in this regulation shall be construed to preclude the Governor General in Council, from removing the present raja, or any of his successors, from the superintendence of the temple, on proof of misconduct in such person, made to the satisfaction of Government.

"*Third.* To enable the superintendent of the temple to perform the duty of his station with efficiency, he is hereby authorised to punish persons subject to his control, for any instance of neglect or misconduct, by imposing small fines upon them, not exceeding one month's salary or income, or by removing the offender (if not one of the three head purchas) from his office, if the offence shall appear to merit that punishment. The

amount of any fines imposed under this clause, is to be carried to the account of Government by the Suttaishuzzarry purcha.

"III. *First.* The three dewul purchas are to be appointed by the Collector of Cuttack, subject to the confirmation of Government, and they are not to be removed from their offices without the sanction of the Governor General in Council. These officers however are to execute the functions of their offices under the directions of the raja, and they are required to obey his orders punctually.

"*Second.* In the event however of any orders being issued by the raja, inconsistent with the recorded rules and institutions of the temple, or with its ancient and established usages, it shall be the duty of the purchas to represent the circumstances of the case to the Collector of the tax, for the final orders of the Governor General in Council, if it should appear on inquiry that the interposition of Government is necessary for the restoration of good order. and the prevention of disputes and irregularities.

"IV. The third dewul purcha shall execute the duty of Suttaishuzzarry* purcha, and it shall also be his duty to give an account to the Collector of the tax, of all offerings and presents made to the idol.

"V. A tax shall be levied on the part of Government (as was heretofore done under the late Marhatta Government, and as has also been done under the British Government, since the conquest of the province of Cuttack) on pilgrims resorting to the temple of Jagannáth. The collection of the tax shall be entrusted to an officer with the official designation of the Collector of the tax on pilgrims. But that officer is to be subject to the authority of the Collector of Cuttack. The general superintendence of the collections, and the control of the officers employed in the performance of that duty, shall be vested in the Board of Revenue at Fort William."

The superintendance of the temple is vested in the rájá of Khoorda. But according to the present system, the rájá acts merely in an administrative capacity under the British authorities. The real management is vested in them: and the rájá is accountable to them for every thing he does. The accounts are audited by them; the purchase of new idols and cars, and the sale of the old cars cannot be effected without their sanction. Again, the deputies to the rájá, called Dewul Purchas, are appointed by the Collector himself for the management of the

* i. e. Superintendent of the Estate called Suttaishazaree which forms the endowment of the temple; but the mehal is now managed by a tahsildar (a Government officer) under the Collector. This mehal yields about 18,000 Rs. a year.

internal economy of the temple, and they are directly responsible to him. Rules, it will be seen, are laid down for preventing any thing being done *inconsistent with the recorded rules and institutions of the temple or with the ancient and established usages*; and an *account* is exacted of *all offerings, and presents made to the idols.*

In July 1836, about the time of the Rath Pújá, an emergent application was received from the Collector for authority to disburse the expenses necessary for certain repairs to the idol and for adorning it for exhibition; a reply equally emergent was returned by the Right Honorable the Governor of Bengal, granting the amount solicited. We have had an opportunity of inspecting some of the accounts kept in the Collector's office; and it was as amusing as it was painful to observe such items as "sale of damaged Ruth Cloths" and of "old Ruths" and "purchase of 435 yards of broad cloth for the Ruths." !!

The subject of withdrawing the patronage of the State from this idolatrous shrine, engaged the serious attention of Government in 1832. The Sudder Board of Revenue, we understand, had very creditably come forward with a firm and determined representation. Notwithstanding the opinion of the local officers* was strongly opposed to their views, they had the courage to advocate the abandonment of the Government interference, regarding that interference as a matter of deep regret and urging the adoption of their proposition as a course due to the character of the Government in the eyes of its native subjects.

We have been favored with a passage from Mr. Deputy Secretary Thomason's letter of the 4th September, 1832, written by order of the then Government, consisting of Sir Charles Metcalfe and the Hon'ble Mr. Blunt, the latter of whom was for some time Commissioner of the Cuttack province. This passage will put our readers in possession of the views and sentiments entertained by the then Supreme Authority.

His Honor in Council feels pleasure in expressing his concurrence with the Board. He considers it highly desirable that the interference of the Government with the concerns of the temple should be withdrawn. He views the control over the affairs of the temple as tending to support the worship and increase the resort of pilgrims. He is not aware of any circumstances which render the continuance of such support necessary or expedient, and he is prepared to sanction any scheme which may be proposed having for its object the discon-

* In a matter of *principle*, the opinion of those who have any pecuniary interest in a matter ought to be received with some reservation. The Collector draws a commission on the amount of revenue derived from the pilgrim tax!

tinuance of that support, and the relinquishment of the entire care and superintendence of the temple to the worshippers of the idol which it contains.

The matter, after some further agitation, remained in abeyance, until the receipt of the Hon'ble Court of Directors' letter of February, 1833, when the call first mentioned, was made upon all the subordinate governments to render their accounts to the Supreme Government.

An objection has been stated, viz., that if the tax were to be abolished, the temple could not be left to the support yielded by its own endowments, without the Government being guilty of a breach of faith; for by Section 30, Regulation XII. of 1805, the Government is bound to supply whatever deficiency may occur.

On reference to this law we are at a loss to discover any pledge of this kind. We give the words—

"XXX. The rules continued in Regulation XXIV. 1793, for deciding on the claims of persons to the continuance of pensions and allowances granted for religious purposes, shall be considered to be in force in the zillah of Cuttack, in common with other regulations extended to that zillah, by Section 36, of this regulation; provided however, that in cases in which persons have obtained pensions from the Government of Berar, under grants made previous to the 14th of October, 1803, such pensions shall be continued to the present incumbents, and will either descend to their heirs and successors, or will revert to Government on the decease of the present incumbents, as shall appear to the Governor General in Council, on a consideration of the tenor of the grant, and all the circumstances of the case, to be proper, under Section 4, Regulation XXIV. 1793; provided likewise, that in cases in which persons shall have been in the actual receipt of pensions, during a period of three or more years, antecedent to the 14th of October, 1803, under whatever authority, such pensions shall be continued to the present incumbents, during their respective lives, but shall revert to Government on the decease of the present incumbents, unless any particular reasons shall appear to the Governor General in Council to exist for continuing the said pensions to their heirs and successors. Provided also, that nothing herein contained shall be construed to authorize the resumption of the established donation for the support of the temple of Jagannáth, the charitable donation to the officers of certain Hindoo temples called Anoochuttree, and the allowance granted for the support of the Hindoo temple at Cuttack, called Setaram Thakoor Baree."

The extent to which Government now, (at a clear loss,) contribute towards the expenses of the temple, as per statement no-

ticed in a preceding page, is about Rs. 30,000 per annum. We conceive however, that the donation referred to in the law above cited, is no other than the estate which constitutes the endowment of the temple, and which cannot and need not be resumed; as, in all other cases, the Government do not intend to reclaim such grants, but to leave them in the hands of those interested in the fame and honor of the shrines with which they are connected. But, if the clause in question can be made to bear the construction of a promise of pecuniary, or rather ready-money donation, we deny that the obligation of granting any such donation is intimately connected with, or implied in, the continuance of the tax;—if the one be renounced, the other must cease. It is no violation of good faith to relieve one's self of a responsibility, when the person so desirous of relief ceases to draw the advantages in consideration of which that responsibility was undertaken.

III. *Allahabad.*—Having said thus much of Jagannáth, and as a great part of what has been said in relation to that shrine, is applicable to Gyah, we proceed to notice some particulars respecting the tax collected at Allahabad. The amount of revenue collected on the occasion of the annual melá held at the confluence of the Ganges and the Jumna, is rated at about Rs. 80,000 per annum. For a particular knowledge of the nature of this duty and the manner of its collection, we cannot do better than refer our readers to the provisions of Regulation XVIII. of 1810.

A. D. 1810. REGULATION XVIII.

A REGULATION *for the Collection of the Duties on Pilgrims at Allahabad.* —PASSED *by the Governor General in Council, on the* 16*th October* 1810; *corresponding with the* 1*st Kartick* 1217, *Bengal era; the* 4*th Kartick* 1218, *Fussily; the* 2*nd Kartick* 1218, *Willaity; the* 4*th Kartick* 1867, *Sumbut; and the* 16*th Ramzaan* 1225, *Higeree.*

WHEREAS, it has been deemed expedient to establish specific rules for the better prevention of all abuses in the collection of the duties on pilgrims at Allahabad, the following rules have been enacted by the Governor General in Council, to be in force from their promulgation.

II. *First.* The duties hitherto paid by pilgrims resorting to the conflux of the rivers Ganges and Jumna at Allahabad, shall continue to be levied at the following rates:

On every pilgrim on foot,.....	One rupee.
On every pilgrim with a horse, or palankeen, or carriage of any description, ...	Two ditto.
On every pilgrim with a camel,.....	Three ditto.
On every pilgrim with an elephant,.....	Twenty ditto.

Second. All other duties, fees, or gratuities at the *ghaut*, within the fort, or at any other place, whether demanded in the name of Government or for the benefit of individuals, are hereby strictly prohibited.

III. Every pilgrim, on application to the Collector of the land revenue at Allahabad, shall be furnished with a license entitling him to perform

the usual religious ceremonies, and no person shall be admitted to the performance of such ceremonies until he shall have furnished himself with such license.

IV. The exception from duty hitherto allowed to the inhabitants of the town of Allahabad and of its suburbs, and to the Hindoos in the Honorable Company's army, is hereby confirmed. But with a view to obviate the abuses to which this exemption is liable, every such person shall be furnished with a license of exemption, or *maafee chittee*, on application to the Collector, and shall not be entitled to admission to the performance of the religious ceremonies until he shall have furnished himself with such *maafee chittee*.

V. No duty or tax of any kind shall be imposed upon the shaving barbers, or *hujams*, attending at the conflux of the two rivers; but they shall be required to register their names at the collector's office, and execute an obligation to the collector, binding themselves under a penalty of fifty rupees in every instance of contravention, not to perform that part of the ceremonies which rests with them to any person who shall not have furnished himself with the prescribed license or *maafee chittee*.

VI. The access to the place of ablution at the conflux of the two rivers shall be restricted to a certain number of gates or avenues, to be fixed upon in a barrier, which shall be annually established on the subsiding of the rivers, from the palisades of the fort of Allahabad to the bank of the river; and no person shall be admitted through such barrier except on the production of the prescribed license or *maafee chittee*.

VII. Such numbers and descriptions of native officers as may be approved of by the Board of Commissioners, shall be stationed by the collector at the above-mentioned barrier, whose duty it should be not to admit within the barrier any person except on the production of the prescribed license or *maafee chittee*.

VIII. In addition to the aforesaid officers, a sufficient military force, in the discretion of the officer commanding the station at Allahabad, shall on application of the collector, be posted at the said barrier during the *mela* or principal concourse of pilgrims in the months of January and February. And it shall be the duty of the military employed on the occasion, to prevent the concourse of people from breaking through the barrier, or otherwise forcing admission.

IX. The licenses and *maafee chittees*, after being shewn at the place of admission, shall be delivered up to the officers who may be appointed to receive them, and shall be returned to the collector in order to their being cancelled.

X. All persons, who, with a view to avoid payment of the duty, shall, instead of presenting themselves at the established places of admission, attempt to cross over in boats from the opposite side of the river to the place of ablution, shall, on the fact being proved to the satisfaction of the collector, be liable to a fine of three times the prescribed duty; and if any *hujam* shall assist any such person in the performance of the ceremonies, such *hujam* shall be liable to the penalty stipulated in his engagements.

XI. No *hujams*, except such as shall have entered into the obligation prescribed by Section 5, shall be permitted to officiate in the ceremonies of the pilgrims; and any *hujam*, who, without having entered into such obligation, shall be proved to the satisfaction of the magistrate to have contravened this prohibition, shall be liable to the penalty of fifty rupees for every pilgrim whom he shall be proved to have shaved, and in the event of his not being able to pay the penalty, shall be committed for three months to the *dewanny* jail.

Under the former Governments, the duties were sometimes farmed. The rates demanded varied as pilgrims came on foot, horseback, camels or elephants; according, in short, to the rank of the worshipper or the distance whence he came. There was one feature of humanity in respect to the persons from whom these collections were made by former Governments but not continued by ours, that pilgrims who had nothing to pay, or who were, to all appearance, destitute, were exempted from the impost. The British Government, in order to prevent abuses, excuse none; it lays down the rates by law payable by parties travelling on foot, or in vehicles, or on beasts. It has however specially exempted the barbers who serve at the ceremony of the tonsure, which is an indispensable preliminary to the ablution; and this because, by their means, the Government hope to prevent any evasion, of the prescribed tax. The barbers are required to register their names and to shave no pilgrim who does not produce what is termed a *máfí chiṭṭhí* or license; and they are bound by a penalty of 50 Rs. for every instance of discovered breach of their covenant. None but licensed barbers are permitted to serve on these occasions. A friend of ours who was present at the melá held in January of 1838, describes the concourse as immense, and the practice horrible. Curiosity led him into the Collector's Cutcherry, whence he purchased one of these *máfí chiṭṭhís* from a devotee, a faithful copy of which is as follows. The purport of the three dialects is the same.

۴۱۳۴۱

Tax Licence, One Rupee Sicca for the admission of One Jattree Teerut Prague. (Játrí tírtha prayág.)

محصول چٹھي يک روپيه سکه براى رفتن يک نفر جاتري
و تيرتهه پراگ

महसुल़ चीटि यक रुपआ सिका वसति जानै यक आदली जात
रीति थ परअ कके

تحرير ۲۲ جنوري سنه ۱۸۳۸ عيسوي *

Collector's Seal.

We need only remark that it requires but an hour's observation at the Collector's office, on one of these occasions, to satisfy one's self of the minute connexion of the Government officers with the ceremonies in question. The pilgrims are in general in a state of wretchedness from their journeying and abstinence; and the rush for licenses is such as to need walls and barriers to keep

* The spelling we have left untouched!—Ed.

off the pressure; and well indeed may the anxiety be great; for, according to the local tenet, none are at liberty to taste food until after the ceremony of bathing shall have been performed!

There are certain expenses defrayed by the Government on those occasions, such as the setting up of a "Nobud khana" and the performance of the "Banee Poojah."

Before concluding, we would offer a remark on a report which has reached us; viz. that it is the intention of Government to give up all connexion with the great shrines of Hinduism, excepting the interference which is exercised for the collection of the local cesses. We cannot for a moment suppose that such a measure is in serious contemplation. Without adverting to higher considerations, it would be opposed to the ordinary principles of justice and humanity. To abstain from exercising control and yet to desire the profits, to collect a tax and yet to refuse security and protection to the contributors, is unjust and argues a cupidity as mean as it is unjust. Would we continue a local impost when all local disbursements had ceased? Would we exact any payment while we left the payers to the merciless exactions of priests, of police-men, and of the myrmidons of the zemindars? Let the charge of oppression abide with those by whom it is exercised; let the temple and the shrine suffer the desertion, which they merit by the countenance of such oppression; but let not the British Government share in the iniquity by receiving the gain; let it not eventually have to rue its love of money, under the reproach which it will have earned added to the loss of revenue which will assuredly follow the withdrawal of its present protection.

But we regard the interference of Government and the levying of the tax to be inseparable, they must abide or cease together. We have already said that we think the Government does not violate its faith by refusing its support where it renounces the profits; and we may add, that it *incurs a legal and moral responsibility to contribute to the protection and comfort of those from whose contributions it derives a large revenue.*

Who in perusing such statements but must blush for his country! Who but must cease to wonder that the natives will not respect a faith the professors of which, make that which Christ himself declares to be the root of all evil, the main object of their government to acquire, and who most deliberately cast the whole weight of their influence and power to support a system, the most debasing and immoral on the face of the earth, and that for gold!! The evil must and will like all other unhallowed traffics, work its own ruin and involve its abettors in irretrievable disgrace, if not abandoned.

φιλος.

V.—*Chapter of Varieties.*

1.—Education in Arracan.

We have much pleasure in calling the attention of the friends of education to the following intelligent letter addressed by the Commissioner of Arracan, Captain A. Bogle, to the Secretary of the Committee of Public Instruction. We feel confident, that its enlightened sentiments, its interesting statements in reference to the priests and indigenous education of the Mughs, and the energy and benevolence displayed by the writer to introduce the blessings of scientific and moral knowledge into that deathy climate of Arracan will secure for the letter a careful perusal, and obtain for the writer and his colleagues the best wishes and prayers of the enlightened and pious for their success.

To J. C. C. Sutherland, Esq., Secretary to the General Committee of Public Instruction, Fort William.

Sir,

No complete measures having as yet been taken for extending the benefits of education to Arracan upon a wide and permanent footing, although this province is indisputably entitled to as much notice as any of the divisions in which schools have already been established, I have the honor to solicit that the General Committee will take the subject into their consideration, and assign to Arracan such portion of the funds at their command as may appear proper for the support of one school at each of the sudder stations of the districts of Akyab, Ramree and Sandoway.

2. The prospects of education are, I think, particularly bright in Arracan, the Mughs are much more free from religious or other prejudices than the people of India generally; they possess good natural abilities and independent feelings, and it is customary for parents to place their children under the priests or Poongees for tuition on a footing highly advantageous to the instruction of the pupil.

3. To be more explicit, there is in every village a temple or small convent in which reside a number of priests, strict ascetics, bound to celibacy, and generally adhering to their profession with a zeal that would shed lustre on the divines of more civilized countries. The Poongees take no concern in worldly affairs: they have never been known to meddle in politics; they possess no lands or riches, the Keoung or house in which they dwell is built, repaired, and cleaned by the villagers, and every morning and evening they are to be seen traversing the village with shaved head and humble aspect, clad in a yellow silk robe, silently counting their beads as they go along, and followed by all their pupils or disciples who vary in age from 5 to 15 or 18 years, each carrying a gourd or other vessel into which the villagers unasked pour whatever grain, fruits, or other things acceptable to the priests, which they feel disposed to supply. Money is seldom given, indeed Burmese Poongees will not take it, and it is not common for them ever to ask for any thing; but notwithstanding their unobtrusive character and the irreligious temper of the Mughs generally, nothing can exceed the attention paid to these priests.

4. Upon the food thus obtained the whole convent subsists, and to the care of the Poongees the majority of the boys are consigned for the purpose of being educated, and during the time they are under their control they seldom return home except on extraordinary occasions; they remain in the

Keoung day and night, incessantly learning to read and write; but they are under little restraint beyond the fear of their parents, who would chastise them severely were they to incur the displeasure of the holy men by absenting themselves from Keoung.

5. The Poongees instruct their pupils in every thing they themselves know, including all the rites and doctrines of their religion, and when the youth comes to manhood he may either become one of the brotherhood or return to his parents and the world as he thinks proper.

6. The education these good men can impart is of course very limited, but nearly every Mugh can read and write, and so sensible are the parents generally, of the advantages of instruction that if the government will establish a few good schools where English and Hindustani, Arithmetic, Geography, Land Surveying and Mechanics may be taught in addition to the vernacular language, the number of pupils will I anticipate be very large indeed, for much as the Poongees are respected the parents will without doubt send their children wherever they can be best educated.

7. The Rev. Mr. Fink of the Serampore Mission has had a school here since 1832*, conducted entirely by himself and his sons, and supported by private subscription; but with the exception of the donations of Mr. Walters, Major Dickenson, Captains White and Williams, the sums contributed have been too inconsiderable to do more than keep the institution afloat till now; and Mr. Fink informs me he will be compelled to close it on the expiration of this year, when he would wish to transfer the boys to such seminary as the Government may be pleased to establish.

8. I lately visited Mr. Fink's school and found 43 English and 18 Mugh scholars: all the boys seemed to have made very tolerable progress for their ages. In addition to reading their class books, spelling and explaining, several of them spoke English pretty well, and others seemed to understand though they could not speak it.

9. I was informed that they were all the sons of very respectable people, one of them the son of a Sudder Ameen, a Mugh, that they were very well behaved and regular in their attendance, and I was pleased to find that after school they generally went home for an hour or two for dinner, then returned and played about till dark when they retired to the school-house, slept there all night entirely with the approval of their parents, who seem to have no apprehensions about their becoming Christians or adopting any notions at variance with their own.

10. Adverting to these circumstances and the national custom of educating the Mugh children away from home as already described, Mr. Fink seems to think there would be no difficulty in forming a regular Academy here upon the principles of an English establishment, where the boys would be permanent boarders, the parents either paying for their maintenance or sending them their food ready dressed daily. I may mention that with the Mughs as with European labourers, it is quite a common custom to have their meals sent them ready cooked wherever they may be employed.

11. If comfortable barrack rooms and a nice play ground, with the necessary adjuncts of quoits, trapbats, and balls, skettles and the like were provided, in addition to the beautiful and manly kind of foot ball, the Mughs are so devotedly fond of, the formation of a permanent institution of the nature alluded to would probably be facilitated; and besides the much more punctual attendance which would be secured, the lads might be restrained from speaking any other language than English.

12. Delightful as it would be to see our own games, and hear our own language in common use amongst the Mugh boys, I should however be

* This School is since closed, Mr. Fink having removed.

quite content with day schools for the present; and I beg to submit for the consideration of the General Committee the following schedule.

At Akyab.

1 English Head Master, per mensem, ...	Rs.	180 0 0	
1 Ditto Assistant, ...	,,	70 0 0	
1 Hindustani, (Urdú teacher,)	,,	20 0 0	
2 Mugh teachers at 10 each, ...	,,	20 0 0	
School servants, ...	,,	10 0 0	
			300 0 0

At Ramree.

1 English Head Master, per mensem, ...	Rs.	120 0 0	
1 Native Assistant English & Urdú teacher, ...	,,	40 0 0	
2 Mugh teachers at 10 each, ...	,,	20 0 0	
School servants, ...	,,	10 0 0	
			190 0 0

At Sandoway.

1 Head Master (Eurasian) for English and Hindustani per mensem, ...	Rs.	60 0 0	
1 Native Assistant, ...	,,	25 0 0	
2 Mugh teachers at 8 each, ...	,,	16 0 0	
School servants, ...	,,	10 0 0	
			110 0 0
Grand Total per mensem, Co.'s Rs.			600 0 0

13. Should the foregoing meet with approval, two English or Eurasian masters will be required for Akyab and one for Ramree, and one for Sandoway, who should rank according to their salaries, and be promoted accordingly if otherwise qualified, but all the other teachers may be natives.

14. In addition to the above monthly expense I would solicit a grant of 700 Rupees for a school-house at Akyab, 300 for one at Ramree and 200 for one at Sandoway.

15. The very great difficulty of the Mugh language having hitherto prevented almost all the European officers serving in this province from acquiring even a colloquial knowledge of it, the urgency of instructing the Mughs in Hindustani will be obvious. Impressed with its importance I have lately had a small school sanctioned for a Local Battalion where I trust the sepoys and their children will learn a language known to their officers, and I beg the notice of the General Committee to this point, that efficient provision may be made for giving instruction in the Urdú language and Persian character in addition to English and Mugh. The Persian language is scarcely ever used in the Arracan Courts, the vernacular and Urdú having long been substituted, which is further a reason for teaching the latter.

16. I would also wish to draw attention to the importance of instructing the boys in trigonometry, land surveying, and plan drawing, in addition to such other studies as are usually pursued at the Seminaries under the General Committee, that in time we may have a number of youths capable of surveying the whole province—a work which would add immensely to the revenue, and aid the Civil Authorities greatly in the decision of disputes regarding land as also in all matters connected with police and the general management of the country.

I have, &c.

Commissioner's Office,
Akyab, Oct. 10, 1838.

(Signed) A. BOGLE,
Commissioner of Arracan.

P. S. Should the General Committee be unable to sanction the establishment recommended in the foregoing from want of funds, I shall feel obliged by a reference being made to Government on the subject.

2.—GOVERNMENT LIBERALITY IN REFERENCE TO EDUCATION IN ARRACAN.

The Government, with a promptitude which did them honor, at once stretched out a helping hand to assist the enterprizing and active friends of education, by a monthly allowance of 500 Co.'s Rs. for the purpose of education. The Committee of Public Instruction are now advertising for suitable men to carry on the work. We hope shortly to announce that the whole plan is in active and successful operation. The very judicious remarks respecting the use of the English language, Roman character and vernaculars, are well worthy the serious attention of all such as are interested in what will really be useful and permanent in the education of the people.

To J. C. C. Sutherland, Esq. Secretary to the Public Instruction Committee, Fort William.

SIR,

I have [the honor to acknowledge the receipt of your letter of 8th inst. that the Supreme Government has been pleased to assign the sum of 500 Rupees per mensem for the purpose of education in Arracan.

2. In my letter of 10th October last, I contemplated the establishment of a school at each of the three principal stations in this province, at a monthly expense of 600 Rupees, but under existing circumstances I am of opinion that it will be better to have two good schools, one at Akyab and one at Ramree, both very populous places, than to impair the efficiency of these establishments by including Sandoway in the list, that place being of minor importance.

4. Regarding the nature of the studies to be pursued I beg leave to draw the attention of the General Committee to the 5th and 6th paras. of my letter of the 10th October, and although by no means blind to the advantages of instruction in the English language, I cannot but consider it of vast importance that the vernacular should be taught to the fullest extent practicable, that by means of it we may instil knowledge with the least possible delay.

5. I likewise solicit attention to the benefits of teaching Hindustani in the Persian character, it and Mugh being the languages in which all business in the Arracan courts is conducted: the reasons for this are obvious. Most of the Police and Sudder Umlah have been educated in Persian and can therefore read and write Urdú easily; the Umlahs of the Calcutta courts can do the same; thus a ready means of communicating is established in the language most universally known throughout India; but neither party knows much if any thing of the Nagree character, and still less of English. The Mughs are beginning to pick up Hindustani which as being more familiar to European gentlemen and their servants, to the regular sepoys, and indeed to all but Bengalis, they find more useful than the Bengali language, and the Persian character being more simple than Bengali it is easier learnt.

6. Supposing the utmost attention to be given to teaching English I conceive it must be a very great many years before the business of a mofussil court can be conducted even in Romanized Hindui; for although we might in time succeed in having all orders written in Roman letters, who is to read them beyond the walls of the Court? at present many can read Mugh and Urdú, and no one can be of any use in the public service unless he can do so.

7. I therefore consider it essential with a view to immediately qualify-

ing the Mughs for the public service and enabling them to earn a livelihood in an honorable way, both objects of great importance, that they should be instructed in Hindustani, a language which being so easy will not I think materially interfere with their also learning English, and which, when more generally known, will greatly facilitate the means of communication between the government and the governed. Endeavours will of course be also made to instruct all in Romanized Hindustani, and in time we may possibly be able to dispense with the Persian character altogether.

8. In conclusion I beg to solicit the instructions of the Committee in reply to my 14th paragraph of 10th October, in which I proposed 700 Rs. for a school house in Akyab and 300 for one at Ramree, and I request the favor of books being supplied at an early date.

9. Three English Masters and one Native teacher of English and Urdú will be required if my schedule meets with approval.

I have, &c.
(Signed) A. BOGLE,
Commissioner of Arracan.

Arracan,
Commissioner's Office,
Sandoway, Dec. 28, 1837.

3.—Prison Discipline.

The important bearing which prison-discipline has upon the morals of the people must be our excuse for introducing the subject into the pages of the C. C. O. In England the evils arising from the promiscuous association of the juvenile and practised felons have long been felt and deplored, nor in India we suspect is it less experienced; the ease of a jail life, notwithstanding all its discomforts, would be a bonus sufficient to render a Bengali ambitious of obtaining a residence within its walls. The idea therefore of introducing habits of industry is praise-worthy in the highest degree, and the effort proposed in the following letter, and we believe sanctioned by Government, and now about to be carried into effect, has our best wishes and prayers for its success. America has done nobly in the matter of prison-discipline. But we must desist. We hope to have an opportunity in a future number of touching more at length on this subject.

To R. D. Mangles, Esq. [Secretary to the Government of Bengal in the Judicial Department, Fort William.

Sir,

An apparent want of system in the management of the Akyab jail having attracted my attention on my arrival here, I addressed a circular to the assistants with a view to ascertain the state of prison-discipline throughout the province, and I have now the honor to submit copy of the correspondence.

2. It appears that in none of the jails is there any distinction made between the worst characters and those convicted of petty offences; men sentenced to a few months' imprisonment work on the roads in company with dakaits and murderers by day, and sleep alongside of them by night; and at Ramree and Sandoway even those untried are herded with the condemned.

3. All are confined in long sheds without classification, all are employed making roads and ditches, or as scavengers, and all are, as a matter of course,

as idle as they possibly can be, and after having lived at ease and cost government much money, they are ultimately let loose upon Society ruined in character, depraved in morals, without having learnt any new means of livelihood, and it is feared fully prepared to enter upon their former evil courses.

4. Indispensable as it is that the several stations should be well cleared of jangal and drained, and the roads kept in order, it happens that from the long duration of the rains and their great severity in Arracan, the convicts can contribute but little to such works during a large portion of the year, it is true that they are daily taken out to work as soon as the rain ceases, but when it comes on again they run to the shelter of some shed, and there they sit chatting and smoking till it becomes fair, which I have known it not to do for more than a few hours in 30 days.

5. The result is that the culprit is neither punished or reformed, nor does he by his labour compensate the Government to any fair extent for the expense incurred in his keep.

6. To remedy this Lieut. Lumsden has, in the able letter appended, proposed a system of in-door labour which for the most part has my entire approval. Captain Williams also recommends something of the same kind, but is less explicit, and Mr. Morton apparently acquiesces in the correctness of the principle of making the prisoners into artizans.

7. To judge fully of the advantages likely to be derived from Lieut. Lumsden's plan however, it is necessary to keep in mind that Akyab is a seaport of daily increasing importance, where there is a considerable demand for timbers and planks, ropes, canvas and marine stores generally; there is also a great demand for artizans, but there is so much difficulty in immediately procuring any of the essentials for repairing or equipping vessels that the owners never calculate upon being able to do any thing to their crafts here, and generally postpone the thing as a matter of course until they reach some other port: this discourages those who could supply the raw material.

8. It is however indisputable that our forests are crowded with the finest timbers, jarool, saul, toon, ironwood and sessoo are all to be found in large quantities, and even teak has latterly been discovered in some little abundance; the province also produces hemp and flax, iron ore and perhaps even copper exist, as well as coal and various kinds of oil, together with resinous substances from which tar, pitch and varnish may be made, in short all the requistes for ship-building except workmen are to be had here with so much ease, if properly sought after, that one or two spirited individuals have at different times imported artizans at a large expense and constructed vessels on the spot, one of which, a ship of 500 tons launched here in 1833, is now sailing between England and India.

9. From all this it is to be inferred that if the raw material could be readily worked up, there would be a steady demand for it, and that would afford to many people the inducement to become wood-cutters, cultivators of flax and so forth, and that, were the convicts employed in preparing the raw material for the market, it would to a certain extent aid in drawing forth the latent resources of the country, at the same time that it would admit of the prisoners being securely guarded at a reduced expense, and instructed in avocations from which they might earn an honest livelihood on their release. The produce of their labour would moreover find a ready sale, and the proceeds would I trust suffice to keep the roads in order by hired labour which again would draw coolies from Chittagong, who would consume our agricultural produce, and ultimately perhaps settle here for good and all.

10. With this view of the matter, and adverting to the very little benefit arising from the present mode of employing the convicts, I have to recom-

mend that working the prisoners on the roads be for the most part discontinued, and that al lmen sentenced in Arracan to more than one year's confinement be sent to the Akyab jail, and there instructed, as proposed by Lieut. Lumsden, as carpenters, sawyers, rope and canvas-makers, blacksmiths, bricklayers and brick-makers, the produce being periodically sold to the public or to the building department, and the amount carried to the credit of a road fund from which all out of door work may be executed by hired labour, no convicts being employed beyond the jail except those required to make bricks and build pucka works who would be selected from the most orderly. As a preliminary to any improvement however, and to obviate the recurrence of the disastrous events alluded to by Lieut. Lumsden, it is indespensably necessary that the jail should be surrounded by a pucka wall, and the only addition requisite to admit of my plan being carried into effect is to make the enclosed area a little larger and to erect a few large work-sheds within it: the convicts would of course assist in this work, but I trust the Military Board will at once be directed to construct it without reference to the extent of labour they can afford.

11. Proper arrangements can then be made for warding all according to their offences, conduct, rank, or religion, and for classing them in working gangs according to their physical prowess and skill : in the meantime I have ordered the assistants to adopt such arrangements for effecting this as can be done without incurring expense.

12. Both Captain Williams and Lieut. Lumsden propose a tread-mill ; but I am not disposed to recommend it, in lieu I would suggest that the most obstreperous characters be made to work in sawpits, or at a saw-mill, the rapidity with which it would reduce timbers into planks or other exportable shape would make such a machine a most valuable acquisition: I therefore beg that if one is procurable in Calcutta it may be supplied.

13. A pucka wall having been built and work-sheds erected within it, the prisoners will be deprived of all chance of escape, and instead of our having to send criminals away I anticipate that should my plan, which possesses no novelty whatever, prove successful, we may be able to relieve the Allipore or other Jails of some of their inhabitants. An improved system of ironing and feeding the men may also be introduced, and the guards may eventually be reduced so as to admit of our having a European overseer attached as Jailer and superintendent of public works. The Jail at Ramree and Sandoway will moreover be nearly emptied, leaving the more Burkundauz available for police purposes.

14. The only expense I have now to propose is that a monthly sum of 50 Rupees be allowed for six months for the hire of artizans to teach the convicts, the same to be reduced to 30Rupees after that time; the assistant at Akyab be allowed to make an advance of 500 Rupees for raw materials, and in the event of my suggestions being approved of, the necessary indent for tools and machines for spinning ropes, &c. shall be sent in.

15. I beg leave in conclusion to draw attention to Lieut. Lumsden's letter No. 584, and to state that I derive the most valuable information and assistance from him.

I have, &c.

(Signed) A. BOGLE,
Commissioner of Arracan.

Commissioner's Office,
Akyab, August 19, 1837.

VI.—*Notices of Bengáli Dictionaries.*

Which are the best Dictionaries and Grammars of the Native languages, or those best adapted to the different classes of learners? Where, and at what prices are they to be obtained? and what are their several general characteristics? These and other similar questions have often been put to us, without our having been hitherto enabled to give them replies every way at once precise, just, and satisfactory. We have often wished, therefore, for a complete *list* of the publications in question and a short summary of their respective merits, together with the required information on the items of publishing prices, &c. to which to refer such persons as, on their arrival in the country, are necessarily at a loss in selecting the most appropriate initiatory books; and we have as often thought how very much of trouble, loss of time, and loss of money might be spared them, by their being thus at once enabled to fix upon such as were most appropriate to their objects. Such a desideratum has at length, as far as the Bengáli language is concerned, been supplied in the following index, which we have every confidence has been prepared with care and impartiality. We willingly give it a place in the pages of the C. C. O., and trust some competent individual may be excited to supply us with a similar index to Hindustáni and other native lexicography, &c.—Ed.

No. 1. A Vocabulary, in two parts, English and Bongalee, and vice versâ, by H. P. Forster, Senior Merchant on the Bongal Establishment. *Vox et præterea nihil.* 2 vols. small folio: Calcutta, from the press of Ferris and Co. Part I. 1799, Part II. 1802.

In the introduction prefixed to Part I. the equally modest and talented author announced "a Bongalee dictionary as in considerable forwardness." The dictionary, it is deeply to be regretted, never appeared: the more so as the general taste and ability of Mr. Forster, and the extensive acquaintance with the language exhibited in the present professedly "merely temporary work," could not have failed to give to the fuller and more complete one a high character and lasting value. The too modest title of *Vocabulary*, and the as unassuming motto "vox et præterea nihil," by no means however correctly express the nature and merit of even this compilation. Part 1st, in which the English precedes, extends to 420 pages in small folio, printed in double columns, including on an average of about 10 words to a column, nearly 8500 English words with their Bengáli translation. Part 2nd, in which the Bengáli precedes, on 443 pages, contains an average of about 20 words to a column or a sum total of nearly 18,000 Bengáli words, with their corresponding English. These are very inadequate portions of the respective languages it is true, but then considerably greater than any ordinary vocabulary exhibits. In both parts, too, the words given are the principal and radical terms of the two languages; besides which both include also numerous *phrases* with corresponding renderings, and Part I. in particular, distinguishes the various applications of the same *English* word. Thus, under "check," we find the Bengáli corre-

sponding words for *check* (to hinder), *check* (to chide), and check (as accounts). No other of the existing English-Bengáli dictionaries, not even the large one of Rám Comal Sen, has been compiled on this essentially useful plan of specifying the several various applications of the same terms. In Part II. too, the phrases are more accurately and minutely, as well as more numerously, given than even in the ponderous quartos of Dr. Carey. Thus, under বৃদ্ধি, increase, &c." are given the renderings of that word with the seven verbs চাহন, পাওন, করণ, করাণ, চিতন, হওন, পাওয়ান, of which Carey gives but the three first, and one (চেষ্টন) which Forster has not, included however in its synonym চাহন.)

It is evident then that FORSTER'S VOCABULARY is rather a dictionary of select vocables, &c. including idiomatic phrases and specific applications. The compilation has been made with much judgment, taste and discrimination; and as the first European to adventure on the arduous task, to employ a native figure, of crossing the spreading sea of words, Mr. Forster is entitled to no small praise. His acquaintance with the language of Bengál was accurate and extensive, and perfected by a knowledge of its parent Sanskrit.

The excellencies of this work are,

1ts. The numerous *phrases* given in both parts.

2nd. The marking, in Part I, of the distinct meanings of English words, with the corresponding Bengáli terms thereby also distinguished one from the other.

3rd. The general accuracy and variety of interpretation. The defects are,

1st. Its deficiencies, namely the large proportion of words, both English and Bengáli, not to be found in it.

2nd. The confused order in which the English meanings are given in Part II, verbs, nouns, adjectives, &c. following each other without any proper succession whether of etymological dependance or grammatical arrangement: e. g. "জন্য, account, sake of, because, cause, for, motive, about, score, spring, that, in order, concerning, vindication"—a mode of stringing words together as unphilosophical in itself as it is tantalizing to the reader, and ill calculated to give him that correct perception of the gradation of idea and shades of meaning belonging to any term, which would essentially facilitate their retention in the memory.

This last defect is a serious drawback on the value of the work. One of the prime recommendations of a good dictionary is, that it first determines the radical meaning of words, and then proceeds, in the order of nature, to trace the extension and complication of ideas involved in their successively acquired applications, so as at once to inform the judgment and aid the memory of the learner.

3. A third defect is the large admixture of exotic words, chiefly Hindustáni, found in these volumes. To these Forster himself strongly objects, as a serious injury to the purity of the language; terming them "Arabic and Persian pedantisms," which, he says too, "he has laboured sedulously to avoid," on the ground that the Bengáli is rich enough to be independent of these foreign sources, and *has* pure terms of its own "to express every idea of the mind, without them." He has therefore

apparently given so many of these "foreign pedantisms," either because he found them current, or because he had not sufficiently discriminated those which were such, or in pure deference to others, himself strongly objecting to their employment. So, too, in Part I. he gives a notation of the Bengáli sounds in *Roman* character, in deference, as he states, to the judgment of others, but directly against his own. The system he follows is an improvement on the barbarous one of Gilchrist; but though an improvement, it is still far from the precision, neatness and consistency of that of Sir Wm. Jones, now rapidly superseding all others, at least all of English origination.

It is worthy of remark, that the vigorous mind of Forster had, so many years back, not only decided against the *utility* of *Romanization*, of late so warmly advocated, but had also strenuously too, and on such enlightened views, deprecated the continued use of the Persian language in conducting the judicial and revenue business of the country. Forster urgently also recommends some attention to the Sanskrit as essential to a thorough acquaintance with the Bengáli. On all these topics his preface deserves to be read, as containing many judicious and valuable remarks.

This work is now out of print, though occasionally to be met with second-hand. The original price is not stated. Fifteen years ago it sold, for indifferent copies, as high as 60 rupees: but now that so many other dictionaries are to be had, of more convenient sizes and fuller in vocables (though most of them very far inferior in accuracy to Forster, and especially more deficient in the exhibition of idioms and phrases), the 2 vols. may be had at the Native bookshops at from 8 to 16 Rs.

This first Bengáli vocabulary would form a solid groundwork for a complete dictionary: the plan on which it proceeds, in the English-Bengáli part especially, of marking the several distinct application of each word explained, by prefixing the English synonyms to the corresponding native terms, is the only one that can be made to answer all the ends of a full and satisfactory lexicon. In this respect not one of the numerous works that have since appeared, has superseded *Part* I. of Forster's vocabulary, which still retains its value, scarcely if at all diminished, to the student who aims at precision of ideas and accuracy in composition.

No. 2. A VOCABULARY, Bengalee and English, by Mohun Persaud Takoor, (মোহন প্রসাদ ঠাকুর Mohan Prasád Thákur,) assistant Librarian in the College of Fort William, 2nd edition, 1815, at the Times press. 1 vol. thin octavo, pp. 180.

This volume is strictly a vocabulary in the usual form, exhibiting under successive heads as "of God,"—"of the universe"—"of parts of the body,"—"diseases,"—"birds"—"beasts," &c. a tolerable number of the ordinary terms in use in each division of knowledge, including verbs, &c. these are given, in three columns:—

1st. The Bengáli word in native character.

2nd. The same in *Roman* character.

3rd. The corresponding English term.

The system of Romanizing appears to resemble that of Forster, especially in the use of *o* for the inherent অ; but no table of corresponding

sounds being prefixed, the European scholar has no means of determining the proper pronunciation.

Only one English term is usually given with each Bengáli one, and that, as in the case of adjectives, verbs, &c., not always the most judiciously selected.

The words given too, are sometimes Arabic, &c. rather than Bengáli, an error which was the more to be eschewed in a compilation intended to exhibit usually but a single rendering. Under the head of *Materia Medica*, is assembled a singular assortment of terms in botany, mineralogy, horticulture, &c. Still, however, to those who are partial to this plan of acquiring the words of a new language, Mohan Prasád's vocabulary may be of considerable use. The compiler deserves credit for his diligence; but he would have done well had he submitted his collection to a thorough examination by a competent European scholar. The original price was 4 Rs. The 2nd edition on bad native paper, is now only occasionally to be met with in the China Bazar, at about 2 Rs. a copy.

No. 3. A DICTIONARY of the Bengalee language, in which the words are traced to their origin and their various meanings given, by W. Carey, D. D. Professor of the Sunskrita and Bengalee languages in the College of Fort William: 2nd edition, with corrections and additions: Serampore Mission Press, 1818, 2 vols. 4to.

The first edition of this work included, we believe, only the vowels; the second, enlarged and corrected in that portion, with the entire remainder, was published at intervals between the years 1818 and 1824, in 24 parts, forming together two ponderous but unequal quarto volumes, containing 2160 pages; the 1st contains the vowels, in 616 pages in double columns; the 2nd the consonants, extending over not fewer than 1544. Each column averaging 19 words, the total exhibits about 80,000 for the two volumes; a vast accumulation certainly, requiring no ordinary enterprize and diligence in him who undertook, amidst many other learned and useful labours, to make it. From this aggregate, however, must in fairness be deducted fully one-fifth, for mere *repetitions* of no small proportion of the entire vocables of the language; which, having been already explained in due alphabetical order, are a second and a third time most unnecessarily given in composition with the words *this* and *that*, এ and ও: e. g. the word ধন, *wealth*, under which in its own place in alphabetic order, are given as many as 190 derivatives and compounds, is again given in 68 of those under এ *this*, and a third time in 61 of them under ও *that;* in all 129 of the 190 compounds, &c. have been uselessly repeated! By such preposterous repetitions has the bulk of these volumes been actually *increased one-fifth*. Still further, however, has it been augmented by two other remarkable peculiarities.

1st. The laborious compiler proposed to give the Sanskrit or other derivations of words. 2ndly. He proposed to insert the current compounds, as well as the derivatives, of the language. But not satisfied, in regard to these latter, with giving those in which either some change or modification of idea is found in one or both members of the compound,—

as in ধনাধ্যক্ষ, (from ধন, wealth, and অধ্যক্ষ, an overseer,) i. e. a treasurer, &c.—or whose compound meaning is not immediately apparent, as in ধনমদ, (from ধন, wealth, and মদ, wine,) the wine of wealth, the intoxication of wealth, the *pride* of wealth,—or which are strictly derivatives produced by a mere change of termination, as ধনী and ধনবান wealthy, ধন্য happy, ধনিতা wealthiness, &c. : not only are these and similar given, but *every* word also that was ever known at any time to have entered into rhetorical composition with ধন, and each too with its own train of derivatives, and each with *a distinct repetition of the very same common derivation ! !* e. g. "ধন, *s.* (from ধন, *to produce a crop,*) wealth, prosperity, riches, &c." Following this, you have "ধনক্ষতি, *s.* (from ধন, *wealth,* and ক্ষতি, *loss,*) the loss of prosperity, &c." ধনক্ষতিকারক, *a.* (from ধনক্ষতি, loss of wealth, and কারক, causing,) causing a loss of wealth, &c.; ধনক্ষতিকারী, *a.* (from ধনক্ষতি, loss of wealth, and কারিন্, causing,) causing a loss of wealth; ধনক্ষতিজন্য, *a.* (from ধনক্ষতি, a loss of wealth, and জন্য, *producible,*) producible by or arising from a loss of property, &c. and so on through the whole 190 compounds and derivatives! To all this must be added the 68 repetitions under এতৎ and the 61 under তৎ, in which the very *same* gratuitous labour has been equally expended. There too, you have "তদ্ধন, *s.* (from তৎ, *that,* and ধন, wealth,) that wealth, his or her wealth; তদ্ধনজন্য, *a.* (from তদ্ধন, *that wealth,* and জন্য, *producible,*) producible by or arising from that wealth, producible by or arising from his or her wealth; তদ্ধনদ, *a.* (from তদ্ধন, that wealth, and দা, to give,) giving that wealth, giving his or her wealth, and so on, usque ad non modo risum sed etiam nauseam. The amount of equally fruitless and wearisome labour required to accomplish all this is incredible—and after all, cui bono? to what useful end?

It has been objected too, by competent *native* authority, to Dr. Carey's dictionary, that many words found therein are either now first formed by him, or are explained in merely derivative or etymological senses, not in the current colloquial applications, of which many instances are cited in the preface to a small work by Táráchánd Chakrabarttí noticed below. Exception has also been taken to very many terms of low and obscene abuse, &c. inserted in these volumes. Many words and meanings of words too are merely *transferred* from the Sanskrit dictionaries, without sufficient or certain warrant for their provincial usage.

Large numbers of exotic vocables are moreover inserted, which, however the mixture of races may have rendered them more or less current in colloquial intercourse or in the courts, ought certainly to have no place in a depository of the pure vernacular language of the province of Bengal. They are both cacophonous and unsightly, anomalous according to the laws of Bengáli spelling and the rules of musical utterance, and, with scarcely one exception in a hundred, altogether unnecessary; since genuine Bengáli terms do already exist to express their purport. The only instances in which such *are not* at present to be found, are those in which it is requisite to express foreign articles of dress, furniture, &c. These may however be readily, naturally, and most advantageously formed, by the analogies of the language, from its native roots, or as analogically borrowed from the parent Sanskrit stem.

Notwithstanding the great bulk of these volumes, there are yet multitudes of words and meanings of words, both in current oral use and read in the best Native authors, which are not to be found therein, and for which recourse must therefore be had to other sources. The really useful contents of this work might easily have been compressed into certainly less than one-half its present bulk, to the great advantage of the student, alike as to his purse, his patience, and his ease. Still, however, he is largely indebted to the patient and laborious compiler for thus bringing together, as into a vast storehouse, these *materials* of language; little arranged, it must be confessed, or discriminated, and with little regard to quality, usefulness, or exactness. The original price was 5 Rs. each part, or for the 24 parts, 120 Rs. They may now be had new for 30 Co.'s Rs., or second-hand for considerably less.

No. 4. A VOCABULARY of the Bengalee language, compiled by Ram Chondro Sorma, (রামচন্দ্র শর্ম্মা, Rám Chandra Sharmá,) Pandit, &c. Calcutta, 1820, 2nd edition, printed for the Calcutta School Book Society.

This is a very excellent pocket dictionary for natives, or such Europeans as have made some progress in the language; but being wholly in Bengáli, unaccompanied by any English interpretation, is, of course, unavailable for the use of such as apply themselves for the first to the acquisition of that tongue. It is in the usual square form of English pocket dictionaries, printed in double columns, and in the space of 257 pages, averaging 26 words each, contains about 6,600 of the most current terms employed in polite conversation, or found in those native works most extensively read.

The explanations are, for the most part however, limited to one, or occasionally two, of the principal significations of the words, and are consequently far too meagre for an advanced student, though exceedingly useful to learners. The book indeed was principally designed for schools; but would amply repay the European student for the labour of repeated perusals, in the facility he would acquire of explaining Bengáli words to *natives*, and in the infixing of numerous useful synonyms in his own memory.

Singular as it may seem, this is the *only native* dictionary of the Bengáli language existing*, the only one compiled by a native, of and in his own vernacular tongue, for the use of his countrymen: the greater therefore the merit of the intelligent pandit who has thus led the way in native lexicography, and that with much diligence, judgment and taste. The work is sold, half-bound, at the Calcutta School Book Society's Depository, at the low price of *one* rupee; a new edition is in preparation, which will, we trust, be much enlarged both as to the amount of terms explained and the extent of explanation given. In one respect particularly, this able pandit deserves special praise; namely, for his careful exclusion of all words of foreign origin from this useful enchiridion. A full and complete Abidhán of the pure indigenous language of the province, would, besides other eminent advantages,

* N. B. Another on the same plan, No. 15 below, was announced while this Index was preparing.

possess in a singular degree that of habituating native learners and native writers to an unmixed Bengáli vocabulary; and by supplying every necessary term of art, science, or general literature, would in time, it is to be hoped, throw out of use altogether those inharmonious and disfiguring exotics which are such sad blots in ordinary Bengáli discourse.

No. 5. AN ABRIDGMENT OF JOHNSON'S DICTIONARY, in English and Bengalee, &c. &c. by John Mendies, Serampore, 1822. 8vo. pp. 298.

This work is simply what its title professes, an abridged English Dictionary, from Johnson, i. e. of the terms explained only, omitting the English explanations, for which Bengáli ones are substituted: it contains about 22,000 English words covering 298 pages octavo in double columns, to each of which are affixed as many Bengáli words usually as the *line* admits. There are however no means of distinguishing the applications, e. g. "Beam, *s.* কড়িকাঠ; ডাঁড়ি; অংশু; গাড়ীর বোম." To the Native this is satisfactory enough, as he obtains *four* several senses in which the English word *beam* is employed, viz. those of a *cross timber* in building, the *horizontal arm* of a pair of scales, a *ray* of light, and the *pole* of a carriage. But had these several significations been given *in English* also, *he* would have obtained a large increase of information in *that* language, and the *European* student while yet a tyro, (when he ceases to be such he has rarely need to consult a Dictionary at all,) is enabled to distinguish in *which* of the four very different senses of the term "beam," he is to apply the four Bengáli words by which it is rendered.

In the explanations also are found many Hindustáni terms for which suitable Bengáli words exist. In a work of this nature however, the first too of its kind (the incomplete labours of Forster alone excepted), many huge difficulties were to be overcome, for which due allowance being made, Mr. Mendies deserves very high credit for diligence, discrimination and accuracy. The defects of this volume are, of course numerous, chiefly those however above noticed, which will, we have no doubt, be largely remedied in a subsequent edition, now, we are glad to understand, in preparation; for the work is by no means superseded by the bulky volume of Rám Comal Sen, as will appear below. The original price was moderate, 8 Rs. The book is now scarce, though occasionally to be met with at various prices.

No. 6. A DICTIONARY OF THE BENGÁLI LANGUAGE. Vol. 1. Bengalee and English, abridged from Dr. Carey's 4to. Dictionary, Serampore, 1827.

This work, being simply an abridgement of Dr. Carey's, exhibits precisely the same general characteristics, save that the *etymologies* are altogether omitted, and also (most judiciously) the duplicates and triplicates under ৎ and ত্ত. These omissions, with many curtailments in the explanatory portion, have reduced the two ponderous quartos to one convenient octavo, containing pp. 531, which, on an average of 48 words to each page, of double columns, gives above 25,000 words for the extent of this Dictionary. Of these however, a large proportion are the easiest derivative formations, for which a dictionary is rarely if at all

required. It includes, besides, the same large admixture of Hindustáni terms, without furnishing the student with any means of ascertaining which are such, and which genuine Bengáli. This we esteem a capital defect in any dictionary embracing these foreign admixtures, which, if to some extent colloquially current and even found in the columns of Native newspapers, and in some of the inferior Native publications, are yet altogether so clumsy, inelegant and inharmonious generally, that there can be little doubt they will, with the advancing cultivation of the vernacular dialect of the province, fall gradually into disuse; they ought therefore carefully to be distinguished, and rendered easily in all cases distinguishable by tyros in the language, in order that they may from the first be known and avoided.

With the above exceptions this work will doubtless prove useful. It has had, we believe, an extensive sale, and may yet be had at, we understand, 6 Rupees, i. e. one-half its original price.

No. 7. A DICTIONARY, in Bengalee and English, by Tara Chand Chukruburtee. Calcutta, 1827.

This little volume of 246 pages in double columns, averaging 15 words in each, exhibits a total of about 7,500 Bengáli words with English meanings. The work, as to its execution generally, is respectable, though so meagre as to be open to the same objections more particularly noticed under article 11 below. The intelligent Native compiler (who, by the way, very absurdly calls himself a *foreigner*, in his native land!) dedicates his book to Mr. Wm. Adam, to whom he candidly and thankfully acknowledges himself indebted for large and liberal aid in its compilation. The work is well printed (as is every work issuing from the Baptist Mission Press), but *was* most unconscionably dear. We recollect paying the sum of six rupees to Messrs. Thacker and Co. for it, at its first appearance: it may now be had at half or a third of that sum.

Its usefulness, like that of all Dictionaries of so limited an extent, must be nearly confined to the secondary classes in schools. Usually it gives no more than *one*, or, except in rare instances, *two* meanings at most, and that to words having, it may be, from six to a dozen distinct applications! To Europeans reading Native works, therefore, it must be nearly useless; and taking in so very inconsiderable a portion of the current English of books and conversation, it can be of but small aid even to the Native who should desire to consult it in the course of his English reading. See No. 11, below.

No. 8. বিভাষার্থকাভিধান, or A DICTIONARY OF THE BENGÁLI LANGUAGE, with Bengáli synonyms, and an English interpretation, compiled from native and other authorities, by the Rev. W. MORTON Missionary S. P. G. F. P. Bishop's College, 1828.

This is a good sized octavo volume of 600 pages and explains, on an average of 25 to 26 words to a page, between 16,000 and 17,000 words.

It is the only work *of its class*, i. e. the only Dictionary of the Bengáli language which gives the interpretation *both* in Bengáli *and* English. The synonyms are in fact a Bengáli interpretation, and that much fuller than as given in the school dictionary of Rám Chandra Sharmá, be-

sides containing more than double the number of words, and an English interpretation, also fuller and more complete than in any other dictionary extant. The first few half sheets are less full than the subsequent portion of the work, from the circumstance of the compiler's having enlarged his plan after they were printed off. Although the absolute number of words explained, nearly 17,000, appears smaller than that given in some other dictionaries, it must be observed that the deficiency is only *seeming;* and arises from the omission, 1st—of *all* exotics whatsoever; 2nd, of numerous *vulgar* words and corruptions of words in use only among the very low and uneducated; and 3rd, of those *regular* and *easy* derivatives which, the radical term from which they are formed being *always* given, can occasion no difficulty whatever to the merest tyro in the language. These circumstances considered, this Dictionary is even much *fuller* than most of others, i. e. in all the primitive vocables, current compounds, and less easy derivatives of the language; offering to the students besides, the vast advantage of a *double* interpretation; a Bengáli one by which he acquire the synonyms of the language, is enabled to diversify his style, and explain himself to Natives—an *English* one by which he is put in possession of very numerous meanings, *in his own tongue,* of one of the most extensive vocabularies of the East.

The student should be apprized that no *parts* of speech are marked—the compiler proceeding on the plan of the Native grammarians, as both more philosophical in itself and the only one really applicable to the language. By that plan all words are either *names, verbs,* or connecting particles; the *name* includes what *we* call nouns or pronouns, adjectives and adverbs; the same word too is so generally used in the triple application, that the distinction in a dictionary would always be useless, frequently confusing and leading to misapprehension rather than precision. The simple expedient of a semicolon (;) when a *new* part of speech is intended in the explanation of the *same* word, answers all the purposes of distinction: and is at the same time a great saving in space, and in clearness to the eye.

It is the opinion of good judges that with this Dictionary for the *pure* Bengáli, the synonyms, and a very full explanation, and Mendies's (No. 9,) for exotic and botanical terms, and some of the lower vocabulary, the student of the Bengáli language would be sufficiently furnished for prosecuting to almost any extent an acquaintance with its literature. For a *reverse* dictionary, Mendies's No. 5, is the best, because the fullest yet the most select, hitherto published. R. C. Sen's is both too indiscriminate and too mixed.

CINSURENSIS.

[To be continued.]

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The detail of Missionary and Ecclesiastical movements since our last is calculated to excite feelings both of the most lively satisfaction and unfeigned sorrow. The following new labourers connected with the American Western Board of Foreign Missions, arrived on the *William Gray*, after a passage of six months. Rev. H. R. Wilson, and lady, for Lodiana. Rev. J. H. Morrison, and lady*, for Allahabad. Mr. J. Craig, lady and one child, for Seháranpur. Mr. R. Morris, lady and two children, for Lodiana. May they be long permitted to labour in this dark land!—From our correspondence, and the daily prints we perceive that the following efficient labourers have been removed by death. Rev. Mr. Knorp, and Mrs. Knorp of the Church Missionary Society at Benares, of jungle fever. Rev. Mr. Perry and Mrs. Perry, American Mission, Jaffna, Ceylon, of cholera. Rev. Mr. Reed of the American Baptist Mission at Bankok. The Rev. Mr. Dean of the same Mission, has been obliged to remove from ill health. The Mission in Siam, though promising so well but a short time back, is now almost suspended.—The Rev. W. P. Lyon, and Mrs. Lyon reached Benares in safety on the Bhagarutty.—Rev. Geo. Pearce and Mrs. Pearce returned during the month from Bombay. We regret to hear that Mr. P. is not much improved by his trip.

2.—District Charitable Society.

This admirable institution has pursued its useful and philanthropic course during the past year with unabated vigour. From the report, now before us, we perceive that the funds have not diminished; this is matter for congratulation. We learn also that there is a praise-worthy desire to economize and to dismiss from the lists of its pensioners all unworthy recipients. This is requisite in all Societies be they ever so well conducted; evils will creep in, and abuses rise up which must be met and expelled. The only thing is to deal with them in a mild and kind but firm temper. The Society owes much of its past usefulness to the discretion and zeal of the late Secretary, Captain R. C. Birch, and we are happy to see that it has lost nothing of its active and useful spirit under the new Secretary J. G. Vos, Esq. The funds of the Society have been augmented by the munificent donation of a lakh of rupees from Dwarkanath Tagore, Esq. This fund is, we understand, to be applied to the relief of the indigent blind. Would that all our wealthy Baboos would imitate so worthy an example.

3.—The Muharram and Charkh Pu'ja'.

These two noisy and disgraceful festivals are past. The din and insolence of the former, and the cruelty and abomination of the latter, have ceased for a year. Our eyes are no longer assailed by the tortured Hindu, nor our ears dinned by the wild shriek of Hassan Hussain. But when shall they cease for ever? When shall the inhabitants of the earth keep Jubilee to Christ? This is known to God alone. It is our duty to use the means for weakening the prejudices and superstitions by which these things are upheld. Let the friends of humanity during this year do all in their power to weaken the force of these prejudices, and next year we hope to have the pleasure of recording the decrease of the barbarous and cruel deeds, connected with these unholy festivals. It is useless to attempt much at the time of their celebration; then the devotees are *mad*; but during the whole after year it may be attempted with success. We have much pleasure in recording the fact that the number of victims at the Charkh,

* It is with the deepest sorrow that we stop the press to announce the death of Mrs. Morrison; she died of Cholera after an illness of a few hours and a residence of about three weeks in this land of mystery. She died, however, full of faith and joyful in God our Saviour.—Ed.

were fewer than on any previous occasion, and the number of spectators diminished. We have no doubt that if the government were neutral in the matter, it would soon resolve itself into mere tamásha. There is one thing connected with the subject which deserves the severest reprehension. It was first noticed by the "*Reformer*," whose sentiments on the subject, because a Hindu, reflect the highest credit on him as a cosmopolite. It appears that a number of natives erected a stage on which one of their number figured as a preacher of the gospel, and others sat dressed as native Christians. The name of Jesus was blasphemed by the heathen, and the solemn verities of our faith turned into ridicule. We do not ask for punishment to fall upon the parties—that is opposed to our peaceful and forgiving faith ;—but we ask for protection. Are we in Bagdat, or Pekin, or Jerusalem ? Or are we in Calcutta the seat of a Christian Government, that these things should be so ? Shall insult be wantonly offerred to the Christian faith, under a government so especially sensitive to protect the abominations of heathenism, and the errors of the Moslem ? There is but one consolation under such a state of things, that when these acts of impiety are carried to an unbearable length under the sanction of any ruling power, God takes the work into his own hand. No force or power can stay *his* hand. How fearful a lesson for rulers and people is the conduct of Belshazzer, who, with the example of his father before him, not only captured the people of God but profaned the very vessels of the sanctuary to the service of Bacchus! Would that both rulers and people would remember that these things are *facts* not *fictions*.

4.—THE SECRETARYSHIP OF THE EDUCATION COMMITTEE.

This appointment, which has become vacant by the elevation of J. C. C. Sutherland, Esq., has given rise to some discussion on the subject of secular pluralities. Report assigns the vacant post to Captain R. C. Birch, the Deputy Judge Advocate, than whom we know no one more fitting for or deserving of the post. His acquaintance with the language and people, his business habits, gentlemanly demeanour, suavity and perseverance, point him out as a very proper person for the office ; but we fully agree with nearly the whole press that the interests of education in India are too momentous to be placed at the disposal of any one who cannot give his undivided attention and time to the subject ? Nor should the working of the system be left in the hands of an amateur committee, who seldom work well, and who have generally as individuals, some favourite scheme which they are ever pressing, and are thence exceedingly difficult to manage by any Secretary. The subject of the education of India is one of such vast moment that the government should at once appoint a Board of Education, say of four, one for each presidency and one for the North Western Provinces and a Secretary, whose whole time should be devoted to carry out the most enlightened and effective plans for educating the country. This would doubtless involve expense, but what are a few thousand rupees compared with the education of the millions of India ? By the way it has been intimated to us, that one of the local committees, refused an excellent teacher because he would not consent to conduct the public examination of the school on the SABBATH ! ! ! and that this school *is* now examined on the day of rest, to oblige the native gentlemen of the committee and the commissioner ! We think it behoves the committee to check such evils and to answer such serious charges as those contained in the letter of our correspondent " Caution" of the last month's Observer, that some of their teachers, while pledged to neutrality, introduce infidel books amongst the pupils, and in every way endeavour to cast reproach upon Christianity. If untrue, they should be met and answered ; but if true they are a disgrace to a committee PROFESSEDLY latitudinarian-liberal on the subject of religion. The devout men on the committee should at least see into the matter, for the disgrace attaches as

much to their silence as it does to the active or semi-active support of others of their body.

5.—British India, Opium and China.

From the last accounts the contraband trade in opium to China is almost extinct. The Chinese, always desirous of putting down this disgraceful trade, are now determined. May they succeed! for except the slave trade, there is no traffic which so merits the reprobation of every upright man. We regret to learn however that an appeal to arms is likely to be made in support of the trade; proh pudor! The most enlightened, patriotic and reforming people in the world, sanctioning an appeal to arms, for the support of an odious illicit trade, and defending by her arms a practice for which she would consign to perpetual imprisonment the bravest of her sons if committed on her own shores! May God avert the evil, and while he represses the trade, be merciful even to those who would enrich themselves at the expense of a nation's morals, and the blood of their fellow-creatures. England has nothing to gain by such a warfare; but she may tarnish her glory, lose her influence, diminish her revenue and disgrace her religion. We strongly suspect that when England understands the subject, she will not allow the trafficking government of India to involve her in an inglorious war for the defence of its contrabrand trade.

6.—Progress of Temperance in Bengal.

The Governor General has issued an order requesting the officials in Fort William to introduce the drinking of beer instead of ardent spirits; it is an experiment preparatory to its general adoption if successful, to the disuse of spirits throughout the whole Indian army. We wish it every and the most enlarged success—we delight to chronicle such acts.

7.—Dharma Sabha'.

This holy bulwark of Hindu orthodoxy has been crumbling to dust for some time past, and is now we believe nearly extinct. The causes of the decay and dissolution were within itself. Some of the seceding parties threaten the establishment of a new Society on a more permanent basis. We do not apprehend that it will ever work its way even into the chrysalis form, much more become matured; and if it should, it will but flutter its hour and die. Neither religionists, educationists, moralists or politicians have any thing to fear from a combination of Bengalis, especially if money is to be the cement of the brotherhood. The celebrated Dharma Sabhá is dead, and the equally auspicious (in its day) Brahma Sabhá lives only in its weekly exhibitions of native music and hired expositors of the Veds. Its members are few and its spirit fled.

8.—Native Prejudice and Credulity.

For some time past a report has been in circulation that sugar manufactured under European superintendance, is purified by a composition in which *cow's bones* are a considerable ingredient. The question of caste being involved in the use of such sugar, the report spread far and wide, and the middling and lower orders refused to purchase it in the bazar. Soon after the report had circulated, an article appeared in the orthodox Chundrika, stating that a man living near Ashatoos Dey, possessed orthodox sugar. He was flocked to, sold immense quantities and has by this time in all probability made a good fortune either for himself or others.

9.—Letter from Bana'ras.

"The Missionary circle here has for the last week been thrown into great distress by the death of one of our number, and his partner in life. The

Rev. C. Knorpp of the Church Missionary Society, was taken ill about a fortnight ago with fever of a very severe and complicated nature, and in a few days after Mrs. K. fell ill. Hopes were for a considerable time entertained that he would recover, but after most intense sufferings, during which his mind often wandered, he breathed his last about midnight on Thursday last. I was with him during his last moments and am happy to say that, as far as pain and weakness enabled him to express himself, he was fully possessed of that peace which marks the latter end of the perfect man and the upright. During his whole illness he seemed to consider his death as approaching, but to feel that it had for him no terrors. His thoughts even in the wanderings occasioned by disease, seemed to run entirely on the great work to which his life had been so ardently devoted.

"His loss will be severely felt by us all as that of a sincere friend and brother. The Church Mission in particular will be much weakened by the event, and it may be long before they are able to get one so efficient to fill his place. He has labored at Banáras for more than five years, and I trust has been the means of much good; though we must all deeply lament, that after being by great toil and diligence so fully qualified for the work, he has been taken away in the midst of his days. He was a man of great simplicity and zeal, and in fact lived only for the cause of God. His beloved partner was so ill at the time of his death, that it was absolutely necessary to conceal from her the fact; but last night her soul was released from its clay tabernacle, no doubt to join that of her companion in that world where sin and sorrow cannot enter. They leave two children, who are as yet too young to know their loss." B.

10.—LETTER FROM BANKOK.

Siam, January 2nd, 1838.

Your favor of July 20th, 1837, reached me in October, but since then no opportunity has occurred for sending a reply or acknowledgment. Mr. Malcom made us a visit in June and July, returned to Singapore and thence sailed to China. It is not improbable that he is now far on his way to America. Soon after his departure dear brother Reed of the Chinese department was removed by death, and brother Dean compelled by illness to leave for Singapore, whence we have no intelligence for more than four months. Thus the Chinese department of our mission is for a season given up. In the mission of the Am. Board, they have had but one man devoted to the Chinese, and he is now compelled to leave on account of the protracted illness of his wife. Our new type (Siamese) is yet "out of sorts," though we are in daily hopes of its deficiencies being supplied by a fresh arrival. Our printing has gone on lamely hitherto, but when our founts are completed, we expect to employ them with vigour. Matthew, Luke, and Acts are ready for the press, with 6 or 7 tracts, among which is a translation of Mr. Judson's "Golden Balance." Chinese worship is still maintained at our place, conducted by the Chinese themselves under our superintendance. Siamese Sabbath worship is conducted regularly by myself, when I address from 25 to 50 persons who are more or less regular in their attendance. During the past year we have printed nearly 1,500,000 8vo. pages, most of which have been put in circulation from our houses; though some have also been distributed in excursions.

11.—MISCELLANEOUS.

The cholera has been raging fearfully during the last month: about 1000 have fallen victims to it.—Calcutta and its vicinity have been visited by one or two destructive hurricanes, the loss of life and property has been very great.—The subscriptions for sufferers in the Upper Provinces has increased to about 100,000 Co.'s Rs.—The Medical College re-opens

on the 1st of May. Native students will give lectures for the first time on Chemistry!!—Efforts are now making to induce the Hindus to allow widows to marry. A Society with this and similar objects in view is, we believe, established by some natives.—The Bombay subscriptions for the sufferers amount to 15,000 rupees.—The friends of seamen at Madras intend establishing a Sailor's Home at that port.—A school has been opened at Madras for the education of the children of Missionaries.—It is hoped that the steam communication will be regularly kept up every month, between Europe and India: a steamer is to ply from Calcutta to Suez direct.

II.—RELIGIOUS EDUCATION.

1. General Assembly's Institution at Bombay.

We intended long ere now to have referred to the very interesting examination, in October last, of the General Assembly's Institution at Bombay, under the able superintendance of the Rev. Dr. Wilson and his colleague, the Rev. R. Nesbit. We do not however think it too late, even now, to call the attention of our readers to the subject, especially as we have it in our power to subjoin an account of an equally interesting, and well conducted seminary of the same kind, under the active and efficient superintendance of the Rev. Mr. Anderson, at Madras. Both of these institutions promise to exert a most powerful influence upon the native communities at the sister Presidencies respectively, and to be the means of diffusing enlightened and sound knowledge, both scientific and religious, among multitudes of our fellow-subjects. We desire to congratulate our fellow-labourers, both at Bombay and Madras, upon the measure of success which seems already to have accompanied their exertions, and we wish them every help from above to enable them to persevere in their labours.

The examination in October last, at Bombay, was only the second annual examination of the institution there, and we rejoice to see the progress which has been made, in the short space which has elapsed since the organization of the present system by Dr. Wilson. There appear to be eight classes in the junior or school division, whose studies range from the mere elements of English reading, to what are generally regarded as forming the higher branches of scholastic studies,—general knowledge,—universal history,—geography, arithmetic, &c. There is also an upper division taught by Dr. Wilson and Mr. Nesbit, in which natural history, grammar, and composition, geometry, astronomy, and natural theology, form the chief branches of study. Religious instruction seems also to occupy a prominent place in both departments.

The examination appears to have called forth a very respectable attendance both of European and Native gentlemen, and at the conclusion of the business of the day, which seems to have impressed all present with the excellence and efficiency of the institution, the Honorable Mr. Farish, who presided on the occasion, remarked "that he was happy to see, from the large meeting which had met that day, the interest taken in education; and that nothing more was necessary on his part, explanatory of the marked improvement which had taken place since last year, than to direct the attention of those who had been present, to the examination which they had just witnessed." He also directed attention to an excellent essay on Native female education, the composition of one of the pupils.

The following extract from the Oriental Christian Spectator, will put our readers in possession of Dr. Wilson's views concerning some circumstances connected with such institutions:

"The Rev. Dr. Wilson, having been called upon by Mr. Farish, said that he would not long detain the meeting, which had already had great demands made on its time. He rose merely with the view of making a

few notices connected with the institution, which he was wishful should be associated with the proceedings of the day.

"With regard to the *funds*, he had to say that the seminary is supported partly by an annual payment from the General Assembly of the Church of Scotland, under whose entire direction it is happily placed, and partly by local contributions received by himself. The account of receipts and disbursements had been duly audited. In the former there was only one item to which he would here advert. Forty-five rupees are entered as having been received from the sale of class-tickets. He was most desirous to lead the parents of the pupils to appreciate the blessings of education. The small demand which he made of them had this tendency; and while it would deter no persons who would heartily and leisurely prosecute the study of English, it would be a slight check to the entrance into the school of boys who would be disposed to come to it from mere idle speculation, and who would leave it as soon as their caprice might dictate. He would recommend the plan, which had been adopted to other seminaries in India. Let a trial be made of it, even though it should not be rigidly adhered to.

"The *attendance* at the institution he would state. There are 216 boys in the school division; and 14, who are instructed independently of it, in the upper division. The applications for admission are very numerous, but only those are attended to, which are made in behalf of boys who read *their vernacular languages with fluency*. He (Dr. W.) was more and more persuaded of the *immense importance of the study of the Native languages*. The English, he was sure, would never be mastered by those who are ignorant of them. It is absolutely necessary that the learner should associate all his acquisitions with the grammar of his own tongue. An essay had been read by one of the pupils which exactly expressed his sentiments on this subject. He felt impelled strongly to state his views regarding it. There is a *Negro-English* prevalent in the West Indies; and if particular care be not taken, there will speedily be a *Parbhu-English* in Bombay, and a *Bábu-English* in Calcutta. A corruption of our powerful and beautiful language, in fact, was already almost established. Nothing can be more ridiculous than the attempts to write in it which are made by the clerks of our public offices, when circumstances lead them to go beyond the routine of official forms. The errors to which he referred were not peculiar to individuals. They pervade the speech and correspondence of whole communities. But without insisting further on this subject, he would ask if it can ever be expected that India can be regenerated with the neglect of its own languages? Such seminaries as this could not contribute to its improvement, if their pupils could not communicate their stores of knowledge to its sons. The very object of giving a superior education, at a great expense, to a limited number of persons is, that they may diffuse learning throughout the country. If they be not led to study the languages of their own people, they will find it impossible effectually to instruct them.

"With regard to *caste* he had to observe, that within this seminary it had not received, and could not receive, any indulgence. Firmness, kindness, and impartiality, had overcome all the difficulties which had occurred during the past year, in connexion with it. He wished it to be understood by all, that the lines of the classes were formed exactly as the ranks in the native army. We only know those distinctions among individuals, which arise from talent, good moral behaviour, attention to business, and progress in learning. And what more can be rationally wished for? Every native seen to cross the door of a European, an impure Mlech, ought to be very quiet on the subject of caste. All seemed to be reconciled to the teaching of religion in unison with literature and science. All saw that it was most proper that the religion of the English should be *known*. No *unfair* attempts to convert would ever be resorted to.

"With reference to the native *holidays*, the rule of the school is, that permission is neither given to attend them, nor punishment inflicted because of their observance, or, to quote the native expressions used, they procure neither *razá* nor *sazá*. The responsibility of the holidays is thus made to rest where it ought to rest, with the parents and children themselves. They are all satisfied with the regulation which has been adopted.

"There will be an *enlargement of the agency* of the institution as the pupils multiply and advance. The connexion however, between the school division, and the upper division, he (Dr. W.) would seek to maintain. It is of the greatest importance that those who have lately commenced their studies should see the actual progress of their seniors, that they may be excited to tread in their footsteps; and it is of no less importance, in the present state of native society, that the advanced pupils should be excited to diligence, by seeing a gradual, if not a rapid, approach to their position, by multitudes of whom at one time they had had a considerable start. Loud complaints are made respecting the pride and pedantry of many of the natives partially educated, and the indolence into which they sink even before their youth can be said to have passed away, and which strangely contrasts with their former ardour and zeal. This is owing to their being constituted gentlemen at large and scholars at will, without any public sympathy, such as is found in Europe, to press them forward, and any bright examples wooing them to advance. The remedy, he was of opinion, would be found in some such arrangement as that which he proposed, and which he would recommend to the conductors of all the educational institutions in India, and to the Government itself.

"To young persons, engaged during the greater part of the day in public offices, he had to say, that arrangements could perhaps be made for their attendance for an hour on the efficient instructions of Mr. Nesbit.

"One of the objects of the institution, he begged to remind those present, was to raise up *native teachers and preachers*, for missionary work. This is the object which is most prominently before the view of the General Assembly at home, and which, he had no hesitation in saying, most endeared the institution to himself and fellow-labourers, and its most zealous supporters in India. He trusted that a gracious providence would render it instrumental in accomplishing this. He would state its present prospects. One young man, who had embraced Christianity during the past year, had been examined in the lower department. Another native of the country, who had gained a prize in the class for Natural History in the upper divisions, is at present on trial for licence as a Catechist before the Presbyterial Body lately formed, in conformity with powers communicated by the General Assembly; and would continue to study with a view to his obtaining in due time a higher status in the Church. A son of one of the converts would this day be entered as a pupil. Other native Christian scholars are in prospect, and, through the grace of God, will be forthcoming. With the feelings with which his Christian friends would receive these intimations, he did not expect his native friends now present altogether to sympathize, while they entertained their present sentiments on the subject of religion. He was glad to think, however, that they clearly saw many of the advantages of the institution, and were prepared to avail themselves of them. They were not mistaken in their estimate of the great importance of the study of English literature and science; and for this study the seminary would give every facility. He besought them to have high expectations, and to make corresponding endeavours. Let them not rest satisfied with mean attainments, but strive to excel. There are pleasures in knowledge, far surpassing any which have yet been experienced. There are blessings to flow from it which are inestimable."

These remarks, which we give from notes taken by a gentleman present seemed to be taken in very good part by all the native audience. The

Rev. Mr. Mitchell, at the request of the Honorable Chairman, concluded the meeting with a most appropriate prayer.—*O. C. Spec.*

[Extracted from O. C. Spectator.]

2. EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION AT MADRAS.

The establishment of the Church of Scotland's Mission in Madras, we noticed in a former number. It will be seen from the following extract from the Spectator (Madras) newspaper, that under the able direction and most zealous personal endeavours of Mr. Anderson, it already promises to effect great good in the Christian and general education of native youth.

"We give insertion with pleasure to the following report of a late examination of the St. Andrew's School. It is drawn up by one wholly unconnected with the institution, and but confirms the accounts given on all sides of the highly gratifying character of that examination. The Rev. Mr. Anderson is an enthusiast in the task he has undertaken, and this evidence of the usefulness of his labours, must be an acceptable return to him. The school that enjoys his superintendence, and whose state thus reflects such high credit on his valuable exertions, has our warmest wishes for its coutinued success.

(From a Correspondent.) Jan. 11, 1838.

'Yesterday we had the pleasure of attending the First Annual Examination of the St. Andrew's School since it was placed under the management and direct tuition of the Rev. Mr. Anderson. The School is peculiarly designed for the instruction of Natives* in the most approved branches of English education, and is in connection with the Mission of the General Assembly of the Church of Scotland.

'The examination bore the strongest testimony to Mr. Anderson's judgment, energy, and Christian zeal; and to the admirable adaptation of schools of that nature to the advancement of the religious and social interests of all classes of Natives.

'No system could have had a fairer or fuller trial; and no trial could have been more successful. Upwards of 200 pupils attend the institution, of whom 195 were present; and the way in which they acquitted themselves in every department and in every class, was in the highest degree satisfactory.

'We were especially pleased with the knowledge of Scripture History which they had acquired, and (which was beautifully elicited by Mr. Anderson), with the accuracy and extent of their knowledge of profane History—Geography—Arithmetic—English Grammar—and even the etymology of the words derived from Greek and Latin:—with their examination † of each other on the first three topics—an examination which was conducted with much spirit and acuteness, and in which caste seemed to be obliterated altogether, or was apparent in mind alone. We were also greatly pleased with the Essays written by several of the youths of the 1st class, and by the young natives and others who attend the Wednesday evening meetings for discussion and essay writing. This was perhaps the most interesting part of the examination, as proving, on the part of the pupils, no little mental cultivation, as well as idiomatic knowledge of English.

* Five or six English boys, and a few East Indians also attend the school, and are sprinkled among the three highest classes, with a view to improve the English of the Natives; and by their daily intercourse, and the mutual action of their minds upon one another, to advance the objects of the Institution.

† The mutual examination of one another, by the pupils in every thing they have been taught, is a peculiar feature of the system, and in the perfection to which it is now carried, in India; it pervades every class, and creates great interest in the pupils. Every boy is thus taught to communicate all he receives to his fellows. It has led the youths of the first class to seek for knowledge in every quarter. It has created a spirit of inquiry and given a power of thinking, which will fit many of them in a short time for being efficient teachers of their countrymen.

'The writer of this notice, being quite a stranger to the country, and unconnected with the school in question, though he expresses his approbation with the greater freedom, may the more readily be allowed to bear an impartial testimony. He cannot but think this examination an era in the history of the Madras Missions. It is certainly a thing of great importance, that so many young men of respectable families, should have connected themselves with an Institution which gives them not only a fair English education, but a knowledge of Scripture History, and of the doctrines and precepts of Christianity. Such an education is in the last degree important, not only from the advantages which the pupils themselves may derive from it—whether in the way of mental development or religious impression—but also in the gradual influence for good, which they are likely to exert on Indian society in general; but especially on the lower classes of the community which can be influenced most effectually through the medium of the higher. Scarcely any thing in the course of the examination pleased us more than the interest taken in it by the adult Natives who attended: an interest apparently so keen as to lead us to the hope, that if other schools on the same system should be established by other religious bodies, similar results would follow.

'For the sake of the admirable education conferred upon them, they have shewn the greatest willingness to be taught any thing their teacher may choose to communicate. Secular advancement is doubtless the motive of the majority. But what of that? They obtain valuable information; they are taught to think for themselves; they are trained up in the light of Christianity. And, if in consequence of such an education, they should rise higher in society than they otherwise would have done, their influence will only be the greater, and, we may hope, the more beneficial.

'At the close of the examination, extracts from several of the Essays referred to above were read, and prizes distributed to the most meritorious of each class. An Essay by Narrainsawmy on Female Education, with special reference to the females of India, was read throughout, and was deemed worthy of the prize—a prize given by James Scott, Esq. consisting of 12 Volumes of the Library of Useful Knowledge, handsomely bound.

'Of the European residents, present on the occasion, the following names have been mentioned to us.—The Hon'ble Mr. Sullivan had engaged to preside, but was prevented by indisposition, and in his absence, the Rev. Mr. Bowie, was called to take the chair. Colonel Cadell; J. Horseley, Esq.; Colonel Kitchen; A. F. Bruce, Esq.; W. Bannister, Esq.; J. F. Thomas, Esq.; James Scott, Esq.; Walter Elliot, Esq.; Captain Maitland; J. Law, Esq.; Captain Brown; Captain Rowlandson; G. Waters, Esq.; A. Robertson, Esq.; J. B. Key, Esq.; Captain Smith; Capt. Freshfield; Rev. Messrs. Winslow, Drew, Caldwell, and the Rev. J. Tucker; and many others, with not a few Ladies and a large assemblage of Natives, probably not fewer than 150.'"

This success, as the result of a single year, is most encouraging. Mr. Anderson, we have learned from a private source, began with 59 boys and young men; and there are now upwards of 200 under his charge. If he had a colleague, and we trust that one will be sent to him without delay, the Seminary could be indefinitely enlarged. It is not the least pleasing fact connected with it, that 168 of the pupils contribute each half a rupee monthly to its funds. Mr. Anderson has a weekly meeting for the special improvment of his more advanced pupils and others who choose to attend him. We trust that with additional help, he will soon be able to add to his present most important engagements, that of declaring to the inhabitants of India, "in their own tongues, the wonderful works of God."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of March, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,917	76,5	67,7	68,1	Cm.	,976	79,5	84,0	78,2	N.	,952	85,3	92,0	82,4	N. E.	,909	84,2	93,5	85,0	N.	,887	84,5	92,0	86,1	W. NW.	,893	79,8	85,5	82,9	Cm.	
2	,926	76,2	67,4	68,2	E. b s.	,980	79,0	81,5	77,5	N.	,956	83,5	89,8	83,5	N.	,890	84,2	93,8	85,2	w.	,870	84,9	92,3	85,5	N.	,880	80,0	85,0	82,7	Cm.	
3	,854	77,0	70,8	70,2	s.	,896	80,2	84,0	77,2	w.	,880	85,3	90,2	81,0	w.	,832	89,5	93,5	84,2	s.	,812	88,5	91,2	80,6	w. b s.	,812	81,5	84,3	79,8	w.	
4	,852	81,4	80,9	80,0	Cm.	,900	80,2	84,3	81,2	N.	,896	81,0	83,2	82,2	E.	,824	82,0	88,2	84,0	N.	,776	81,5	85,3	84,8	N. b w.	,780	80,0	81,9	80,0	w.	
5	,845	81,2	80,2	79,6	N.	,900	80,5	83,2	82,5	N.	,892	83,0	87,3	79,5	N. bw.	,832	84,6	89,5	79,5	w.	,824	84,5	89,2	81,5	N.	,824	80,6	84,2	81,0	Cm.	
6	,908	76,2	78,0	68,2	N.	,970	79,7	81,5	78,2	w.	,954	82,3	88,0	82,2	N.	,892	83,2	91,2	86,0	w.	,868	83,5	89,0	81,3	N.	,874	80,7	84,0	80,2	Cm.	
7	,900	77,9	69,5	69,8	Cm.	,940	80,0	81,5	78,5	s.	,924	85,0	88,0	82,8	s.	,864	85,0	88,2	82,4	s.	,858	84,0	85,8	81,2	s.	,862	72,8	82,3	78,5	s.	
8	,900	77,2	69,3	70,3	E.	,972	79,5	82,2	77,5	N.	,970	84,6	88,8	82,5	N.	,950	85,0	94,2	86,2	N.	,888	84,2	92,3	86,2	N.	,880	82,0	86,1	84,3	N.	
9	,920	77,5	68,2	69,0	Cm.	,980	79,5	84,4	76,2	E.	,974	83,5	90,2	80,2	w.	,916	85,0	95,0	84,2	E.	,900	85,5	92,4	84,0	w.	,906	81,0	86,2	81,5	Cm.	
10	30,045	74,8	65,0	65,0	Cm.	,080	78,2	74,5	72,2	N.	,050	76,2	74,5	72,5	N.	,010	76,2	73,5	71,2	N.	,980	75,4	72,5	70,5	N.	,980	75,0	72,0	70,5	N.	
11	29,986	73,0	60,0	61,6	w.	,018	76,3	79,5	75,5	w.	,994	77,0	85,2	78,2	N. E.	,945	77,9	88,0	78,5	E.	,936	78,2	86,0	80,5	N.	,944	77,8	80,8	78,5	E.	
12	,960	75,0	66,5	67,0	w.	,018	77,0	84,0	70,8	w.	,008	82,0	89,2	79,8	N.	,940	83,0	90,8	82,5	N.	,916	82,5	88,0	80,5	s.	,910	80,2	83,8	79,5	w.	
13	,930	77,0	68,8	67,5	Cm.	,978	77,2	81,8	76,5	w.	,870	82,0	92,5	82,0	N.	,920	83,5	90,5	84,5	w.	,888	83,5	92,0	85,2	N. E.	,900	81,2	82,7	80,9	Cm.	
14	,940	77,2	69,5	69,5	Cm.	,980	80,5	88,0	80,5	N.	,968	85,0	94,5	84,0	w. b N.	,874	85,8	97,0	87,0	w. bN.	,848	86,0	93,1	85,0	w. b N.	,859	83,0	85,5	81,7	E.	
15	,946	77,0	68,0	67,8	E.	,980	80,5	89,3	78,7	N.	,940	85,0	94,0	84,0	w. NW.	,884	87,0	96,5	88,0	w.	,850	87,0	94,0	85,9	w. b N.	,859	83,7	87,9	82,9	Cm.	
16	,872	77,6	70,2	70,5	N.	,925	84,0	90,0	82,0	N. b w.	,909	84,9	94,3	85,0	N. bw.	,848	88,8	99,0	87,0	N. bw.	,820	88,0	95,5	87,5	E.	,838	84,1	90,0	84,0	E.	
17	,908	77,2	70,0	71,3	E.	,950	82,0	89,0	81,2	N. bw.	,910	87,5	96,0	85,1	N. bw.	,850	86,5	99,7	88,5	N. bw.	,850	89,0	96,0	86,0	w.	,857	83,6	89,7	83,1	E.	
18	,858	79,4	72,6	73,0	w.	,894	83,5	90,3	80,0	N. w.	,880	83,2	95,0	79,4	N. w.	,832	85,9	98,1	85,5	N. w.	,817	85,3	94,7	85,9	w. b N.	,808	83,4	89,9	82,8	E.	
19	,870	80,4	71,3	72,7	E.	,936	83,0	87,5	79,2	s. w.	,900	86,2	95,0	84,0	s. w.	,850	90,8	97,2	84,2	w. b s.	,819	89,8	95,8	84,3	N. w.	,819	84,3	89,5	83,1	E.	
20	,886	81,0	74,3	75,0	E.	,936	83,7	83,8	81,0	E. b s.	,897	88,3	92,7	83,0	s.	,830	90,0	98,2	85,0	w. sw.	,800	88,7	90,0	84,2	s.	,814	84,0	88,7	82,9	E. NE.	
21	,868	79,6	75,0	75,9	s. w.	,900	85,7	89,0	81,5	s.	,900	90,2	96,9	83,0	s. H.	,850	90,5	94,5	84,0	wbs H.	,850	89,0	93,0	82,0	s. (H.)	,857	84,6	87,3	80,8	E.	
22	,890	79,0	72,7	73,0	s. bsw.	,944	83,7	84,2	79,0	s.	,950	86,5	99,7	77,0	s.	,910	88,0	88,7	81,0	s.	,870	86,2	87,0	79,3	s.	,870	84,3	82,4	77,5	s.	
23	,892	79,3	72,0	71,8	E.	,950	81,8	83,0	75,8	s. b w.	,927	83,8	88,0	78,8	E. b s.	,850	86,5	89,5	80,2	s.	,837	87,2	89,0	80,5	s.	,849	84,3	83,0	79,2	s.	
24	,888	80,0	73,0	73,5	s. w.	,952	85,6	84,2	80,0	s.	,919	85,8	89,0	81,7	s.	,852	87,0	90,2	82,2	s. b W.	,838	87,8	90,0	82,2	s.	,844	84,9	87,1	82,5	s.	
25	,874	80,6	73,7	74,6	s.	,956	82,9	88,0	81,0	N. w.	,949	85,0	92,1	81,0	N. w.	,886	84,9	95,1	84,9	N. w.	,866	84,0	93,9	85,0	N. w.	,874	83,2	87,5	83,3	w.	
26	,860	79,9	72,7	73,0	s.	,945	86,5	91,2	82,0	s.	,928	89,0	95,0	84,0	s. b w.	,850	90,3	96,0	85,0	s. b w.	,824	89,5	95,8	85,0	s. b w.	,832	86,1	88,0	82,5	s.	
27	,858	79,6	74,0	74,9	s.	,898	83,5	86,5	82,0	s.	,882	88,2	93,0	82,5	s.	,822	88,5	92,5	84,5	s.	,806	89,0	91,0	83,2	s.	,813	86,0	86,8	81,7	s.	
28	,846	80,0	74,2	74,9	s.	,880	84,3	85,7	82,0	s. w.	,868	88,4	93,0	85,2	s. H.	,812	89,5	92,3	83,9	s.	,800	88,2	90,2	82,5	s.	,809	85,0	83,9	80,0	s. E.	
29	,936	79,5	72,0	72,0	E.	,002	81,8	82,0	77,7	E.	,972	81,6	80,5	74,5	s. s E.	,910	82,6	85,0	78,2	Cm.	,916	82,8	83,0	78,2	s. w.	,886	79,9	72,0	69,8	NAcm.	0.13
30	30,010	76,5	67,8	67,0	Cm.	,008	76,8	72,0	71,0	Cm.	,996	79,5	80,0	76,8	s.	,936	79,9	83,0	78,8	Cm.	,922	80,5	83,0	79,2	Cm.	,992	80,3	71,7	69,8	Cm.	0.23
31	29,920	76,0	66,5	66,9	Cm.	,992	79,0	83,0	79,0	w. NW.	,975	82,6	87,6	82,6	w. bN.	,898	83,2	93,0	80,8	s.	,884	83,8	90,6	80,0	s.	,888	82,9	86,0	77,5	s.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 73.—June, 1838.

MISSIONS—INDIA—THE CHRISTIAN BRA'HMAN.

1.—*The Christian Brâhman, or Memoirs of the Life, Writings, and Character of the converted Brâhman Bábáji. By the Rev.* HOLLIS READ, *American Missionary to India. 2 Vols.*

IT is the recorded opinion of the Abbé Dubois, that "under present circumstances there is no possibility of converting the Hindus to any sect of christianity." The Scott Warings, the Twinings, *et hoc genus omne* of other days, sounded the alarm, and did much to persuade the proprietors of East India Stock that their gods were in danger through the indiscreet zeal of Missionaries, and that unless the converting expeditions (as they were pleased to call them) of British zealots, were put down, and the land forbidden to Missionaries, India would soon be filled with anarchy and bloodshed, and throw off the British yoke. Doubtless a spectre even less horrible than this, was sufficient to frighten the worthies of Leadenhall Street out of their consistency. The alarmists for a time succeeded in imposing upon the fears of the interested, of those who, though they were fearful of interfering with the morals and religion of the native, had no objection to handle his *money*. Severe statutes were enacted against these *converting expeditions*, and many difficulties were thrown in the way of Missionaries. For, to the disgrace of the East India Company it stands on record, and history will hand it down to future ages, that the first British Missionaries to Bengal, persecuted and driven out by the Government upon which they had a natural claim for protection, were succoured and encouraged by a foreign state! Since the days of the Vellore mutiny, (for that was the peg on which the alarmists chose to hang their calumnies,) Missionaries have increased twenty-fold; they may be seen in all parts of India; but we hear nothing of the anarchy and bloodshed which were confidently predicted. There

are no indications of revolt—no opposition to the measures of Government—no disaffection to the British rule, on account of the liberty and protection which are extended to Missionaries. So then those spectres were the mere creations of the fancy heated by malice, or terrified by the dread of losing its darling *ten per cent.* The grounds of attack upon Missionary labours, have of late years been shifted: the enemy dislodged, by the experience of years, from his former position, has comfortably betaken himself to another. The cry formerly was "the British Empire in India is endangered by the Missionaries." The same voice now proclaims the conversion of the Hindus an impossibility! That the conversion of the Hindus is impossible, in the light in which the enemies of the Gospel, and probably the Abbé himself viewed the subject, we fully admit. When we consider the moral degradation of the Hindus, the fetters of caste by which they are bound, the blinding power of an ancient and cunningly devised superstition, the prostration of the public mind to the mandates of a designing priesthood interested in hoodwinking the ignorant, the force of prejudice and the power of long cherished habits, and above all the corruption of the human heart, on the one hand; and on the other, the paucity of the means employed, the small number of Missionaries who labour, the difficulty of communicating religious knowledge in a strange language, and by persons little acquainted with the habits of thought, and peculiar modes of expression of the people whom they teach,—when all these and many other circumstances are taken into consideration, we are not surprised that, according to human calculation, the conversion of the Hindus seems an impossibility. But all these difficulties vanish before the influences of God's Spirit: this work must be accomplished "not by power, or by might, but by my Spirit alone, saith the Lord." The work is too stupendous, too great for human might or sagacity; but human effort accompanied by the influences of the Spirit *has* converted Hindus and *will* convert them, though they were an hundred-fold more degraded. We are inclined to think that much has been done, and yet few have been brought under the saving influence of the Gospel. This may appear paradoxical, but let us explain. In reference to the general and indirect influence which christianity diffuses, it would be easy to show that much has been accomplished. The people, especially in this Presidency, are acquainted with the way of salvation through Christ. Many of them are convinced of the absurdity of Hinduism, and ashamed of its grosser practices. By the preaching of the Gospel, the distribution of the Scriptures and religious books, and by the establishment of Christian schools, an amount of moral and religious knowledge has been diffused, which is

gradually, but surely sapping the foundations of heathenism and vice. The people are beginning to cast off the despotism of priestcraft, and to reflect upon every doctrine that is proposed to them. By the example and efforts of Missionaries, a mighty impulse has been given to the public mind in the path of moral and religious improvement,—an impulse which has caused a movement, that will not be retarded till, as it is hoped, it will in many cases subside in the attainment of *truth*. If then, the tone of society is in some measure improved, if the downward progress of error is being checked, and a people so long proverbial for mental weakness and the most absurd credulity, are beginning to think and inquire, is there not reason to conclude that much has been done, considering the small amount of means that are employed? We shall not wait to prove that the labour of Missionaries has principally contributed to effect this happy change; all who know any thing of the state of European as well as native society in this city 40 years ago, are well aware how much is to be attributed to the influence and exertions of Missionaries. So much has been done as ought to silence every gainsayer, and ought to prove that, regarding the Missionaries' labours in their lowest aspect, they are of vast importance and effective of the well-being of society. We are however free to confess that, as regards the conversion of the heathen to God, little has been yet effected. In this respect, Christian Missions are still in their infancy in this part of the country. The instances of native christians being zealous for the honour of their Saviour, of exhibiting a deep conviction of, and sorrow for, sin, of showing a strong desire to increase in knowledge and holiness, and an anxiety for the salvation of their countrymen, are very few and seldom to be met with. The general character of the native christians heretofore is that of deadness, indifference, want of love and zeal in the Redeemer's cause. This is a melancholy fact: still God has not left his word without a witness. There are those who adorn their profession, who have not only embraced the religion of Jesus but experienced its transforming power, and desire "to walk in all the commandments of the Lord blameless." One remarkable instance of the power of Divine grace over the heart of a Hindu, is found in Bábájí the subject of the memoir before us. Bábájí was a bráhman, and a pandit. He was born in 1791 at Ruggothna in the southern Concan. Little is known of his early history, his mother immolated herself on her husband's funeral pile, and his only brother became a Jogí or religious mendicant, and in consequence the whole of the family property fell into his hands. About the year 1820 he was employed as a Pandit by the Rev. Mr. Crawford of the Scottish Mission, at Bombay, with whom he

remained for 2 years. In the year 1823 he went to Bombay and was employed by the American Missionaries, through whom he was brought to the knowledge of the truth. While with them, he had frequent opportunities of becoming acquainted with Christianity; but although his judgment was convinced, his heart was still unchanged. In 1828 Bábájí was persecuted by his brethren the Bráhmans for complying with the request of the Missionaries, who required all in their employ to attend family worship, and stand up during the time of prayer. He pleaded in his defence, that there was nothing contrary to the shástras in his conduct in this instance. A council of Bráhmans was held to condemn him, and cast him out. "He attended and defended himself with ability, and told many of the Bráhmans present, that with them he had actually *eaten beef* and *drunk brandy*, and caroused for whole nights together. This open exposure raised a violent storm against him, to escape which he had to leave Bombay for a time." His mind from this period seems to have been in a fluctuating state; he was convinced of the absurdity and tyranny of Hinduism, and despised it in his soul; he was persuaded of the truth of Christianity, but his heart was yet untouched; he knew so much of Christianity, and moreover was so honest and ingenuous, that he dared not to profess it while he was conscious of living an impure life. His soul was alternately entangled in the meshes of infidelity, or tortured by strong convictions of sin and compunctious of conscience.

In 1831 it pleased God to enlighten his mind and sanctify his heart by the word of truth. The state of Bábájí's mind at this time, and the manner of his conversion will appear more interesting when related in his own words. Of his conversion he wrote an account; we are sorry that we have not room for the whole of it, we must confine ourselves to a few extracts.

"*Bábáji, a servant of Jesus Christ.*"

"This is the controversy which I had with my mind before I became a Christian. I first reasoned with my mind thus: O, my soul! art thou sinful or not? Then the soul replied, yes, I am sinful, and am still committing sin. Then, I said, if thou remainest in sin, what will be thy reward? My soul said, if I die *in* sin, I must suffer punishment in hell for ever. Then, continued I, does it seem good to thee to endure eternal punishment? The soul replied, it does not seem good. If it does not, what then art thou doing to escape the just recompense of sin? Truly, thought I, by walking according to the Hindoo religion, I am only worshipping and serving idols, and calling over the names of Rám, Vishnoo, Kristna, and of the multitude of our other deities. But what does this profit? This is but a system devised by man, while the religion ordained by God, must be for all men."

* * * * "When my mind was thus distressed I resolved to cast aside every system of religion, forsake the world, and flee to a gooroo. I then employed a brahmun, by the name of Wasadeo, as my gooroo; of him I learned the muntras. These I repeated no less than three thousand

times. For a time my mind was satisfied. But soon I began to reason with myself again. Is my gooroo without sin? If not how can a sinful gooroo save a sinful disciple? What now shall I do? Where shall I find a sinless gooroo? Alas! Alas! among the whole human race there is not a sinless man to be found. For all men from their birth are sinful. Then I brought to mind the instructions I had heard, how that the almighty, allwise, ever just, merciful and holy God, in order to make atonement for the sins of men, had took on him the nature of man, and became incarnate in the world. The name of this incarnation is the anointed Saviour, Jesus Christ. * * * * * * It is said in our shastras that the good works of a sardoo (saint) are his way to heaven. But what are described to be the marks of a sardoo?

"They are these—equity, compassion, self-denial, freedom from anger, and disregard of caste. But such a man is not to be found, for all men are deceitful and deceived, covetous, lascivious. Therefore O my soul, despise thyself, and flee for refuge to God the Saviour Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak? Yes I have often heard of him, and read his shastras. And what do you think of him? I believe the Christian shastras to be true, and Jesus Christ the true Saviour of the world. Why not then believe on him? Should I believe on him and be baptised, should I not be defiled? according to the Christian shastras the things which defile a man, are these—evil thoughts, murders, adulteries, fornication, theft, lying, deceit, and such like things. By loving unholy objects, my mind has become polluted. I have despised the goodness of God which should have led me to repentance. What shall I now do to be saved? I then determined that I would renounce all worldly hope, cast off the fear of the people, repent and flee to Jesus Christ, and cry with my whole heart to God the Father, Son and Holy Ghost, three in one, that he would have mercy on me. I fully resolved to go to Jesus, to be baptised and partake of the Lord's supper, and to keep myself from sin. I then prayed to the living God, and communed with my own heart. * * * * * * * * *

"From that time I have examined myself, to see if I walked according to the gospel. If I find myself acting or thinking contrary to my Saviour and my God, I repent, forsake it, and ask forgiveness. When I do right I know this is through the influence of the Holy Spirit; and for this, I thank God. Moreover I leave myself in the hands of God, through the mercy of Jesus Christ."

By these short extracts the intelligent reader cannot fail to be reminded of the heart-stirring and pathetic confessions of Augustine. He indeed was a prince in Israel, a leader in the church of Christ, and from his infancy familiarized with the Sacred Scriptures through the example and instructions of a pious mother. Bábájí was a Hindu, a degraded idolator, and therefore we cannot expect to find the same knowledge and christian experience in him. Both however spoke from the convictions of a soul oppressed with guilt and recently emancipated by the grace of Christ. Bábájí, was a useful member of the Mission as long as he lived. He was a living example to the heathen, particularly to the Bráhmans, of the salutary influence which Christianity alone can exert over the heart and life. He was a zealous preacher of the Gospel, and laboured

incessantly for the salvation of his countrymen. But let us hear his character from one who knew him personally, and appreciated his worth.

"He died, says Mr. Read, on the 17th April, 1833, aged forty-two; lamented by the mission, deeply lamented by his bereaved widow, lamented by the church, by the people of the poor-house, and respected, as far as a person in his circumstances could be, by all. He was highly esteemed by the lower orders of the people; and the Bráhmans, while they no doubt most cordially hated him for having abandoned the religion of his fathers, and not only become a proselyte to another religion, but a teacher of it, could not but respect him as a clever man, and an honest, upright, and sincere outcast."

"Bábáji was an extraordinary instance of piety and zeal. He was brought into the kingdom of his Redeemer at a late period of his life. His whole soul seemed intent on a single object—*professedly* the grand object of every disciple of Christ. Zeal for the house of God consumed him. He was a light to the Gentiles. He emerged from the dark abyss of idolatry. He shone brightly for a little space. Many saw the light, and a few were guided by its refulgence to the Sun of Righteousness. This light was extinguished. It sunk not again into the abyss, but ascended, burning brighter and brighter, till it was lost in the inextinguishable splendor of the 'perfect day.'"

Such was Bábáji, and such must be the general features of the life and character of every true disciple of Christ. The question may be asked, and it ought to be met with a fair and honest reply, are there many such among our christian converts? Are there many Bábájís to be found in our native churches? In northern India it may be that our converts are numbered by scores. Are these native christians remarkable for their anxiety to know the will of the Lord, for their disinterestedness and zeal in promoting the salvation of their countrymen, for the facility with which they give up cast, and every heathenish practice, for their strict adherence to truth in all things? These are important and momentous questions, and ought to be treated with caution and diffidence. Our own opinion is, that in northern India, the germ from which the christian church must spread is not yet formed—the nucleus from which the life, and vigour, and heat of christian principles must radiate, and destroy the powers of darkness, has not yet been called into existence. We fully agree with Mr. Read in his estimate of the character of native converts. He honestly places before us an account of the state of the native church at Ahmednuggur (see vol. 2, chap. 6) which, generally speaking, is a correct specimen of the native churches with which *we* are acquainted. There are two classes of our readers who are greatly mistaken regarding the character of native converts, and their errors on this subject, strange to say, are in opposite directions; the one expect too much, the other look for too little, from men recently brought out of hea-

then darkness to profess the gospel of Christ. Some, when they hear that the heathen in crowds listen to the gospel message, receive tracts and books with eagerness, and profess to be convinced, imagine that a wonderful work has been accomplished. They expect to hear that Hindus professing to be christians are very zealous for the honor of their God; that they possess more humility, more devotedness, and more love to the Saviour and to the souls of men, than the same class of persons in a christian country. In fact, when they read of a native christian church, they imagine to themselves a body of humble believers, mourning over their corruptions, listening with delight to the spiritual instructions of their pastor, encouraging each other with psalms, and hymns, and spiritual songs, and labouring to bring their heathen neighbours to the light of the truth, they have themselves embraced. Alas! this is but a midsummer dream, easily dissipated by a simple statement of facts. Whatever impressions such individuals may have received, and from whatever quarter, a very slight acquaintance with the state of our native churches, would soon convince them of their error, and perhaps bring them from the height of exultation to the vortex of despondency. If any of our young friends have been wrought upon by such Elysian dreams, if such be the feeling by which they have been, or may be excited to devote themselves to the work of an evangelist, we must tell them plainly they have not counted the cost. The supporting and animating principles of the Missionary, must spring from another and a higher source. Persons who cherish such ideas regarding the character of native converts, must be very ignorant of the corrupt nature of man, when buried for ages under the rubbish of superstition and wickedness, and particularly of the character of the Hindus. How contrary to every principle of reason, to the very nature of things, to expect that a Hindu, whose soul has been the seat of every uncurbed passion, whose mind has been blinded from infancy by the most debasing idolatry, who indeed is proverbial for all that is mean, deceitful, and cunning, should equal, nay surpass the man born in a christian country, who has received a religious education accompanied with the prayers of pious parents? The one is familiar with all that is debasing and destructive of the moral principle, the other is acquainted with the scriptures from his youth, and with a religious example. Both may have gone equally far astray from the path of virtue and piety; but when both are brought back to the shepherd and Bishop of souls, is it reasonable to expect that both should be equally distinguished for zeal, for christian knowledge, and consistency of character? Two pieces of marble may be so polished by the hand of the artist as to make the difference between them and the quar-

ry whence they were taken easily perceptible; but the one is susceptible of a higher degree of polish than the other, it is closer grained, and more diversified in its veins, and consequently more beautiful and valuable. Two men in like manner, may be converted by the same Spirit, and brought under the influence of the same gospel; but the native dignity of character of the one, his talents and previous discipline render him a more polished shaft than the other, in the hands of the Lord, and a more distinguished christian. The grace of God indeed can accomplish what no mere human power can; but that grace does not make all its recipients equal in all respects. There are those who creep along the earth's surface, scarce able to rise above its influence; there are others who can mount as on eagles' wings, walk without being faint, and run without being wearied. And from our knowledge of the native character we should say, that, in the scale of christian excellence, the Hindu convert perhaps holds the lowest place.

There are others who, avoiding the errors of those already mentioned, pass into the opposite extreme. They expect too little. They are ever ready to excuse the native christian on account of his former habits and prejudices. His conscience in his heathen state, was dead; he had no proper conception of right and wrong, his only effort was to gratify passion, and acquire riches, by any or every means however base. When such a person embraces a purer faith, much it is said, cannot be expected from him; and the same rule which is applicable to believers in a christian land does not apply to his case. Much we confess, cannot be expected from such a one, but surely there must be some features in his character to distinguish him from others?

That a native christian should be deficient in industrious habits—that he should be subject to be overtaken by grievous and sore temptations—that he is deficient in energy and decision of character, and apt to vacillate, can be readily conceived; but that he should not exhibit the grand characteristics of the christian life, which in its general features is the same every where, is what we do not understand. If christianity be any thing, it makes every one who receives it, in sincerity and truth, "a new creature in Christ Jesus." What those general features of the christian character, which ought to exist here as well as elsewhere, are, cannot be particularly described at present; in general, however, we should expect to find native christians distinguished for humility, for a desire to acquire spiritual knowledge —by anxiety for the salvation of their countrymen, and, in the midst of many temptations and failings, by an earnest endeavour to know and do the will of God. Perhaps we cannot better describe what ought to be expected of native converts, than by

stating the peculiar features of Bábájí's character. He was far from being perfect; he was subject to the same failings as other men, and particularly to such as are incident to a Hindú—

"He seized," says Mr. Read, "on every new truth to which his mind was directed, or which discovered itself to him in his reading or meditation, with an avidity truly astonishing. It was gratifying to see with what delight he would hang on your lips, while relating to him some portion of Sacred History which had not yet been translated; or illustrating some particular doctrine with which he was but partially, or not at all, acquainted; or while directing his mind to some eminent examples of Christian fortitude or devotedness. He grasped the truth with peculiar eagerness, and seldom would allow even a suggestion or an incidental mention of any one truth, which he did not well understand, to pass till he had, by further inquiry, not only made himself master of it, but made it subservient to his own benefit by a self-application. Nor would he stop here. He, more peculiarly than any person I have ever met, had the happy talent, or rather I should say, the invaluable spiritual gift, of communicating to others and of enforcing on their consciences every truth which he had himself acquired."

"In his demeanour, as a man or as a Christian, he was modest, gentle and affectionate, kind-hearted and ingenuous; conscientious and upright in his secular dealings, fervent and active in his piety; frequently fertile in devising, and always willing and ready in co-operating to accomplish, any plan of usefulness."

To this delineation we may add his humility and sorrow for sin, and his anxiety for the salvation of his countrymen, which was so intense that he often laboured beyond his strength. But is this the general character of native christians? Are they in labours abundant? Will they speak oft of the love of Christ, the blessedness of the Gospel, and the way of salvation to their heathen neighbours? Alas! it is not so, and truth compels us to make the lamentable confession. Native teachers and catechists are to be found; but it is to be feared that in many cases they are not influenced by the highest motives. The Bengáli loves a roving life, and he would rather become a travelling-catechist than follow a more stationary employment. Such labourers may perform a certain amount of labour, for a certain sum of money; but it would be vain to expect them to move a step beyond the beaten track, in which their salary is obtained.

This may appear a harsh censure, and willingly would we expunge it, did a regard to truth allow us. The missionaries, who are best acquainted with this fact, are exceedingly cautious about employing such instrumentality. But are there no Bábájís to be found among native christians? Yes, thank God there are a few, and we know some of them; yet their number alas! is exceedingly limited. The memoir of the Christian Bráhman has led us to touch upon these subjects; they are of the utmost importance, and call for the prayerful consideration of every one

interested in the progress of Christianity in this country. We have delivered ourselves, concisely and imperfectly indeed, but freely and honestly, in order that the real state of the native churches may be perceived and felt, and that the difficulties and disappointments with which Missionaries have to contend, may be so known as to excite the prayers and sympathies of their Christian brethren. Such a view of the state of the native churches, and such a representation of the untoward nature of the Hindu character are calculated, it may be said, to discourage the friends of missions, and to cause them to withdraw from the work. We humbly conceive, that the feeling which dictates such a sentiment is the grand mistake in this matter. Our people, and frequently our ministers, look not so much to the path of duty as to the amount of success—not so much to the *command* of the Redeemer, as to the *rewards* with which he crowns us here. May not the blessing be withheld from us just because we are apt to give the glory to man, and not to God? because, in fact, we are inclined to trust Him no farther than we can trace Him? Let ministers and people seriously reflect upon this subject. The amount of success which attends the labours of missionaries in evangelising the heathen, is not, and ought never to be regarded by the church as the rule of her conduct. Whether men will hear, or whether they will forbear, Christians are bound, by the most solemn ties, to spread the gospel. It is a bad indication of the state of feeling in the church, when men are excited to come up to the help of the Lord, from a regard to the laurels that each party may gain on the field, rather than impelled by a sense of obligation and heartfelt regard to the commands of their master. It is pleasant, indeed, to see our labours crowned with success; and it is but human to be depressed by the apparent inefficacy of all the toil, and anxiety, and energy, which are expended on a field so spiritually barren. But our exultation, on the one hand, should flow from a higher source, and our depression on the other should be corrected by confidence in the faithfulness of God. "*Rejoice not*, said our Lord, to the first band of missionaries, *that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.*" Luke x. 20. Moreover, men are nowhere in scripture commanded to *convert* the heathen; if such were the terms of the commission, doubtless every faithful missionary would have succeeded in converting souls. We are commanded to *instruct* men by teaching the doctrines of Christ, to proclaim the gospel to every creature; and this instruction may become the means of conversion or it may not: the result is not dependant upon the messenger—either on his character or his mode of teaching*.

* We do not subscribe to this, thus absolutely and nakedly stated, though we do to the principle involved.—ED.

As we have no reason to hope that God will bless the labours of an unfaithful servant, neither have we reason to expect that the efforts of the diligent and faithful missionary will, in all cases, be attended with success. Hindrances may arise from the impenetrable ignorance, the corruption and wickedness of the heathen, and from the moral sense having become dormant; there may be many circumstances, having a bearing upon the progress of the gospel, of which we can form no judgment; not to mention the inscrutable decrees of the Almighty, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth. The duty of the missionary is plain—whether he experience visible success or not, he must labour, according to his ability for the salvation of souls, depending entirely upon the influences of God's Spirit for his success. He is apt to be depressed and ready to sink for want of encouragement; he is also liable to go through a beaten path from a conscientious regard to duty, without being duly anxious about the result of his labours. These are the Scylla and Charybdis on either hand, that beset his path; and it requires much wisdom, and piety, and strong faith, to preserve one'sself from falling into the one or the other. The case of Bábájí, and others that we could name, are remarkable proofs of the practicability of bringing the Hindu under the benign influence of the Gospel. These are proofs which ought to convince every opponent, that the Gospel *has* a mighty influence over the dispositions of the worst specimens of human nature—they are proofs which ought to shew our modern school of prophets and miracle-mongers, that notwithstanding their uncharitableness, the Lord is still with his church, and continues to accompany his word with power and demonstration of the Holy Spirit. We have candidly acknowledged, that as far as real conversions are concerned, little has been yet effected. We have fairly noted, as far as our knowledge extends, the state of the native christian churches. And although some may be disposed to think that a very discouraging picture has been drawn, we are still persuaded that quite as much has been done as was to be expected from the amount of means employed and the character of the Hindus; much more than those who are unacquainted with Missionary operations are willing to allow. It would be very easy, were it necessary, to shew, both from sacred and ecclesiastical history, that no great change was ever suddenly brought about in the moral and religious habits of any nation. The remarkable and rapid progress of the gospel after the day of Pentecost, was preceded by the preaching of John the Baptist, the miracles of the Saviour, and the teachings of his disciples; and many circumstances in providence had prepared the minds of men for some great change. The prin-

ciples of the Reformation, which burst forth in such splendour in Luther's time, were felt and cherished, and were secretly spreading their influence, in many parts of Europe long before he was born. Why should we expect to see light suddenly spring out of darkness? Why should we look for order and harmony to arise, of a sudden out of confusion? In the plan of redemption God does not so deal with the souls of men, in ordinary cases. There is a seed-time, as well as a harvest, in the Missionary field; some must sow with tears, and others who enter into their labours will reap with joy; but the Lord of the harvest will cause "both him that soweth, and him that reapeth, to rejoice together." India has heretofore had but its sowing-time. The seed of the kingdom has been scattered far and wide. The strong chains of superstition are falling off, and the people *are* inquiring. The Hindu* begins to show some signs of possessing a conscience susceptible of serious impressions. Many are intellectually convinced of the superior claims of Christianity, and still more expect some great change. These are highly important effects, and those who have been instrumental in bringing them about, ought not to be discouraged; for their part of the work is necessary and promotive of the great consummation—the regeneration of India; and their "labour will not be in vain in the Lord."

The perusul of Mr. Read's work has drawn our attention to another subject of deep interest, on which we intended to make some remarks; but this article has already occupied so much more space than we anticipated, that we can devote but a few lines to its consideration. Speaking of the manner in which Bábájí explained the truths of Christianity, and the apparent interest with which he was listened to. Mr. Read says:

"He explained to them the nature of the Christian religion, removed their objections, and pointed out to them the absurdities, and the errors of their own system. The whole lifetime of a foreigner would be insufficient to qualify him to perform this part of missionary labour, so ably as a pious intelligent Bráhman can do; so well, I may say, as Bábájí did. This does not merely suppose a competent acquaintance with their language, but it supposes a knowledge of every thing which makes a Hindoo differ in habits of thinking, in modes of reasoning, in prejudices, superstitions, maxims, or customs, from a foreigner. Foreigners, missionaries from Christian lands, we *must* have, in order to prepare the instruments who are to accomplish the great work, which remains to be done in India; but the instruments themselves must be natives of the country."

It is evident, to every one at all acquainted with the subject, that India must be evangelized by *native* agency; and consequently too much attention cannot be paid to raising up efficient native labourers. How this is to be done, and what are the best means to be adopted, it is not our province at present to discuss. One thing however, in connection with this subject, seems to demand immediate attention. Natives designed for catechists

or missionaries, may be educated, and informed to any extent their employers please; to this there can be no objection; but to teach them our manners and habits, and accustom them to our mode of living, will go far to destroy their usefulness. The labour of the well qualified native preacher is superior to that of the European, only because he can enter more freely into the habits, and feelings of his countrymen, and is able to go about from house, to house, and from village, to vilage, with less suspicion or danger: in all other respects, there is no comparison between the two. But if, by our imprudence and indiscretion, we make a European of him in habits, in delicacy of constitution, and in an entire neglect of the allowable customs of his ancestors, we render him unfit, alike for the higher, or the subordinate offices, of the Christian church, and shall see our errors perhaps when it is too late. Your European gentleman in habits, and inclination, but a Bengáli in want of energy and decision of character, is not the man whom any missionary, well acquainted with the nature of his work, would take by the hand. We have said thus much by way of warning, because we have been grieved to see, in some quarters, a tendency in this direction.

We are sorry that we cannot give a more detailed account of Mr. Read's interesting work. His description of the Hindu character, of the religion and manners of the people, and his account of the difficulties which Missionaries have to contend with, are all admirable. We cheerfully recommend the work to all who wish to become acquainted with India and its inhabitants, especially to those interested in Missionary operations. It will supply the place of Ward, and the Abbè Dubois, to all such as have neither leisure nor inclination to wade through such huge quartos. Mr. Read is entitled to the best thanks of the Christian world, for the clear and honest light in which he has placed the whole subject of Missions in India, as it regards the hindrances to the work, the paucity of conversions, and the character of the converts. We trust that his honest and strait-forward statements, will do much towards destroying the *romance of modern Missions*, if we may be allowed the expression, and to lead Christians to regard the subject in a more serious and sober aspect. We hope these volumes will be extensively read through Europe, and America, and we doubt not but that they will do much good, and will promote a better state of feeling in the Christian church, in reference to Missions.

THETA.

Christian School-Book Society, at Banáras.

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

I shall feel obliged if you will kindly inform your readers and the public, in the next number of your valuable periodical, that the friends of religion in Banáras have established *a School-Book Society*, for the purpose of preparing and printing a complete set of elementary books for Missionary and other schools conducted on Christian principles. Mr. Trevelyan, on his leaving India, generously made over to us the unsold copies of the school books printed by him, chiefly those in the Roman character. There are at present the following books in the Depository of the Society. *(See the cover.)*

It will be seen by this list that it is not for want of books that so little is done in this country for educating the millions who are perishing for lack of knowledge. We hope that the time is not far distant when all Christians in this country will feel it their sacred duty to establish schools, wherever Providence has placed them. They are called to show by private exertions what can be done for the *mass*, before Government will be shamed into a plan of National Education for their Indian Empire. If schools be established at every station, and books bought, the Society at Banáras will cheerfully make every exertion to augment the existing stock; if not, even those which are already in existence will rot on the shelves. For the honor of Christian Philanthropy in this country, we hope the latter will not happen. It is clear that a single individual can do little; but he may do much by stirring up others to unite with him in the blessed work, and their united efforts will accomplish much.

Any number of books in the above list may be obtained by applying to Rev. J. A. Shurman, Banáras, who is Secretary and Treasurer of the Society, and who will likewise be happy to receive subscriptions and donations for carrying on the objects of the Society.

Yours truly,

S.

Banáras, 18th April.

II.—*Notices of Bengáli Dictionaries.*

[Concluded from page 292*.]

No. 9. A COMPANION TO JOHNSON'S DICTIONARY, in English and Bengalee, to which is prefixed an Introduction to the Bengalee language, adapted for the use of both Native and European students, vol. II. by John Mendies, Serampore, 1828.

The compiler of this work, as the latest in the field, has been enabled to avail himself of the labours of many predecessors, which he certainly has done with very commendable diligence. The volume extends to 524 pages printed in double columns, the column averaging about 32 words, containing therefore a total of upwards of 32,000. In this aggregate, however, are included 1st, a vast number of mere *botanicals*, names of trees and flowers, &c. of little general utility; 2ndly, a very large proportion of the easier compounds, for which a Dictionary is not at all required; and 3rdly, a great mass of Persian and Hindustani words. These last, however, are very properly marked with an asterisk, by which simple contrivance the student is at least enabled to know, at sight, what are and what are not pure Bengáli terms. This is a great improvement upon the plan of uniting in undistinguished confusion (*rudis indigestaque moles*) the vocabularies of *two* languages. Still, the meanings are far two meagre, and very inadequate to the requirement of students at all advanced in the language. Few or no phrases are given. Prefixed is a succinct Bengáli grammar of much merit, (of which below,) adding greatly to the utility of the work to learners. On the whole this work is decidedly superior to the others *of its kind*, being much fuller not only than numbers 7 and 11, but even than number 6, to which also it is greatly preferable as *distinguishing* the exotic terms. The opinion is entertained, in which we incline fully to coincide, that this and No. 8 *together*, would answer to the student all the ordinary purposes of a complete dictionary. The compiler is a laborious, diligent and meritorious individual, and we have great pleasure in recommending his work to more general notice. It is well printed; the paper is somewhat defective in colour, though of a good consistence. Its original price was 8 rupees; it may now be had for four, in cloth.

N. B. At the end is a scientific nomenclature of animal and botanical terms, to which reference is made by small numerals from the body of the work, so as to enable the student to have recourse to scientific sources for further information.

No. 10. A DICTIONARY OF THE BENGALEE LANGUAGE. Vol. 2. English and Bengalee. Serampore, 1828.

This work, which is designed as a companion to the *Abridgement* (No. 6,) of Dr. Carey's Bengáli and English Dictionary, is understood to be a compilation of the intelligent and enterprizing Mr. J. C. Marshman, assisted by Dr. Carey himself. It numbers 440 pages in double columns, and, on an average of 54 words to a page, gives a total of 23,500 to

* The reader is requested to correct the following press errors in the former part of this Index in last Month's *Observer*, viz. in p. 292, l. 14, *dele* 'of' before others; in l. 16 and 17 for 'students acquire' *read* 'student acquires.'

24,000 words, for its contents. It takes in indiscriminately both pure Bengáli and Hindustání vocables, but does not furnish the student with any means of distinguishing the one class from the other. It aims therefore rather at *general* utility for the common purposes of business and daily life, than at classical correctness. For this very reason, however, it is of greatly less advantage to such as desire to acquire a correct knowledge of the pure language of the country. For innumerable terms occurring in books, the student will therefore look in vain, in this Dictionary. Neither does it, like Forster's, distinguish the various *applications* of English words; these the learner must trace out, if possible, for himself, or have recourse after all to a living instructor! To the *native* especially, this defect must constantly occasion most serious difficulty, leading him unavoidably into innumerable mistakes, oftentimes of the most ludicrous, as often perhaps of the gravest, character. To the *European* it is one which, to great loss of time and increase of labour, brings besides no small amount of incertitude in his choice of words, and of error in their application.

We question, too, not only the exactness but the correctness, in many instances, of the Bengáli version. Yet, that the equally industrious and intelligent compiler should have found time and patience, amidst incessant and most varied occupations, (each and all making no small demand upon both,) for doing so much, is more a matter of surprize than that he should not have wrought this work to a higher degree of excellence. The publishing price was 12 Rs.; its present cost, we believe is 8 Rs.

No. 11. A SCHOOL DICTIONARY, English and Bengalee, designed chiefly for the use of native students, by J. D. Pearson. Calcutta, printed for the School Book Society, 1829.

This compilation might more properly have been termed a Vocabulary, for it is nothing more. It contains 304 pages in double columns averaging 19 words to a column, and giving a total of about 11,500 English words; a considerable number indeed in absolute amount; but then, as usually only a *single* Bengáli meaning is given to each, and very rarely more than two, with a few short phrases, it must necessarily happen that the student will look in vain, not only for numerous *words* not noticed at all, but also for innumerable *applications* of words that *are* noticed, constantly occurring in books and ordinary conversation. This, to the European who wishes to write or express himself in Bengálí, or to the young native student more especially, who desires to understand the meanings of the English words he meets with in the course of his reading, must be a source of not merely great inconvenience and vexation, but even still more frequently of serious or most ludicrous mistake. e. g. "monster, s. রাক্ষস." But রাক্ষস is a cannibal-demon! while *monster* has numerous ordinary applications, such as to denote a malformed animal, a cruel individual, &c. none of which are noticed! What does the native student then learn from such a mere meagre vocabulary? and what aid can a European derive from it in expressing himself to or composing for natives? Again, the meanings given are not always correct, e. g. "Peruse, v. অধ্যয়ন ক." Not so; it should be

পাঠ ক ; অধ্যয়ন ক is rather to *study* or get by heart. So " Forfeit, s. গুনাহগার," a clear mistake; গুনাহগার is an adj. *criminal*, faulty, &c. and is besides not a Bengáli word: it should have been গত, or at least গুনাহগারী. Again, " Do away with, v. নিরাকরণ." But the usual and proper meaning of নিরাকরণ is to expel, drive out, &c.

We more than question the utility altogether of such meagre skeletons of Dictionaries, which frequently are more a positive hindrance than an aid to the student; and we cannot but feel some surprise that the Cal. S. B. Society should give its support and countenance to such, to say the least, most unsatisfactory compilations. We hear that a new, but unimproved, edition is in the Press. The price is 2 Rs.

No. 12. A DICTIONARY BENGÁLÍ AND SANSKRIT, explained in English, and adapted for students of either language; to which is added an INDEX serving as a reversed Dictionary. By Sir G. C. Haughton, Knt. &c. London, 1833; 1 vol. 4to. pp. 1461, price Co.'s Rs. 100. Sold, in Calcutta, by Thacker and Co.

This well-printed volume has been several years in the country, but owing chiefly, to its high price (115 Rs. now reduced to 100), is but little known to that class of students, the missionaries and others, who would be most disposed to make use of it. There was however the less reason for putting so large a price upon this work, as it was printed at the charge of the H. I. Company.

The *Dictionary* occupies 1381 pages, in double columns, averaging about 30 words to a page, and giving a total of nearly 40,000. The columns however, not the pages, are numbered, and amount to twice 1381 or 2762.

The author's plan was to combine in *one* volume the dictionaries of both the parent Sanskrit and the derivative Bháshá of Bengal, on the principle that the latter must draw on the former whenever it is found deficient. The principle is good; but the course adopted upon it, is not a logical inference. The modern Italian differs scarcely more from the Latin than the Bengáli from the Sanskrit: but would it be deemed expedient therefore, to make the original Latin Dictionary the groundwork of an *Italian* Dictionary, by simply inserting in the columns of the former the corrupt derivations from its original stock, and the borrowed exotics current in the speech of the inhabitants of modern Latium? Most assuredly not; for what but inextricable confusion, uncertainty and mistake could result from so novel a plan in lexicography? Many students, and some of the very best practical scholars, know nothing of Sanskrit; just as many in Europe, of the fair sex in particular, are excellent proficients in the sweet dialect of Italy, and can enter into all the beauties of Metastasio and Dante, who are altogether guiltless of having perused even a page of the Latin grammar. Many too, who, in acquiring the Bengáli, have paid some attention, more or less, to the language of the Brahmans, have not pursued and do not desire to pursue the study far enough to become competent to distinguish those portions of the vocabulary which are peculiar to each, or the several applications, in one or the other, of common terms. To both these classes it must prove alike vexatious and unsafe to have recourse to this 'treasury of words;' vexatious, because

so often disappointing; unsafe, because so frequently uncertain. Words common to the parent tongue and the derivative, are seldom coextensive or identical in their application, e. g. ভট্ট, among the numerous meanings it bears in Sanskrit, has those of "a learned or clever person; the manager of a theatre, &c." but no such uses of that term have obtained in Bengáli. How then is the tyro to distinguish, in this and similar instances? Should he, on the strength of his dictionary, employ the word ভট্ট in either of these its stated applications, in Bengáli composition or conversation, must he not necessarily become unintelligible? Sir G. C. Haughton, thinks that "every dictionary of a Hindu dialect should contain not only what is purely colloquial, but likewise such erudite (?) and scientific terms as learned or pedantic writers *may* think fit to adopt." This is to us one of the most extraordinary canons in lexicography we remember to have known promulgated. The English Dictionary contains a vast number of terms borrowed from Latin, French, and other contributory sources; many that have been long used by approved writers, some even that are rarely met with, and not a few employed by pedants chiefly; all, however, terms *actually* occurring in composition. But it would be a strange Dictionary indeed of the *English* language, that should take in from the Latin, &c. &c. all the conceivable varieties and misapplications of words which the lexicographer's prophetic imagination should suppose it possible any future scholar, nay every pedant in all time to come, *might* employ!!

Again—this work includes a large mass of Hindustáni, greatly out of place, surely, in a *Sanskrit* and Bengáli Dictionary! Fortunately, as the derivation is also given, the student is at least enabled to distinguish these from genuine Bengáli. We have repeatedly expressed our regret that these most discordant and cacophonous exotics should be so extensively preserved from the just oblivion into which otherwise they would naturally fall, in exact proportion with the cultivation of a pure Bengáli dialect, and the advancement of a correct native literature.

We find the explanatory portion of this Dictionary far more meagre than was reasonably to be anticipated, considering that the compiler, being nearly the latest in the field, has had the advantage of being enabled to combine the contributions to the common stock of *all* his predecessors, each having successively thrown in the results of his individual research or personal reading.

The derivations are given in this work throughout, though in a form not always either sufficiently distinctive or sufficiently concise. The absurd and tedious repetitions of Dr. Carey are indeed avoided; but, going into the opposite extreme, Sir G. C. Haughton does not communicate *any* information at all as to the *radical* meaning of his etymons.

The INDEX includes, in 80 pages (or 160 columns), a considerable portion of the *English* Dictionary in alphabetical order, with merely *numeral* references to the *pages* of the preceding Beng: and Sans: Dictionary in which one or more native renderings may be found, but without any specification whatever of shades of meaning or application. We scarcely see the utility of so very imperfect a substitute for an English and Sanskrit-Bengáli Dictionary; since few, certainly, would endure the labour of

first following a reference to a page or column, and then searching painfully up and down it for a single term which, after all this loss of time and exercise of patience, might, in many or in most cases, not prove in the end to be the word sought for in any of its specific applications.

Nevertheless, this bulky and expensive volume will at least add to the materials for what is yet, and will probably long continue to be, a desideratum, namely, a full and complete *Bengáli* Dictionary, in which *pure* Bengáli words alone shall find place, their etymologies be correctly traced, their applications be distinguished in a native as well as an English explanation, and superadded illustrative and corroborative sentences be given, extracted from approved Native writers, and from such only.

No. 13. A DICTIONARY IN ENGLISH AND BENGALEE, translated from Todd's Edition of Johnson's English Dictionary, in 2 vols. 4to. By Ram Comul Sen, Native Secretary A. S. and A. & H. Society, &c. Serampore, 1834.

This is a work of immense labour, the production of a Native gentleman of considerable talent and possessed of a very extensive knowledge, it should seem, of the English language. The two volumes number 1,060 pages, in double columns; which, averaging 27 words to a column, gives a total of about 58,000 words, for the contents of the Dictionary. Each English word is rendered by a sufficiently numerous string of Native terms, merely to collect which must have been a task of no ordinary difficulty, demanding the most plodding perseverance and the most untiring patience. Nevertheless, the impartiality our undertaking enjoins upon us, obliges us to say that the real value and utility of this dictionary are not by any means in proportion to the undoubted expenditure of time, labour and cost, in its preparation: for

1st. The imposing amount of nearly 58,000 words must, in estimating the actual worth of the compilation to those for whose use it is intended, be reduced considerably, by deducting a vast mass of such as are either obsolete, vulgar, strictly technical, or merely terms of art and science, not properly belonging to a literary work; and for most of which last especially, no just Bengáli rendering has been as yet fixed upon, or at least been generally admitted. The introduction of these therefore but swells the work to little or small advantage, while rendering its size inconvenient and its cost so great as to put it out of the reach of almost every *Native* and of many European students.

2nd. There is also the same deficiency in this work that has so lessened the value of all its predecessors, save Forster's; namely, the absence of all guide to the various widely different *applications* of the English words. Now the more numerous are the renderings, the more needful some marks by which to direct the choice of the student.

3rd. This work also fails in distinguishing *pure* Bengáli from Hindustáni and other exotics. This, to the European particularly, and to him especially in the beginning of his course, when most requiring a guide to the formation of his style and the selection of his vocabulary, is an immense disadvantage.

4th. But, over and above the absence of all English synonyms, the words of the translation follow each other without any order or dependance

whatever, apparently just as they were obtained from time to time, setting all system as it were at defiance, and rendering the investigation of their proprieties an utter impossibility. The student is, in fact, lost in a forest of words, where *literally* he cannot see the wood for trees! We defy any, save those to whom a Dictionary is of little value but as an occasional reference, to make any intelligent or safe use, generally, of this work;—one *must*, at the least, have a pandit by him, to say which among the crowd of renderings is the word required in any particular application: and then where the utility or economy of a Dictionary, either in money or time? A work of such a size and price, ought certainly to offer greater advantages to those who would consult it. But it is evident that nothing short of a distinct indication of all the various shades in the meaning and application of the terms explained, the explanations too being equally distinctive, will satisfy the full intention of a dictionary—yet, with exception of Forster's imperfect volume, none of the existing English and Bengáli Dictionaries has proceeded upon this most indispensable plan.

Had the laborious compiler taken a better English Dictionary for his groundwork, and, *retaining* the *English* meanings, inserted a *pure* Bengáli translation after each, his work would have earned for him a large meed of abiding praise, and been of inestimable utility both to his countrymen and to ours. As it is, not only have its size and price put it out of the reach of most, but the very *multitude* of its renderings, occasioning only endless confusion and doubt to the student, has, even to the few who can obtain it, so greatly lessened its utility as almost to throw it upon the shelf.

It is a perfect chaos of materials for future lexicographers; but to reduce which to order and productiveness would require no small exertion of skill, patience and exertion—an exertion, however, which we do earnestly trust some able scholar may yet be induced ere long to undertake.

This work was published at 50 Rs. Its price is now 30 Rs. and probably it may be had much lower.

No. 14. A DICTIONARY, &c. English, Bengáli, and Hindústáni, in the Roman character, with Walker's pronunciation of all the difficult or doubtful words. Calcutta, 1837. 1 vol. 8vo. pp. 525.

The proprietor and publisher of this work is Mr. P. S. D'Rozario, Superintendent of the Calcutta Church Mission Press, the same intelligent and enterprizing individual who has published *romanized* editions of the Prem Ságar and other works in Hindí and Bengáli. Except in so far as it is his *property*, however, this Dictionary is, erroneously though commonly called D'Rozario's Dictionary. The *plan* of the work is his; he selected and had transcribed the English text; to which the Native explanations were added by different hands. The Bengáli is by the Rev. Wm. Morton, late of the Church Scy. P. G. F. P. now of the London Missionary Society; *with exception of the two* first *letters* A and B, which are the work of Bábú Táráchánd Chakrabarttí. The Hindustáni is by Maulavi Zainuddín Hussain, and several other gentlemen, (Europeans it is believed.)

None of these individuals, however, were concerned in carrying the work through the press, nor consequently in the correction of the

proof sheets; and many changes having been made in the *English* text (originally Corrall's Johnson) both by additions and omissions, corresponding changes *after* the MS. left their hands severally, were rendered necessary in the Native interpretations also; which, as the parties whose services had been engaged by the enterprizing proprietor, had already completed their stipulated tasks, were made by Mr. D'Rozario himself, and his immediate assistants. It is right this should be clearly stated; especially as, in some instances, the changes effected exhibit a deviation, in the Bengáli portion especially, from the ground-plan; which, among other peculiarities, rigidly excluded all but *pure* Bengáli words, except in rendering terms of European dress, furniture, &c. for which none purely native existed. Mr. D'Rozario deserves every liberal encouragement for this adventurous effort to meet the wants of the public. The romanizing controversy being hardly even yet concluded, it would scarcely be fair to assume a position decidedly either favourable or adverse to it, in passing a judgment on this publication. Time will however speedily set the question at rest; and, if we do not greatly mistake, the result of the late vigorous experiments is even now little doubtful.

For our own parts, if we required any additional arguments *against* the expediency and utility of substituting the very deficient and irregular Roman alphabet of 26 letters for the most complete and regular one in the world, (that of the Sanskrit and its derivatives, Bengáli especially,) this volume, and every other similar one, would furnish them in the insurmountable difficulties occasioned to the student by the omission or erroneous insertion of the dots, accents and other diacritical marks employed to make these 26 letters supply the place of 50. But, be the judgment of the public in regard to the scheme of *Romanization* what it may, the *execution* of this Dictionary has elicited many high commendations from competent individuals; and we believe the public at large have, by extensively purchasing the work, confirmed the judgment of Principal Mill, Mr. Yates, the Calcutta Press, &c.

The English words are followed, first by an English interpretation, then by a Bengáli one printed in *Italics*, and that succeeded by the *Hindustáni* in *Roman* type: the three being thus kept perfectly distinct to the eye.

The meanings are full and generally satisfactory; circumstances, over which the proprietor had no control, compelled him to *print* the work, not at the Press superintended by himself, but elsewhere; which has prevented the realizing of that degree of Press *correctness* and freedom from typographical errors, in the diacritical marks especially, which are such essential merits in works of this kind.

On an average of 44 words to a page, this Dictionary explains above 23,000 English words. We should much wish to see the two portions, Hindustáni and Bengáli, *separated* in a future edition; which, once more revised and the *Native character* restored, would form two invaluable dictionaries. For this recommendation, besides many other reasons that might be given, we may now notice particularly the small number of those, whether Europeans or Natives, who require to consult a *double* Dictionary of Hindustáni and Bengáli; and consequently not only the

increased size but the increased expence of the volume, in their combination, to such as employ the one language only or the other respectively. The one or the other is nearly, if not altogether, useless to most students; why tax them to purchase both?

Besides which, very few *Natives* especially are likely to avail themselves of a *Romanized* Dictionary, however excellent; whilst multitudes, more than ever now that English and the vernaculars are fast superseding the Persian throughout the whole country, would greedily have recourse to the same compilation if given them in their *own* characters, the only ones they can or are likely to be able to read at once with facility and correctness.

This work is sold at 10 Co.'s Rs. in cloth, at the Church Mission Press.

No. 15. "নূতন অভিধান," or A new Dictionary of the Bengáli with a *Bengáli interpretation*, is now in the press, compiled by Jagannáráyan Sharmá, the Editor, we believe, of the native Newspaper called the সম্বাদপূর্ণচন্দ্রোদয়, or the full-orbed moon of intelligence!

It is to extend to, at fewest, 300 pages in the small square form, printed in double columns; which, on an average of 20 words to a column, will contain about 12,000 words and upwards, nearly double the contents of Rám Chandra Sharmá's similar Abhidhán noticed above (No. 4.) The interpretation likewise is much fuller, and the whole compilation a very creditable specimen of purely native lexicography. We trust and believe it will meet with merited encouragement, and so induce many successive imitators to enter upon this extensive field of useful labour. We have been favoured with the portion already printed off, and rejoice to perceive it free from *exotics*, and that it takes in none but pure Bengáli words. The general execution indeed, in a literary point of view, is highly satisfactory. The paper is good but rather thin, and has not taken the ink as well as could be desired, apparently from too great an oiliness in the latter.

The subscription price is very low, only one Rupee; to non-subscribers it will be 1-8. We trust these will be few in number.

No. 16. The preceding are the only works of their class yet published. We possess, by purchase from the executors of the late Rev. T. Reichardt, a MS. Dictionary, in which a considerable portion of the current language of this province is explained by short illustrative sentences, written apparently by that lamented and talented Missionary's Pandit. Many are curious, no doubt; but had they been rather sentences *extracted* from the best native authors, they would have been invaluable, and have carried an authority which the mere *ex expresso* coinages of an individual must ever want. To about one fourth of the whole is superadded an English interpretation, in the hand-writing of Mr. R. The writer of these notices would cheerfully hand over the MS to any Bengáli Scholar, who should wish to undertake its revision and publication, or to make use of it in forming any similar compilation.

It is right to state that *the plan* at least of this MS. originated with another most intelligent, able, and zealous Missionary now in Europe, the Rev. H. Townley of the Lon. Miss. Soc. Many small MS volumes exist, in the hands of different individuals, though formerly belonging to

Mr. T. in which portions of the Bengáli vocubulary are similarly illustrated, but still by sentences composed only by individual Pandits. Mr. Reichardt had reduced the whole to alphabetic order, and had taken great pains to complete the compilation, of which probably only his too early decease prevented the publication.

Synopsis of the preceding Notices.

No.	Author and Title.	Date.	Size.	No. of Vols.	No. of Pages.	No. of words.	Quality.	Gen. Charac.	Orig. Price.	Pres. Price.	Where sold.
1	Forster's Vocabulary. Vol. I.	1799	Sm Fol	1	420	8,500	E. & B.	Good, but mixed; distinct.	Rs. ——	Rs. 6 to 7	China Bazar.
	Vol. II.	1802	Sm Fol	1	443	18,000	B. & E.	Very good, but mixed.	——	6 to 7	Ditto.
2	Mohan Prasád's Vocabulary.	1815	8vo.	1	180	——	E. & B.	Indifferent.	——	2	Ditto.
3	Carey's Dictionary.	1818	4to.	2	2160	80,000	B. & E.	Mixed and indeterminate.	125	50	Serampore.
4	Rám Chandra Sharma's Abhidhán.	1820	Sm sq.	1	257	6,500	B. & B.	Good and pure.	1	1	Cal. Sch. B. Depy.
5	Mendies's Abridgement of Johnson.	1822	8vo.	1	298	22,500	E. & B.	Good, but mixed.	8	8	China Bazar.
6	Abridgement of Carey.	1827	8vo.	1	531	25,000	B. & E.	Mixed and indifferent.	12	6	Serampore.
7	Táráchánd Chakrabartti's Dicty.	1827	12mo.	1	246	7,500	B. & E.	Pure, but meagre.	6	4	Cal. Sch. B. Depository.
8	Morton's Dictionary, (with synonyms.)	1828	8vo.	1	660	16,500	B. & E.	Pure and full.	10	5	Bishop's College and Bazar.
9	Mendies's Companion to Johnson.	1828	8vo.	1	524	32,500	B. & E.	Good; mixed, but distinct.	10	4	Of the Author, B. M. Press.
10	Marshman's Dicty.	1828	8vo.	1	440	23,500	E. & B.	Mixed and indeterminate.	12	6	Serampore.
11	Pearson's Dictionary.	1829	12mo.	1	304	12,000	E. & B.	Mixed and meagre.	2	2	Cal. Sch. B. Depy.
12	Haughton's Dicty.	1833	4to.	1	1461	40,000	B.S.&E.	Mixed and indeterminate.	115	100	Thacker and Co.
13	Rám Comal Sen's Dictionary.	1834	4to.	2	1060	58,000	E. & B.	Mixed, confused and indeterminate.	50	30	China Bazar.
14	Romanized Dictionary (D'Rozario's.)	1837	8vo.	1	525	23,000	E.&B.H	Good generally.	6	10	Ch. M. Press.
15	Jagannáthyan's New Abhidhán.	1835	Sm sq.	1	300	12,000	B. & B.	Pure, select.	1	1	Not yet out.

N. B. It is designed to follow up these notices by a similar Index of Bengáli Grammars and initiatory works, which will probably appear next month.

CINSURENSIS.

III.—*Colonization and Missions—Africa.*

" Nature imprints upon whate'er we see,
That has a heart or life in it—Be free."
COWPER.

Colonization, Missions, Africa,—a tolerably extensive subject surely, whether it be considered in a geographical, scientific, political, commercial, moral or religious point of view. The former topics we leave, to discuss those of morals and religion, as they are those which principally interest us as *Christian Observers*; not that we are indifferent to the other topics, or think them separate from religion; but because we believe they will be best promoted when religion exerts her benign sway over the whole earth. We will not now wait to discuss whether evangelization should precede or follow civilization; whether religion should introduce the blessings that have sprung from her to the people of Christianized lands, or whether she should follow at the bidding of her own offspring, with a tremulous and distant step. We will not discuss this, but merely remark, en passant, that whenever pure Christianity has found its way amongst a rude and barbarous people, it has invariably conferred on them the blessings of social comfort, commercial enterprize, pure morals, and elevated hopes. The Missions of the Pacific and Carribean seas, and the Missions in Africa, alike testify to the accuracy of this position. On the other hand, wherever mere commercial speculation or political ambition, or where these combined with religion, whether in a Popish or Protestant garb, have operated, what misery, bloodshed, oppression and cruelty, have followed in their train! Let the history of that beautiful country South America—let the tale of the Red Indians of the wilds of North America—let the records of the early history of the Dutch settlements, and especially that of the Cape, and indeed of every colony of every nation—let the whole unite to testify what misery and injustice have been inflicted on the human race by colonization unaccompanied by vital christianity. Besides, the advocates of the priority of civilization, forget or shun the fact that whatever of civilized habits, whatever of humanity and enterprize, they possess or carry with them, have been derived from a residence amongst Christianized and civilized people; it is the influence which Christianity possesses over the mass of the community in which they dwelt, that has stirred them to enterprize and has made them what they are. Whatever they posses that is humane, and tender, and ennobling, they have drawn from a Christian source, but they will not acknowledge it. The slightest reference to history will demonstrate this. What did the classic Greeks do for the morals or permanent happiness of their colonies? What did the polished heathen of Rome do towards elevating the subjects of their conquests? Did they not find the inhabitants of their colonies barbarous, and leave them comparatively civilized demons? And what have the mere worldly speculators, mere lovers of gain, what have they done for the people amongst whom they dwelt? Have they not introduced the worst vices of a more polished people, and violated even those ties held sacred

by their rude neighbours? They have debased, not elevated, the people, their object has not been to continue, but exterminate the aborigines of the soil. Not only has this been their desire, but alas! it has been their but too successful practice; for if we are careful to trace the history of our own colonies, or those of other countries in which power is now firmly seated, we shall see that its foundation is built on the ashes and cemented by the blood of the aborigines; that

> "Man to suit his manners and his fate,
> Puts off his generous nature and assumes the brute."

We cannot convey our sentiments on this subject in language more appropriate and eloquent than that employed by Lord Glenelg in his memorable despatch on the late Caffre war addressed to Sir Benjamin D'Urban the Governor of the Cape—a despatch to which we shall find it necessary to revert more than once in this discussion, and which we shall do with the most entire satisfaction; for seldom, if ever, has it been our lot to peruse a document, issuing from an official quarter, more replete with humane and enlightened political sentiments, or more pervaded with the true spirit of the Gospel; nor did we ever peruse a public document that so completely enshrouded in dark night the character of that class of little petty tyrants to whom, unfortunately for the honour of Britain, her colonies have been entrusted. We neither envy Sir B. D'Urban his present feelings, nor his future position in the unbiassed page of Cape history. Lord Glenelg in writing on the subject of the aggressions of a civilized, but irreligious people, says—

"It is a melancholy and humiliating, but an indisputable truth, that the contiguity of the subjects of the nations of Christendom with uncivilized tribes has invariably produced the wretchedness and decay, and not seldom the utter extermination, of the weaker party. This uniform result must be attributed, not to any necessary cause, but to the sinister influence of those evil passions which, in such circumstances, find but too much to provoke and too little to restrain them. Of all the chapters in the history of mankind, this is perhaps the most degrading. Nor is there any one great course of events on which every humane mind dwells with such settled aversion and shame, as on that which records the intercourse between the Christian States of Europe, and the heathen nations of America and Africa. I know not that a greater real calamity could befal Great Britain than that of adding Southern Africa to the list of the regions which have seen their aboriginal inhabitants disappear under the withering influence of European neighbourhood. It is indeed a calamity reducible to no certain standard or positive measurement; but it involves whatever is most to be dreaded, in bringing upon ourselves at once the reproaches of mankind, and the weight of national guilt."

> "So reads he nature, whom the lamp of life
> Illumines—"

Such then has been the history of colonization from the days of the Greeks to those of Cortez, and from the time of the subjugation of the new world, to the last grasped portion of that earth which God has given as the birthright of the untutored and free; and such has been, in contrast, the influence of protestant Christian missions to heathen lands. The one has been a curse, the other a blessing; wherever Christianity has preceded commerce and arts, it has opened the way for

them; but where commerce and politics have gained the ascendancy, they have been a more effectual and wicked barrier to the introduction of truth than native heathenism itself!

The facts confirmatory of this stand out in broad relief; they may be distorted, questioned, scandalized, but they cannot be denied. Before this can be done, the islands of the South Seas must be swallowed up—the Missionary settlements of the Cape be swept away by some desolating power, and the freedom of the once oppressed aborigines, together with their patience under accumulating wrongs, be unwritten—the long list of grievances inflicted on the slaves of the West India Islands, and their calm and unmixed joy on the day of their liberation, and their demeanour since that period under an aggravation of their original sufferings, must be forgotten, and the large page of history which records these facts, be torn from the records of the world—this must be done before we, or any of the real friends of the human race, will believe other than that, in the train of religion, peace on earth and good-will towards men have invariably followed; while in the train of enterprize unaided by christianity, those evils which afflict and disgrace mankind have as invariably succeeded. We challenge the whole combination of malice, envy, and all uncharitableness, bound up with the bands of infidelity scattered up and down in the earth to prove the contrary to the one or the other. They have tried the experiment, and not only have they failed, but have been most signally defeated and disgraced; yet what they cannot deny, have they endeavoured to distort and disparage, either by representing the agency employed as ignorant, seditious, sectarian, and even worse; or else by falsifying the actual state of things, and calumniating the character of the free, but injured people they have blighted, representing their conduct as teeming with all the vices of their enslaved condition, but in a darker and more turbid state; or having failed in this, they have not hesitated to attempt to mar the moral beauty of those scenes they could neither distort nor destroy. Did not Kotzebue wend his way to the lovely islands of the Pacific, to seek occasion to scandalize a band of men whose self-denial, perseverance and success should have claimed his admiration? Have not *Christian!* merchants and captains, to serve their selfish purposes, poured intoxicating liquors amongst the reformed inhabitants of those islands? Has not political chicanery used popery as its handmaiden to grasp these fair spots for some government lusting for increased territory? And was not Kotzbue covered with not only religious, but with scientific, shame? were not wicked merchants defeated by the almost universal virtue and indignation of the people, and the emissaries of the papacy expelled with a calmness and a prudence which might well be imitated by more polished statesmen in dealing with sneaking and insidious foes?—has not all terminated well for truth and for the vindication of her advocates in that department of Mission labour?

But did not the enemies of freedom and of Missions, when they saw the work of emancipation and conversion advancing with an unimpeded step in the West, actually leave the ordinary means of attack, and strike

at the root of the liberty of the subject in the imprisonment, trial and death of the ill-fated missionary Smith, and in burning down the sanctuaries, sacking the houses, trampling under foot the property, insulting the persons, and calumniating the moral characters of more recent labourers, and this *in* some instances, by legislatorial and magisterial hands? (!!!) But what was the result? The death of Smith was the most deadly blow ever levelled at slavery, and the violence of latter days has accelerated what the planters were so anxious to oppose and retard. Their violence did as much to snap the negro's fetters, as did the energetic efforts of his friends. God made the wrath of man to praise Him, and at length freedom broke upon these poor people. And by whom was this effected? by the legislature, by the planters? No. Hear one of the most eloquent of the advocates of the rights of man—Lord Brougham, in a recent speech on the subject in the house of Lords. He says,—

"They have them not from the administration of an Established Church —not that they are withholden from them by it, but another was to be found more suitable to their purpose, and therefore more acceptable to their feelings. They had the meek and humble pastor, who, although perhaps inferior in secular accomplishments, was not the less calculated to guide them in the paths of religion; the Missionaries, not set above them by great learning—not too refined so as to differ from them by any peculiarities—passing their time among them during the week in the same way as they minister to them on the sabbath—they are their friends in common matters as well as their guides in religion; and I cannot pass over this part of the case without offering my humble tribute of very heartfelt admiration of the labour and zeal of those pious and disinterested men—(Hear, hear) and I know if I were to make my appeal to my noble friend behind me (Marquis of Sligo), he would say, as he had promulgated elsewhere, that for the source of religious information among the slaves, it was to the missionary they had to look. (Cheers.) Therefore it was that fourteen years ago I felt all the anxiety I have already alluded to, when it was my lot to bring before the Commons of England the persecutions of one of the most devoted, most pious, and most useful of that class of men, who, because of his self-devotion, had been hunted down, and made to die the death for teaching the Gospel of peace to the poor negroes of one of the islands; and then it was that I gloried to recollect, the first of those blows was struck, of which we now have happily lived to witness the day when the final accomplishment shall appear, in which the chains of the Negroes shall, by those blows, be struck off."

And what was the result of this liberation? We quote his Lordship again.

"The 1st of August came, that day so confidently and joyously anticipated by the poor slaves, and so sorely dreaded by their hard task-masters; and if ever there was a picture interesting to look upon—if ever there was a passage in the history of a people that could redound to their honor—if ever there was an answer to the scandalous calumnies which for ages we had heaped upon them, as if in justification of the wrongs which we had done them, that picture and that passage is to be found in the uniform history of that day over the whole of the West Indian Islands. Instead of the fires of rebellion, lit up by the hand of lawless revenge and resistance to oppression—the whole of these islands were illuminated by the light of joy, contentment, peace, and good-will towards all men. No civilized nation, after gaining an unexpected victory, could have shown more forbearance, than was exhibited by the slaves at the great moral consummation which

they had attained. There was not a look or a gesture to goad the eyes—not a sound escaped from negro lips to wound the ears, of the Planters. All was joy, congratulation, and hope. They felt that their fetters had been loosened, and they looked forward with hope to the time when the degrading marks which they had left would be wholly erased. (Hear.) This peaceful joy was all that was to be seen, heard, or felt, in the West Indian Islands. Amusements there were none to be seen that day—not even those amusements by which they were accustomed to beguile the hard lot of slaves, and which reminded them of the country of their forefathers—no, for the negroes are eminently a pious people; they held *sacred* the day of their liberation."

"The day was kept as a sacred holiday. All the churches were crowded from early dawn. Five or six times in that day was each of the churches filled, and emptied in succession, with multitudes who came to render thanks to God for their liberation. In that island where the bounty of nature seems to provoke the appetite to indulgence, and to scatter with a profuse hand all the means of excitement, not one negro was, on that first day of August, found in a state of intoxication. (Hear, from Lord Sligo.) Three hundred and forty thousand slaves were liberated on that day, and their peaceful festivity was disturbed only on one estate, in one parish, by an irregularity which three or four persons put down."

Who with the feelings of a Christian man can read these statements and not rejoice? We do exult, but we do not triumph, either in the testimony borne to Missionary worth, or the effect of Missionary labour, more than it is right for the friends of religion and truth to do when they see wisdom justified in all her children, and behold the conquest of truth over the principles of error. The evils which have impeded the Missions of the Pacific and Carribean seas, have in a greater or less degree accompanied the efforts of Missionaries in every part of the world; nor is this strange. The wicked colonizer sees in the presence of the missionary and his labours, a condemnation of his practices, and if successful the annihilation of all his schemes. The triumph of the missionary is tantamount to *his* defeat and disgrace; hence instead of welcoming him as a brother, he treats him as a foe. And so long as that treatment falls alone on the labourer, and does not affect his moral character, he bears as is his duty, most meekly the contradiction of sinners against himself; but when the virulence of his enemies strikes at the truth itself, or at those who have embraced it, then like his divine Master he exchanges the spirit of forbearance, for that of vindication; and the language of entreaty, for that of exposure and reproof. Nor is it strange that in pursuing this line of conduct he should be obliged to make such full disclosures of guilt, as must, irrespective of his insignificance, or the influence of his opponents terminate in the defeat of the calumniators of truth. The enemies of Missionaries forget one solemn truth; that Missionaries are not their own servants, nor are they doing their own work. They are God's servants, and are doing His work; and he will not only support, but vindicate His people from every oppression and calumny. One thing is clear to us that colonization can never be either a lasting blessing to the colonizer or to the colony, until christianity in its purest form shall precede all other efforts, and maintain its influence in all the councils and movements of the local governments. To no section of the Mission field are

these remarks more applicable than to *Africa*, and especially to the Mission of the Cape colony. The Missionaries there have been calumniated, and the Mission settlements held up as little more than nests for idle and seditious persons; and this too by persons high in authority, as well as by travellers, or those of more humble life interested in the continuance of things as they were. But it is satisfactory to remember that all the charges, as they have severally appeared, have been most satisfactorily consigned to an ignominious tomb. The vast majority both of the calumniators and their calumnies are now forgotten even by their friends; but the calumniated and their works remain. It is however a singular and impudent fact that the effectual and repeated refutation of error, does not prevent its resurrection and reiteration; and what the more masculine mind has failed to accomplish, the more tiny intellect imagines it can effect; what the Leviathan has failed to crush, the Sprat imagines it can destroy. This is evident from an occurrence in the circle of Indian literature, notice of which, but for a wish long cherished to put our readers in possession of the real state of things at the Cape, might still have been deferred.

The circumstance to which we refer is the publication of a book—no marvel in these days of almost universal authorship—entitled, *A Subaltern's sick leave, or rough notes of a visit in search of health to China and the Cape of Good Hope.* By Lieutenant Nicholas Polson, of the Bengal Native Infantry. It treats of China and the Cape. We shall discuss the Cape first, though it be last in the book, for reasons which will be evident enough in the sequel. We have thought it our duty to give it this prominent notice and to meet its statements in reference to the Missions there with the most unqualified negative, and so leave the author to his reflections, and our readers to form their own estimate of the subject, for the reason that some of them may see this work, and on visiting the Cape may be influenced by its statements, especially as it has been almost universally praised by the presidency press. We cannot, we confess, allow this opportunity to pass without expressing our astonishment at the unqualified praise with which this book has been bespattered by the local press; a work in which we find nothing new or remarkable, either in scientific, statistical, political, commercial or religious matter; and distinguished chiefly for its details of eating and drinking, shooting and hunting, and for being pervaded by a spirit of dissatisfaction with almost every thing and person, from the ship in which the writer sailed, to the poor unfortunate Missionaries at the Cape; who, we fear, neither afforded him instructions as to the best covers for game, nor were either capable or disposed to introduce him to the soirées or balls of Cape town. The laudations with which this work has been covered prove that the author owes more to his station in Society, than to the contents of his work; and it is to be feared the charge brought against one of our contemporaries for reviewing without reading, may be fairly chargeable upon some of those who have so strongly recommended this volume: confident we are, that one at least of our contemporaries would not, had he read the choice morceau we shall quote, have allowed it to escape his attention, or omitted it from his pages; and equally

sure are we that our respected contemporary the *Friend of India* could never have recommended any work, as he did this, had he but glanced at the page in question, containing as it does one of the foulest and most scandalous calumnies, both on the character of a whole body of honorable and unimpeachable men, and on a whole race of too long injured people, which it has ever been our lot to peruse. There must either have been great laxity in reading, or else the perusal of the first part, which deals pretty much in opium matters, must have lulled our brethren to sleep; or perhaps delight at witnessing any indication of a literary spirit in the rising heroes of the day, who, not having to wield their swords, may use their pens, induced the whole brotherhood of the press to admire and praise equally the beauties and faults of this last-born child. It is this kind of reviewing that rather tends really to condemn than to recommend a work; and authors may well exclaim, "Save us from our friends!" The facts of the case are simply these. A young Subaltern, 'sick of wars' *alarms*,' determined to traverse sea and land, to restore his health, animate his courage and increase his lore. He visits China, or rather looks at its shores, and finds that every thing wants reforming, (save the hospitality of one or two individuals,) though without the power to induce his celestial majesty either to expel Her Britannic Majesty's idle whig representatives, or to open his left eye or shut his right one, one single moment before it was his wont. He leaves China and wends his way to the Cape, commencing his peregrinations there in the same kind of temper; but there he finds himself cast into society much more congenial than the unfortunate Macaoan or European residents in China. He found access at the Cape to the gayest circles, to the patrons of balls, races, hunting, &c. With this we have no business,—we are not of the inquisition; but what we have to do with, is that the Subaltern on sick leave took it into his head to write a book, and afterwards to print it in two parts.

> "For it is nice to see one's name in print,
> A book's a book, although there's nothing in't."

So thought the Subaltern, nor have we any right to question his right to publishing; nor should we have interfered with his labours, had they been confined to such subjects as hunting and balls and dinners, and hatred to every thing *whig*; or if even he had spiced his book with some general sneers at Missions or Missionaries; all these, except the last, we should have left to those better able to judge of their merits, and the last we should have taken as a matter of course to give eclât to the work. But when this Subaltern, or any other, shall take it into his head to sit down and write, and print, and publish, as sober facts, personal insults and gross attacks upon men that never injured him, or any other being on the earth; we must, and will speak. When he calmly perverts historical facts to serve party purposes, and speaks, in this age, of the Hottentots as "approaching the wild beasts as nearly in features as in habits;" and tells us that he saw an Hottentot "an attendant in a Mission chapel, and one from whose mouth texts were frequently issuing, actually ask his master for a dollar and leave to be *drunk* for twenty-four hours"—when we read such things, not only do we know

to what school the Subaltern belongs, but we are determined to meet him and, if "the gift be in us," to teach him that "all is not gold that glitters." Lieut. Nic. Polson determined to write on the merits of Missions and Missionaries at the Cape; but we ask him—Was the circle into which he obtained an introduction, and from which he derived his information, the best qualified to afford him correct and unprejudiced views, either of the Missionaries or their work? What should we say if some sickly pilgrim moving in the gay circles of this city, should, on his arrival in England, determine to write a book, in which he should deliberately proceed to calumniate one of our most pious and exemplary ministers, a person with whom he had never associated or spoken, and whose plans he could neither understand nor appreciate? —what should we think and say of such a one? But if he should extend his calumnies to the whole clerical body in Calcutta and India, and at one fell swoop censure their head as a Jesuit and them but as serving their own selfish ends—if such should be the case, we more than suspect that his accuracy would be questioned, and his judgment on the subject demurred to in some such way, but in a different degree, as would *our* judgment and accuracy on the merits of races and rifles: this we believe too, that it would meet from all parties with the reprobation and disgrace which it deserved. But suppose he should reveal the secret that he had received his information from a prejudiced and embittered source? would he not be visited with still more severe condemnation? Now this is exactly the position in which our Subaltern on sick leave was placed at the Cape. For it so happens that the gay party at the Cape are, generally speaking, not only as they are in every place, the despisers of Evangelical religion, but they unite with this common source of hatred to piety, a deep interest in the continuance of the ancient regime. What then shall we think of an author who would have us believe that he nought extenuates, that his remarks are trifles light as air, yet that they are a true exhibition of the living manners of the age at the Cape? What shall we think of him when he calumniates a man in whose presence, and before whose scrutiny he would quail; and when he could obtain his information only from parties embittered against the man he calumniates,—and that not from common motives, but because he had broken up a system of tyranny that gave the few the power over the many, and aggrandized the rich at the expense of the poor, and gave power to the oppressive little one at the expense of the liberty, and peace of a great nation? Who can wonder that such a man should be hated by the oppressing party, that his motives should be mistaken, his character calumniated, and the result of his labours distorted and disfigured by those more immediately concerned? This is no more than we might expect; but what shall we say if a man tells us he writes but to amuse, and that his purpose is attained if he does that, when his amusements blossom with scandal, and bring forth the fruits of matured calumny? Fine amusement to calumniate the character of a whole body of men without a saving clause! We recommend this exercise as a new game for improving and expanding the youthful mind, and especially as a restorative to all Subalterns on sick leave.

Unfortunately for Lieut. N. P. we have had in our possession other works on the state of things at the Cape, which differ in some small degree from his in their estimate of matters there in morals and religion; and the parties we are inclined to think are nearly as well able to determine on the merits of Missions there as the Subaltern; for one very satisfactory reason, they *examined for themselves* and formed their conclusions, not from what they heard, but saw: not from what they saw through the glasses of a Dutch boor, or through the Government House windows, but with their own eyes. One of these works is by Capt. Fawcett of the Bombay Service, another is by "Justus" he treats of the whole subject of the Caffre war, as one who understood his theme. We shall in all probability in this and the next No. have to confront these witnesses, and as "they are all honourable men," we must leave the verdict to the reader.

With these prefatory observations we proceed to quote the objectionable passages, and offer our comments in a brief, but we hope satisfactory manner. We may as well state, before quoting the first and most serious passage, that we acquit Lieut. N. P. of wilful intention to injure; for we believe that had he fallen into other hands, and had his bent so inclined him, he would have written as strongly on the other side*. We are all very much the creatures of circumstances, much more than we are aware; on this account we acquit the Lieutenant of wilful intention to injure, only reminding him at the same time that it does not require design to inflict injury; for of this he may be certain, that if a man cast about fire-brands, though it be but in play, some one will be burnt. Here is the passage.

"But it rested with two classes to exhibit a dark contrast to the above Christian-like conduct; and those two the very last from whom it should have been looked for. These were some London Society's missionaries and His Majesty's ministers!

"History from its very earliest pages down to the present leaf can show no greater examples of unremitting and unflinching zeal for the advancement and aggrandisement of any particular sect than those displayed by some of the members of the above mentioned Society of Dissenters, "Independents" they style themselves. A strong party of them have long been established in the Colony, and are headed by one whose talents and powers of persuasion would do honor to the most glorious cause, but whose conduct would disgrace the worst. One before whose name those of Gregory, Innocent and Loyola fade like the morning dew!

"These missionaries resided in various parts of the Colony, and some on and beyond the frontier. Among them were some who were in the frequent habit of stirring up their Hottentot congregations, and impressing them with the belief that they were an ill-used people, without any friends but these London missionaries themselves; and one, if not more of them, had been suspected on very strong grounds of acting a similar part among the Kafirs previous to the irruption. But with that conduct I have here nothing to do. Subsequent however to the irruption, these missionaries aided by some few turbulent and seditious characters in the Colony, com-

* We do not admit, in such a case of aggravated defamation in which consummate ignorance and reckless disregard of the feelings and reputation of *religionists* as such, betray an animus little creditable to the judgment or impartiality of the writer, that the disclaimer of a *formed* intention to injure, lessens, in the least, the enormity of the offence.—ED.

menced propagating in England a variety of stories, many of which have since been proved to be false, to the detriment of the Colonists and justification of the conduct of the Kafirs.

"These tales, uttered as they were 'ex cathedrâ,' by men whose character and situation in life ought to have rendered them cautious of advancing what was hypothetical—these stories, shuddered at, wept over and believed at missionary meetings where the religious worlds of Sheffield and Birmingham assembled to hear the glowing language of 'Apostolic P———' the less showy speeches of the Missionary R———, who made up by strength what he wanted in elegance; the preposterous nonsense of a hypocritical Hottentot; and the mendacious statements of a Kafir fugitive and deserter smuggled out of the Colony by the missionaries, made a due impression on the minds of those who knew no better, who were not in the habit of judging for themselves, but believed every syllable that fell from the lips of their ghostly instructors.

"From the missionary meetings the tales spread. Mr. Buxton assumed the throne of his power, His Majesty's Secretary of State for the Colonies bowed submission to the behests of those by whose aid alone he retains his seat in the ministry, and on hearsay evidence equally against fact, probability and possibility; unsupported by documents or even by witnesses; without pause or inquiry; on the bare statement of opinions by a few individuals who knew nothing of, or wilfully misrepresented facts, the population of a British Colony were condemned unheard; converted from the injured into the aggressing party; denied compensation for their losses; and belied and insulted by Lord Glenelg.

"That acute statesman, just as he is wise, jumping at conclusions because it is too troublesome to arrive at them by the same path as other individuals, trusting his conscience to his father confessor, coolly writes, that the treatment the Kafirs had received, was quite sufficient to justify any act on their part, and that they had a right to appeal to arms to force that justice which they could not obtain any other way! A pretty doctrine truly for a Colonial Secretary, and one which M. Papineau in Canada will undoubtedly thank His Lordship for putting into his mouth; especially at the present crisis! But to my narrative."

In this quotation there are five distinct and serious charges. 1st, Against the London Missionary Society, charging it with being a society of Independants. 2nd, Against the Independants as a body, charging them with Sectarianism. 3rd, Against the Missionaries, representing them as in the frequent habit of stirring up their Hottentot congregations to insurrection. 4th, Further charging them with propagating falsehood on the subject in England, and especially charging Dr. Philip with the prostitution of fine talents to base and unworthy purposes—the "worst of causes." 5th, Against her Majesty's ministers for being swayed by the rebel Missionaries to adopt measures hostile to the welfare of the colony, and the British rule in south Africa. Pretty tolerable accusations for a Subaltern on sick leave to bring against a body of upright Missionaries and her Majesty's ministers! We fear Lord Glenelg WHEN he sees the Lieut.'s work will be alarmed in the prospect of being cited before his peers. Pending his answering for himself, we attempt to answer the charges against the respected but absent mission labourers at the Cape.

1. He charges the London Missionary Society with being a Society of Independants. We meet the accusation with a direct negative, and

do more than the Subaltern, give proof. The fundamental principal of the society is opposed to the charge, as well as the sole object and practice of the society, which are thus stated in its printed documents—

"The sole object is to spread the knowledge of Christ among heathen and other unenlightened nations."

"FUNDAMENTAL PRINCIPLE.—As the union of Christians of various denominations, in carrying on this great work, is a most desirable object; so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, (about which there may be difference of opinions among serious persons,) but the glorious Gospel of the blessed God, to the Heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God."

Nor have we the least hesitation in appealing to the history of the society for a proof that the spirit of this principle has been carried out in the practice of its agents. It is more than probable that the number of independants connected with the society is greater now than at its commencement; because since its formation nearly every other section of the church of Christ, has formed its own society and has its own Missionaries; but still the door is open to all, and all may enter, and many besides independants *do* most cordially unite in its operations. It has at present in connection with it, Missionaries belonging to the Episcopalian, Presbyterian, Reformed, Lutheran, and Independant Churches!

2. He charges the Independants with Sectarianism. We confess, we may have some prejudices on this subject, but as we hope to find *the* church in all sects and not in one only, so we have always read history with a different eye. We have always been accustomed to look upon the Independants as the special friends of civil and religious liberty, and as often acting, in that regard, in a way that has manifested any thing but a concern for the welfare of the *sect*. They have generally been charged not with bigotry, but laxity—and of allowing their zeal for religious and civil freedom to interfere with their religious consistency. Had they sought to propagate their sentiments with the zeal this writer would have us believe, they would long ere this have had a political influence which might have supplied Lieut. N. P.'s place with some scion of this unworthy sect. We feel happy in being able to corroborate these views by an extract from the eloquent speech of then Mr., now Lord, Brougham, on the debate relative to the Missionary Smith's trial.

"Mr. Smith is, or, as I unhappily must now say, was, a minister—a faithful and pious minister—of the Independents,—that body much to be respected indeed for their numbers, but far more to be held in lasting veneration for the unshaken fortitude with which, in all times, they have maintained their attachment to civil and religious liberty, and, holding fast by their own principles, have carried to its uttermost pitch the great doctrine of absolute toleration;—men to whose ancestors this country will ever acknowledge a boundless debt of gratitude, as long as freedom is prized among us: for they, I fearlessly proclaim it—*they*, with whatever ridicule some

may visit their excesses, or with whatever blame others—*they*, with the zea of martyrs, the purity of the early Christians, the skill and the courage of the most renowned warriors, gloriously suffered and fought and conquered for England the free constitution which she now enjoys. True to the generous principles in church and state which won those immortal triumphs, their descendants still are seen clothed with the same amiable peculiarity of standing forward among all religious denominations, pre-eminent in toleration; so that although, in the progress of knowledge, other classes of Dissenters may be approaching fast to overtake them, *they* still are foremost in this proud distinction."

We leave the matter here unless the Subaltern should require other proof either from the past or present history of the Independants; if so he can be supplied with it, both from the friends and foes of the denomination.

3. He charges the Missionaries with stirring up their Hottentot congregations to insurrection. This is a serious but old and oft-refuted charge against the Missionaries of the cross. Those of our readers who are familiar with the early history of the church will remember that the most violent persecutions against the Christians arose from political accusations: it was said they were attempting to subvert the state, and to supplant King Cæsar by King Jesus. It was the accusation against the Lord himself, that He designed to overturn the state; and "if they call the Master of the house Beelzebub," how shall the servants escape? The same charge was made against the Missionaries of the Western Isles, but not established: it was predicted of Missionaries in this country at the commencement of their labours; but where is the fulfilment? It was charged on the Missionaries at the Cape, and what is the result? After the most patient and impartial investigation of the commons of England, the Secretary of state writes, when referring to the character of the people, in the despatch alluded to, in the following strain, which *proves* the Missionaries to be any thing but the exciters or advocates of war.

"I am further constrained to record my dissent from the unfavourable estimate which you have formed of the Caffre character. Referring to the *great mass of evidence** which it has been my duty to examine, I find it replete with proofs of a directly opposite tendency. I learn that amongst this proscribed race, Christian missionaries have passed many years respected, honoured, and secure. It is placed beyond dispute that at the very moment when the countrymen of those missionaries were harassing Caffreland with incessant patrols and commandos, the teachers of religion, relying implicitly on the honour and good faith of the tribes, continued to receive kindness and protection.

"In the midst of all the calamities incident to their situation in our immediate neighbourhood, the Caffres, under the guidance of their Christian ministers, have built places of public worship; have formed various congregations of proselytes, or of learners; have erected school-houses, and sent their children thither for instruction. In the meanwhile no inconsiderable advance has been made in agriculture and in commerce. A trade, variously estimated, but not amounting to less than 30,000*l.* per annum in the

* Had the Lieutenant seen and read this ere he sat down to write excathedra? He had better lay down his pen and wield his sword, or confine it at least to the details of dinners à la gourmand.—Ed.

purchase of European commodities, had been established on the frontier, and as many as two hundred British traders were living far beyond the boundaries of the colony, protected only by the integrity and humanity of the uncivilized natives.

"To such a people the character of 'irreclaimable savages' cannot with justice be assigned. Nor indeed, even if well founded, would this reproach come with a good grace from us, unless it can be asserted that we have, as a Government, fairly brought to the test of experiment whether they can or cannot be reclaimed."

Not to rest in this, we ask, did the authorities at the Cape prove their charge? Did they attempt it? The character of the whole government rested on this one point. The policy of the local government was reprobated and impeached by the Missionaries. Were their charges disproved? Who was recalled? Who were censured for their policy as never were the agents of any former government? The local Government or the Missionaries? The Missionaries remain.—The Governor returns, laden with *silver* honours, but with the distinguishing note appended to his name in the history of the Cape colony, that he had excited and maintained a sanguinary and unjust war against a barbarous people!—What shall we think of Lieut. N. P.'s testimony of the warlike temper of the Missionaries, on reading the following extract from Lord Glenelg's dispatch, from which it would appear that Sir B. D'Urban had attempted to persuade his superiors that the Missionaries, as a body, had not only sanctioned but solicited the war?

"In your despatch of the 21st of January you observe, that 'all the missionaries on the border, men of peace and religion, concur in one opinion of the wanton atrocity of the invasion, and of the impossibility of any other remedy than that of the sword.' This statement, however, was evidently made under a misapprehension of the real facts of the case. I have before me the conclusive proof that the missionaries of the London and Glasgow Societies, instead of regarding the invasion as a wanton and unprovoked act, considered it as a natural reaction on the part of the Caffres against a series of extreme and intolerable oppressions. So far are they from thinking the sword the only remedy, that, on the contrary, they insist, even with importunity, on the certain efficacy of other methods, of which kindness, conciliation, and justice should form the basis."

4. He charges the Missionaries with the propagating of falsehood in England on the subject; and especially charges Dr. Philip, with being the prince of jesuits, and with prostituting the finest talents to the worst of causes. We should not offer the slightest remark on either the one or the other charge, were it not for the very peculiar circumstances into which the Missionaries at the Cape, and especially Dr. Philip, have been forced. Calumniated on the spot, and confident, if they were not heard in a place where justice could be obtained, that the aborigines must be exterminated as well as oppressed, they went to England, and laid their statements, through Dr. Philip in the first instance, before a tory administration; and such was the effect of their reports, never officially contradicted, that the then Governor was recalled, and measures adopted for the effectual amelioration of the condition of the aborigines. That was by a tory administration. The evils however continued to exist, and the oppressions to increase, until the poor people burst forth in all the horrors of

predatory warfare to avenge their wrongs. Previously to this the Missionaries, living amongst the people and knowing the state of feeling, had not failed to predict to the Local Authorities what must be the result of their policy;—they were not listened to, and the consequence was a furious and bloody war. We shall not now enter into the causes of that war; it will form a distinct item in connection with the historical part of the Subaltern's work; but suffice it here to say that Dr. Philip never made either his intentions, charges or proofs, secret; *they were fully known at the Cape.* He sailed in the broad day to Europe, for the express purpose of vindicating himself and brethren at the expense of the Local Government. Did he first tell the wrongs of the aborigines to the audiences at Manchester and Sheffeld? No, He told them deliberately and calmly, corroborated by the concurrent testimony of the witnesses he had brought with him, and of others on the spot; and in the absence of any satisfactory justification of their conduct by the Cape authorities, (their own statements rather confirming than otherwise the representations of the Missionaries,) the Secretary of the colonies addressed such a letter to the Governor of the Cape, as we should never wish to see addressed to any man with whom we were on terms of friendship. We quote one passage from it which refers to Dr. Philip's straightforward conduct at the Cape, and to the strange equivocation of the government on the subject.

"In your despatch of the 21st of January, you denounce the irruption of the Caffres as inexcusable, for a reason which you assign in the following terms:—'I was in special negotiation with them for a new, and to them, a very advantageous, order of relations, into the details of which Dr. Philip, chief of the London mission, had personally, as well as by his missionaries living among them, entered fully with them, as lately as October 1834, with which they had expressed their satisfaction.'

"It is no impeachment of your habitual accuracy to say, that you have inadvertently fallen into a misconception of the facts of this part of the transactions under review. I have before me evidence the most conclusive, to shew that Dr. Philip did not, either in his own person, or through the agency of any other of the missionaries of his society, make those communications to the Caffre chief, with which you state him to be charged by you. Whether he misunderstood your instructions, or whatever circumstance may have occasioned it, of the fact itself there can be no doubt. He neither negotiated as the agent of the local government with the Caffres, nor even delivered any message from you to the chief. We are, therefore, not entitled to impute to the Caffres the fault of having burst into the colony regardless of the obligations to forbearance imposed upon them by the pendency of such negotions as you have mentioned."

Who is the Jesuit here? As further proof of the Lieutenant's inaccuracy in reference to the slaughter of character in this passage, we may observe, en passant, that Dr. Philip, is not a showy speaker;—he is a solid but a powerful pleader; and who, gifted with such talents as *he* possesses and with such a cause, could be calm?

With Mr. Read we have no acquaintance beyond that connected with the history of his wrongs; and we suspect had the Subaltern as much cause for complaint as Mr. Read, he would have made up in strength what he omitted in elegance.—The Caffre chief Tzatzoe designated by the author, "a Caffre fugitive and deserter," is a

free man, a man robbed of his hereditary possessions by colonial cupidity. He was not smuggled out of the colony by the Missionaries; there was no need for such conduct: he was a free man, injured in a free colony, more free to remain at the Cape than the author. He had no *masters* east:—he left the colony in open day, and returned to it as openly.—Though we are confident Dr. Philip's intellectual, moral, and religious character needs no advocacy of ours, yet as we have quoted the calumny of one officer in the company's service, we may be forgiven for quoting the opinions of another on the opposite side.

Capt. Fawcett remarks, after hearing Dr. Philip preach, that "There was a boldness and manliness in his style, and an unction and impressiveness in his observations and appeals, that very much charmed me. Toward the close of his sermon he spoke to this effect.—'My friends, I have to ask you whether we are in the perilous days of which the Apostle here speaks. It will be well for us to make the inquiry. Paul here says, that in the latter days of the church a body of men shall arise who shall be lovers of their ownselves, but having a *form* of godliness: covetous, but with a form of godliness; boasters, proud, but very religious people; blasphemers, disobedient to parents, but a church-going people; unthankful, unholy, but having this form of godliness; without natural affection, truce-breakers, false accusers, but very religious men; incontinent, fierce, despisers of those that are good, but with this form of godliness; traitors, heady, high-minded, lovers of pleasure more than lovers of God,—having a *form* of godliness, but denying the *power* thereof. From such turn away.' I was resolved on forming his acquaintance, and called to pay my respects to him; and, if he had gained my heart by what I saw of him in the pulpit, this was more confirmed by the fascination of personal and private intercourse. I found him a man of large and enlightened views, and was particularly pleased with that part of his conversation which turned on the great and good men of my own country. I had heard of them, or read their works, before, and could not fail to admire them; but the special incidents and traits of character which he brought forward in connexion with them, threw a new charm and a new light, on their attractive excellences."

Irrespective of the question in dispute, we have here the testimony of a man who *knew* Philip intimately, confronting one who perhaps never saw or heard the man he calumniates. We give him all the benefit of the comparison. This second visit to England issued in the recal of a second Governor, by a *whig* government. Surely the state of things must have been very paradisiacal to have induced both a whig and tory administration to listen to a despised and calumniated Missionary, and, on his testimony, merely recal *two* Governors—the one a noble, the other a knight!! Now it was *after* these statements had been made before the highest tribunal, and been disposed of, and in order to excite *religious* sympathy and prayer for Africa, that the "showy" speeches were made at Manchester and Sheffield. It was not with a view to give a *political* bias to the views of any man: this would have been useless; for, unfortunately for the colonies, they possess with all their power and oppressions but too small a share in the feelings of the British people to influence them very materially in the selection of their representatives. A local cess would have much more interest with them than the Indian pilgrim tax, or a district affray than the Caffre war.

There is one thing connected with this subject which affects the character of the Missionaries, and which we are not willing to pass over in silence. We refer to the apparently political character which the Missionaries of the London Society have assumed at the Cape. That character, however much they may dislike it has been forced upon them: it is not a political character of whig, or tory, or radical, but a political character on one topic, *the liberty of mankind.* The Missionaries, after labouring in Africa for some years, were blessed with converts; these converts in common with other natives are oppressed; the Missionaries felt it their duty to shield and protect their flocks, and the representation of their wrongs, involved the advocacy of the whole injured population. Thus have the Baptists and Weslevans become political in the West Indies, and thus would the Missionaries become political in this country, if the question of the goverment connection with idolatry, say, or the question of marriage amongst native converts, should be conducted in such a spirit as would oblige them to appeal from India to that land where no cry is heard in vain. It is on one point and one alone, that missionaries *can* be political. There may, and must be details, but the cause is one,—the freedom, civil and religious, of the human family. There is one expression in the singular tirade of Lieut. N. P. which calls for the especial notice of our readers. "*But it rested with two classes to exhibit a dark contrast to the above christian-like conduct,* &c." Being in some measure acquainted with the transactions of the Cape government we did most eagerly search the pages of Lieut. N. P. for a record of this most Christian conduct, and—will our readers believe in what it consisted?—we let him tell his tale himself: it was that

"In consequence of this irruption of the Kafirs, troops were brought from Cape Town (for there were only 700 men on the frontier!) The inhabitants of the Colony were armed, *Kafirland invaded, and the enemy, after a very harassing warfare, brought to sue for peace, which was granted them by the Governor, Sir B. D'Urban, on the following terms; namely, that they should restore* 50,000 *head of cattle,* 1000 *horses, and give up the musquets they had got from the Colony!!!* It was also found necessary to guard against the possible recurrence of such an irruption, by taking from the Kafirs the territory between the Keiskamma and Kei rivers, which afforded the nearest eligible line of frontier and the only tenable one. Subsequently however many of the Kafir tribes requested they might be re-admitted to those lands and acknowledged as subjects of His Britannic Majesty, which was accordingly done, and every thing promised fair for a continuance of peace and the gradual civilization of the Kafirs, whose character must by this time be sufficiently apparent to my readers."—

Had even this been the *real* case, it would have been comparative mercy when contrasted with the *actual* state of things—heavenly when compared with Sir B. D'Urban's official account of the matter, which we give in order to afford an additional opportunity of judging of the whole affair.

"In the course of the Commissioners' progress in the census of the tribes of Gaika and T'Slambie, they have ascertained that their loss during our operations against them, has amounted to 4,000 of their warriors or fighting men, and among them many captains. Ours, fortunately, has not

in the whole amounted to 100, and of these only two officers. There have been taken from them also, besides the conquest and alienation of their country, about 60,000 head of cattle, almost all their goats, their habitations are every where destroyed, and their gardens and corn-fields laid waste. They have, therefore, been chastised, not extremely, but sufficiently."

"Amongst many passages illustrative of the manner in which the war was conducted by the British troops, I select for illustration the following, from a letter addressed by Colonel Smith to yourself on the 11th of June. 'The enemy, although his traces were numerous, fled so rapidly, that few were killed, and only three shots fired at the troops. The whole of the country has been most thoroughly traversed; upwards of 1,200 huts, new and old have been burnt; immense stores of corn in every direction destroyed; 215 head of cattle of all sorts captured; several horses, and nearly 2,000 goats, have fallen into our hands. The women were very numerous; and I therefore caused them to be amply supplied with beef and biscuit, and dismissed them with the assurance that the atrocities of their husbands had made them forfeit their homes, and that they must move over the Kye. They all stated that they were anxious to do so. It is most gratifying to know that the savages being the unprovoked aggressors, have brought down all the misery with which they are now visited upon the heads of themselves and their families; and that the great day of retribution, and the punishment of the unprovoked atrocities committed by these murderous savages on our colonists, had arrived.'"

As nothing we could say could possibly brand, with the infamy it deserves, such inhuman conduct better than Lord Glenelg's own comment, we quote it entire.

"Reading those statements at this distance from the scene of action, I must own that I am affected by them in a manner the most remote from that which the writer contemplated. In the civilized warfare of Europe, this desolation of an enemy's country, not in aid of any military operations, nor for the security of the invading force, but simply and confessedly as an act of vengeance, has rarely occurred, and the occurrence of it has been invariably followed by universal reprobation. I doubt, indeed, whether the history of modern Europe affords an example even of a single case, in which, without some better pretext than that of mere retribution, any invaded people were ever subjected to the calamities which Colonel Smith here describes: the loss of their food, the spoiling of their cattle, the burning of their dwellings; the expulsion of their wives and families from their homes, the confiscation of their property, and the forfeiture of their native country. I am, of course, aware that the laws of civilized nations cannot be rigidly applied in our contests with barbarous men; for those laws pre-suppose a reciprocity, which cannot subsist between parties of whom the one is ignorant of the usages, maxims, and religion of the other. But the great principles of morality are of immutable and universal obligation, and from them are deduced the laws of war. Of these laws the first and cardinal rule relating to a state of hostility is, that the belligerent must inflict no injury on his enemy which is not indispensably requisite to ensure the safety of him by whom it is inflicted, or to promote the attainment of the legitimate ends of the warfare. Whether we contend with a civilized or a barbarous enemy, the gratuitous aggravation of the horrors of war, on the plea of vengeance or retribution, or on any similar grounds, is alike indefensible.

"I am bound to record the very deep regret with which I have perused this passage. In a conflict between regular troops and hordes of barba-

rous men, it is almost a matter of course that there should exist an enormous disproportion between the loss of life on either side. But to consign an entire country to desolation, and a whole people to famine, is an aggravation of the necessary horrors of war, so repugnant to every just feeling and so totally at variance with the habits of civilized nations, that I should not be justified in receiving such a statement without calling upon you for further explanations. The honor of the British name is deeply interested in obtaining and giving publicity to the proofs that the safety of the King's subjects really demanded so fearful an exercise of the irresistible powers of His Majesty's forces."

If this was the *christianity* of the Cape Government—if these were its acts of clemency—if these its exhibitions of mercy—what must have been its acts of retribution, its displays of penal power, its days of chastisement and oppression? What they were, let the sighs of the widow, the cries of the orphan, the wailings of the destitute, the blood of the brave Hintza and his companions—let these tell the amount of suffering, oppression, and wrong, which have been heaped upon the aborigines of South Africa by a professedly Christian Government.

φιλος.

IV.—*Chapter of Correspondence.*

1.—Native Commentaries—Roman Character.

To the Editors of the Calcutta Christian Observer.

My dear Friends,

Among the various departments of labour which press upon the attention of Christians in this country, there is one which, in my view, begins to require more attention.

It is the *preparation of suitable Commentaries* for the help of Native preachers and catechists, &c. It is generally felt, yet I think it needs to be more strongly felt, that *Native preachers* form one of the most important agencies that we have, for giving currency to Christianity in this country. Now this instrumentality never can be brought to bear with any thing like its natural power until such helps are brought within the reach of this class. In the present state of things Native preachers are very important auxiliaries. But they have generally no means of storing their minds with such knowledge of the Bible as will give fulness, and depth, and solidity to their religious instructions, nor such as will give full development to their own piety. They generally become very familiar with the methods pursued by Musalmáns and Hindus in opposing the Bible, and acquire expertness in replying to their objections, but then their own minds remain empty—void of that knowledge which would produce a vigorous growth of Christianity around them. It is true that Native preachers are generally in the immediate neighbourhood of some Missionary or other person capable of giving them instructions. But a Missionary seldom feels that he has time to spend in giving that full and copious knowledge of the Scripture history, geography, manners and customs of the times, character of the then popular systems of idolatry, &c. &c. which the other ought to possess. And if he does take the time for this, there is a great waste of power; for if he would appropriate about the same amount of time that is necessary to instruct *one*, he could prepare a well adapted commentary that would furnish the means of *self-instruction* to hundreds. Besides, if he sit down

with one and instruct him fully in these important matters, he makes him a mere passive recipient of knowledge; on the contrary, if he put a volume into his hand, which discusses these and furnishes a storehouse for him, it gives elasticity and enlargement to his mind. He then feels that he has in his own hands the means of self-improvement, of employing usefully his leisure hours, and of giving more fulness and force to his preaching to others. If they possessed these means they would be so much more able to edify and bring forward the dwarfish and almost famished specimens of Christianity which gather around them. Now this work of preparing such a commentary would, in the hands of an individual, be very laborious. But if an arrangement were entered into by a number of individuals who are qualified for such a work, and each one take a part, somewhat after the example of the different parties who prepared the current English translation of the Bible, the labour of each individual would not be great—the time and labour would not be much greater than each one ought to give to the instructing of the Native preacher or catechist, who is in a measure dependant on him; and the result of these combined labours would, in the course of a few years, furnish Native preachers and Native christians with much invaluable assistance.

I rejoice to know that the Rev. Mr. Wilkinson has prepared a commentary on Genesis, and hope that that work will soon shew the importance of having others of the same kind embracing all the other parts of the Bible.

The details of such an arrangement will have to be suggested when it shall be ascertained whether the public mind is ripe for such an undertaking.

The consideration of this subject throws the mind almost instinctively on another question of immeasurable importance, and of great perplexity, i. e. in what *character* should such a work be published? If the views of your friend "CISNURENSIS" in the February No. of the *Observer* be correct, then this work ought to be published in the *Bengáli* and *Nágari* and *Persian* characters. But if otherwise, then such a work might be published with great advantage in the *Roman* character. Let us compare the relative *economy* in the use of these respective characters; and economy, in a country like this, and for the use of so many generations of men as we suppose will live after us, is no *un*important consideration. We see that the whole Bible and Testament can be printed in the Roman character, and bound in one convenient *pocket* volume, and be perfectly distinct and legible. Whereas, with the best improvement of *Nágari* types, the single part of the Old Testament which has been published, fills a large unwieldy volume. The Bible complete, then, will fill at the least three large volumes; and the same, in the Persian character, still larger. Now, suppose a Native preacher be even able to purchase a whole Bible; when he goes out to preach he will of course desire to have the whole of that blessed volume, which is his treasure-house, with him. Then he must fill his arms or load a servant to carry it for him, or do without; when, in the other character, he could carry it in his pocket without parade or trouble. Henry's or Scott's Commentary in the Roman character, forms six pretty large volumes. In either of the other characters it would make, at the very least, 18 or perhaps more very large volumes. Then to procure a Bible and a single Commentary, the Native preacher must purchase at least 21 large and expensive volumes!—and where is he to get the means? Now suppose that Christianity had made a little further advance in this country, and the Native preacher will need to have his library furnished at least with such works as the following; viz. "Horne's Introduction," which will be, in this character, 12 large volumes; "Mosheim's Church History,"

which will be 18 large volumes; "Rollin's Ancient History," which will be about 24 volumes; "Gibbon's Decline and Fall," &c. about 9 volumes; "Russel's Modern Europe," 9 or 12 volumes. Here then I have enumerated but a few of the works that go to form the very elements of such a library as should be in the house of every preacher of the Gospel, and we have an array of 93 volumes, and all large and expensive volumes. Now suppose we add what he ought to have in the way of Biblical criticism, works of practical piety, and a few miscellaneous volumes, it would swell the list to at least another 100 volumes. And I have specified only one class of Natives, because that class seems to require attention first. But how many others are to be supplied. Look at any of the large towns in England, and see how many other private libraries there are besides those which belong to the clergy of the place. As many for each of the large towns of equal size in this country will be needed. Now to furnish such libraries for the families of Hindustán, who will estimate the difference in the expense, if they have to be in the Persian or Nágari character, or in both? And for the generations that are to follow us throughout all time, if we shall entail on them the necessity of purchasing all their libraries in a large and cumbrous character;—and when viewed in all its bearings on the future prospects of India—who will tell us how much the *difference* in the economy of the two systems is short of *infinite*? Viewed in this single aspect this subject is vastly important; for the mass of the people are a *poor* people, and in despite of all our efforts will continue to be a poor people, at least till knowledge shall be made cheap and attainable by the common people*. W.

Allahabad, Feb. 27th, 1838.

2.—"B." AND "CINSURENSIS" ON THE COMPARISON OF EASTERN LANGUAGES.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I perceive in the February number of your work the remarks of "CINSURENSIS" on an article, in a previous number, on the Comparison of Indo-Chinese languages. The writer has manifested a spirit of perfect candour and fairness, and I doubt not that his statements in regard to the Bengáli language are fully correct. Cinsurensis has adverted to several errors which he supposed me to have made in the article upon which he remarks; but among the inaccuracies which he has mentioned, I find only one which can be considered such, viz. that I applied the epithet "peculiar" to that feature of the Asámese language which requires a different pronoun in the second person, according as the speaker is superior or inferior to the person addressed. This, however, was said without any reference to the Bengáli; nor had I any means of ascertaining whether this feature was a characteristic of that language or not.

CINSURENSIS says further—"The comparison of adjectives in Bengáli is effected by a similar process to that erroneously stated to be peculiar to the Asámese." The process by which Asámese adjectives are compared, was *not* stated in the "Comparison, &c." to be "peculiar to the Asámese."

* Our Correspondent W. will perceive that we have omitted the concluding portion of his letter, for reasons which, on reflection, he will himself, we doubt not, approve. We are most desirous that our pages should not contain any thing that either is or might be deemed *personal*, and which could only give rise to painful and unprofitable controversy. If W. will divest his argument of every thing of this tendency, we shall readily give it room in a subsequent number.—ED.

He again says—"Also what are termed in the 'Comparison, &c.' numeral affixes, are of ordinary use in Bengáli; so that the analogy of the two languages is much closer than supposed in the 'Comparison.'" Nothing was said in the "Comparison" intimating that numeral affixes were a peculiarity of the Ásámese.

"All the other grammatical minutiæ particularized," he observes, "equally apply," to the Bengáli. He has, however, himself afforded us one instance of material dissimilarity, viz. in the *third* person of the *verb*, which is varied in the Bengáli to denote the superiority or inferiority of the person spoken of.

CINSURENSIS appears to labour under the error of supposing that the remarks in the "Comparison, &c." on the grammatical construction of the Ásámese language, were made for the purpose of showing as great a distinction as possible between that and the Bengáli; an object the farthest from the writer's aim. The grammatical characteristics of the Ásámese noticed in the "Comparison," were not set in contrast with those of the Bengáli, inasmuch as no such notices of the latter language were made. Not having a knowledge of that language, it was not part of my undertaking to give a synopsis of its grammar. The list of Bengáli words I copied from two or three vocabularies and dictionaries, taking what appeared, from them all, to be the primary and most common terms to denote the various objects specified in the list. It was foreign to the design of the Vocabulary to insert columns of secondary and synonymous words in the various languages. Such a compilation, embracing all the secondary terms, and all words transferred from one language to another, though with some changes of meaning, would be highly desirable; but it will at once be seen that it would have been impracticable on the limited plan of the "Comparative Vocabulary." An investigation of this kind would doubtless increase the similarity apparent between any other two languages of the Vocabulary, in as great a proportion as it does that of the Bengáli and Ásámese. It would not however furnish a fair specimen of the real resemblance of any two languages, as actually spoken or written. The proper method to ascertain this, would be to compare specimens of Scripture, or other works, faithfully translated into each language; where the discrepancies, not only of common words, but of all particles, prefixes, and affixes, with the differences of idiom and construction, would be manifest at a glance. This would show a very different result from that obtained by the comparison of a few of the most common terms, as *man, horse, dog, cat*, &c. which, in languages of a common origin, are almost sure to be alike.

The latter part of CINSURENSIS's article is devoted to the discussion of the Romanizing system. His arguments on this subject I have no design to controvert; but will only observe that the great *folly* of the Romanizers which he has undertaken to expose, and which he proposes to deduce from the "Comparison, &c." is not to be found *there*. My words were, "that the Roman character is adequate to express every sound of the human voice, and is well fitted to be the written representative of all languages." "This assertion," says CINSURENSIS, "involves a negation of such adequacy and fitness to all other characters." But this inference is a mere gratuity (gratuitous assertion?) In predicating such adequacy of the Roman character, *I* neither assert or deny, that there are other systems, which might be rendered adequate to express the same variety of sounds. It has often been said that the Roman character is inadequate to the expression of the oriental languages. It was sufficient to my purpose to affirm that it *was* adequate, without asserting either the adequacy or inadequacy of any other set of characters. I might, indeed, and I apprehend with safety, challenge CINSURENSIS to produce any existing alphabet, which, with what-

ever modifications, would be *as well* fitted as the Roman "to be the written representative of all languages," or which, waiving comparison, could even be pronounced "*well fitted*" for such a purpose; but as I have no wish to enter upon a discussion of this point, I content myself with defending my former statement, which appears to me perfectly intelligible and correct, and certainly conveyed no intimation that other alphabets were *incapable* of being so modified and enlarged as to express the sounds of any or every language. It is therefore a mere waste of labour to prove that "any existing alphabet, or any newly invented symbols whatever," by "the process of omission and of diacritical distinction," would be "adequate to express every sound of the human voice,"—a proposition which could not possibly be disputed by any one.

"Let not any," says CINSURENSIS, "be misled by the fallacious mystification of a plain question, in which the sanguine advocates of the Romanizing system have indulged and do yet indulge. It is of course a subsequent question *what* alphabet may be made applicable to express the sounds of the Indian languages with the fewest, *simplest*, and most effective modifications; but the *primary* one, as to the *capability* of *any* set of characters to receive an arbitrary assignment to the office of representing any variety of sound whatever, is that which has been, in our judgment, so mischievously mystified."

What is here called the "subsequent question" is most undoubtedly *the* question, so far as it regards Romanizing; and it may well excite our surprise that any of its advocates should have engaged in an argument on the other question, whether the Roman is the only alphabet *capable* of being so modified as to express the sounds of any given language. Whoever may have broached this idea, it is certainly not to be gathered from the article upon which CINSURENSIS has animadverted.

Yours, &c.

B.

The *Post-scriptum* to the preceding letter, having no bearing upon the question at issue, and reflecting on the procedure of a contemporary upon whose editorial unfairness or impartiality it is not *our* province to pass a judgment, we have suppressed. We have subjoined the reply of CINSURENSIS; which, if we mistake not, will fully satisfy our excellent friend and correspondent B, that his former remarks were somewhat misapprehended.—ED. C. C. O.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Any remarks of so intelligent and able a writer as the author of the "Comparison of Indo-Chinese languages," must always command consideration. As an opponent he is at once too honorable, and too courteous, to be met otherwise than with respect. I am happy in believing that the remarks to which I now reply have been penned, in great measure, under a misapprehension.

"B." has most courteously admitted me to have manifested in my former paper, "a spirit of perfect candour and fairness." I trust to secure, in those now offered, a continuance of his favourable opinion, the more gratifying because felt to be not undeserved.

And, in the outset, let me entirely disclaim the remotest intention to assume a hostile position with regard to "B." In my former paper I stated, distinctly enough methinks, what my design really was, "simply and in good faith to throw in my mite of aid, to the excellent individual

who furnished the comparison, in his useful investigations, as well as to draw the attention of others to the subject."

Now I knew of course, that "B," from his position, must necessarily be cut off from the fullest sources of information with regard to the language of this province; and therefore conceived, as I stated, that "he would be glad to obtain the Bengáli forms" with which my paper furnished him, as well as with the notices of grammatical peculiarities that followed. In relation to those forms, "B." says that "it was foreign to the design of his vocabulary to insert columns of secondary and synonymous words, &c." Yet, had he not himself inserted *some* such, and that too in the very column in question, the Bengáli? And, in fact, if the "comparison" had any purpose of utility to serve, if it were indeed designed to shew the comparative affinities of the languages of which specimens were given, how *could* it be "*foreign*," or otherwise than most *germane* and essential to the design of the vocabulary, to insert those forms, be they first or secondary, on which must necessarily hang the decision of the entire question of the dialectic affinities professed to be under exhibition? Over and above the *five* Bengali synonyms given by "B." himself, *I* furnished him with *seventeen* other synonyms and with seventeen secondary forms besides, i. e. provincial or colloquial variations of primitives, inserted in his list. Now it so happens that, in nearly the whole of those 34 instances, the synonymous or secondary forms are precisely those *most* current in the spoken language of Bengal, and consequently those which most clearly illustrate its affinity with the Assamese. How then, could that affinity have been either shewn or disproved, without taking them into the estimate? By means of them I established that instead of six-tenths, above eight-tenths of the 60 words included in the vocabulary, was the real proportion of terms common to the two dialects.

Again, as to the grammatical items—"B." says that "among the inaccuracies which CINSURENSIS has mentioned," he finds "only one that can be considered such, viz. that he (B.) had applied the epithet 'peculiar' to that part of the Assamese language (Grammar?) which requires a different pronoun in the second person, &c. This was said, however, without any reference to the Bengali."

If "B." will kindly refer back to the "Comparison," p. 24, § 1, he will find that *after* stating the verbal affinity of the Assamese to Bengáli, to be such, as drawn from the table, that above six-tenths of the most common words were identical, "he adds,"—"the *grammatical peculiarities* of the two languages are considerably unlike;" following which assertion, come the specifications of supposed *Assamese* peculiarities, which I remarked were in reality *not* such, belonging equally to the Bengáli. If then, with each specification subsequent to this general heading, as it were, the same epithet of "peculiar" was not introduced, was therefore the inference the less legitimate and unavoidable that all were equally "grammatical peculiarities considerably *unlike*?" How could I, or *any* reader, even imagine such specifications so strung together under such a heading, to have been "made without any reference to the Bengáli?"

But "B." quotes me as asserting that "all the grammatical minutiæ particularized apply equally to Bengáli; and says thereon, "He (CINSURENSIS), has however himself afforded us one instance of material dissimilarity, viz. *in the 3rd person of the verb*, which is varied in Bengáli to denote the superiority or inferiority of the person spoken of." It surprizes me, I confess, that a dissimilarity which I myself observed, and which was of course *not* "one of the minutiæ particularized" as *alike*, should be brought forward to shew an inconsistency in my argument. I appeal to "B." himself whether the oversight does not rest with him, not with me. *I* asserted, not that there were no dissimilarities, for I myself adduced this as one—but

I showed, as well from several instances of what were in "B.'s" paper erroneously stated as peculiarities in Assamese, as from the secondary forms of words, that the analogy of the two languages was much closer than supposed in the "Comparison."

I have thus, I trust, set myself right with my able opponent, and shewn that if any part of his argument has been misapprehended, whether by me or others, it has been unavoidably so misapprehended, in consequence both of his own expression and his arrangement of his matter; yet further, that his present letter has in no way shewn that there really *has* been any misapprehension; while, on the other hand, *he* has, notwithstanding my direct assurance, altogether mistaken the purpose of my former remarks as *hostile*, instead of auxiliary, to his design. "It has been thought advisable to give specimens, &c." he wrote in his first paper, "*hoping* that others may be *induced* to extend the comparison." This *hope* so expressed it was *my* wish and aim to meet, in the extension of the vocabulary, not indeed "in another language," but in one of those already but incompletely exemplified. And "B." will credit the assurance that *I* never for one moment contemplated the possible supposition on his part that my remarks were other than those of a friend and fellow-labourer, and such as therefore I might sincerely, as I did, request him "to take in good part."

The second portion of "B.'s" letter regards *romanization*. On this let me assure him, that my former remarks on this head, to which an expression in his paper furnished me merely with a text, referred I may say perhaps to any one rather than himself; certainly were directed mainly against some thorough-going advocates of indiscriminate *romanizing* on this side the Bay of Bengal.

I admit cheerfully, what I never denied, that "B." has not, in so many words, contended for the *exclusive* fitness of the Roman alphabet "to be the written representative of all languages;" but *all* are not so moderate or so prudent as himself; many are ready '*to go any length*' in the patronage of a favourite theory, though thereby only weakening the very cause they profess to advocate. If, therefore, only to prevent the misapplication of *his* language to support extra-romanization propensities, I was *bound* to shew that there was, even in his own cautious phraseology as it would surely be interpreted by many, an essential fallacy. And so surely does it exist, that even "B." himself, candid and honorable as he is, is compelled, unconsciously to himself, no doubt, to shift his ground and vary his actual position in order to make out his own argument, though therein, by a species of literary felo-de-se, he only the more effectually overturns it. He says, "It has often been said the Roman character is *inadequate* to the expression of the oriental languages. It was sufficient to my purpose to affirm that it *was* adequate." Yet following this he writes—"I might indeed challenge CINSURENSIS to produce any existing alphabet which, with whatever modifications, would be *as well* fitted as the Roman to be the written representative of all languages." Thus, from a question of *adequacy* going over to one of *fitness*, greater or less! "B." must be reminded that adequacy, as far at least as *my* argument went, is not by any means synonymous with *fitness*: this must be determined by many considerations of a wholly different nature from *vocal extension*, which is the grammatical sense of adequateness, as used by me. The two must not be confounded. "B." himself expressly admits that he does "neither assert nor deny that there are other systems which *might* be rendered *adequate* to express the same variety of sounds," as the Roman character. In fact a character may be, till modified, *very* inadequate, and yet, from entirely other considerations, *well* fitted to be applied to the expression of the sounds of a language; as e. g. of the dialects of the South Seas and others, hitherto unwritten—so

may it, on the other hand, be quite *adequate* to the utterance of the sounds of any given language and yet *not* so well fitted to the purpose; e. g. to supersede even a much *less* adequate character that may have once got into use, the *dis* usage of which might be attended with far more serious mischiefs than any benefit from the introduction of a more philosophical alphabet should counterbalance. Who can point out a *more* inadequate character than the Roman to express the current sounds of our native English? yet who would venture gravely to propose the invention or mutuation of a substitute, however excellently *well-fitted*, avowing any the smallest persuasion that would be listened to?

I have proved the inadequacy of the Roman alphabet to be applied to the *written* languages of Asia: in doing so I have, by inference also and incidentally, shewn its *unfitness* in some respects; but I by no means rest the decision of that unfitness upon the few arguments so incidentally alleged, and must not be so understood. To this effect I clearly expressed myself in my former remarks: stating that "I had, abstractedly considered, no objection to make to the adoption of the Roman alphabet for written communication among a people *yet without one of their own*. In such a case the only question with me would be one of expediency, to be determined by *aptitude*, facility, and many other considerations "besides mere *adequacy*;" or, in other words, by its *fitness* in other respects;" which I did not there, and cannot here, enlarge upon.

I am glad, in conclusion, to have it from B. himself, that "it is a mere waste of labour to prove that 'any existing alphabet or any newly invented symbols whatever,' 'might, by the process of omission and of diacritical distinction, become adequate to express any sound of the human voice;' "and that in his opinion, that is "a proposition which could not possibly be disputed." Because, however clear to *him* the distinction I have drawn between that as a *previous* question and the subsequent one of *selection*, it is not equally so to all,—and by many the mere proof, that the Roman alphabet, as modified by Sir W. Jones and now vigorously pressed into a service that great scholar never certainly comtemplated, *might* be rendered *adequate*, was taken to mean that none other could! not that this was *reasoned* out, but assumed: i. e. there *was* a mystification upon the subject which it was my business to expose. Of that mystification many minds, it is to be feared, are not however even yet disabused; not all have even now learned to see, that *were* the Roman alphabet incomparably more adequate even than it is, (and I have shewn it, in my former paper, to be strikingly *in*adequate,) still its *fitness* to be employed to supersede the indigenous alphabets of India is altogether *another* question, to be decided on other and wider grounds than mere typographical compressibility, or any other near and palpable circumstance whatever, while leaving out of view larger and greatly more important considerations; such as those some few of which I only glanced at in my former remarks. I may return to this question hereafter; thus much I have stated only to meet the remarks of B., of whom I now take leave with equal esteem and cordiality.

I am, &c.

CINSURENSIS.

V.—*The Connexion of the British Government with the Idolatry of India.*

The Government of British India appears determined to continue its disgraceful connexion with the idolatry of the country, while the religious and humane portion of the community at home and abroad appear to be equally resolved on its dissolution.

The parties have fully and fairly entered the arena, and those who feel an interest in the elevation and happiness of the human race must watch the progress and issue of the contest with the most intense anxiety. The inequality of the combatants might at once decide that the palm must be ceded to the ruling powers, but the battle is not always to the apparently strong, nor the race to the swift. The possession of power does not always ensure success—not *even* in ordinary concerns, much more when the object contended for is inseparably connected with the morality and salvation of *mankind*. There is a God that ruleth in the earth; he is a jealous God, he will neither give his glory to another, nor will he allow his servants to transfer it to the gods of the heathen. We do, without laying any peculiar claim to foresight, safely predict what the termination of this conflict will be. The Government must be defeated if it will not yield. The data on which our assurance rests is the page of history, confirmed by the experience of every day. It is true of nations, as of individuals that though a sinner do evil an hundred times and escape with impunity, yet shall punishment eventually overtake him. Our own convictions are, and we state them without hesitation or reserve, that if the Government of India or any other government will deliberately and perseveringly maintain such a connexion as that which now subsists, with the warning and entreaties of the servants of God sounding in their ears, sooner or later the same fate will overtake them which overtook the Egyptians for their oppression of the church, and which fell upon the Israelites for their abandonment of God and admixture of truth with the errors of the surrounding idolaters. Entertaining such views, and having in former papers brought forward painfully satisfactory evidence of the union which subsists between the British Government of India and the idolatry of the country, it now devolves upon us in defence of our conduct to show that the union involves the sacrifice of moral principle; is an act of cruelty to the natives; infringes the rights of conscience of some of the best servants of the Government, and is one of the foulest blots on our divine and blessed faith. It is THE spot in our feasts of charity. We have assumed, and we think rightly, in this series of papers, that the Government of India is bonâ fide a *Christian Government*, and that it should be influenced alone by Christian motives. Nothing advanced by our contemporaries has for a moment induced a different estimate either of its character or its duty—not but that we are quite open to conviction, for we would much rather it were clearly demonstrated that the Government was any thing but Christian, so long as it adopts a line of policy so questionable. But if it is not Christian, what is it? Musalmán? No.—Hin-

du ? No. It is like the image of prophecy—a union of clay, iron, wood, gold, and every naturally unadhesive substance, awaiting a similar fate. The present Government of India is, we reiterate, a Christian Government: it is composed of Christian men—men who in all the relations of life are professedly governed by Christian principles, and who would consider it the greatest insult you could offer them to suppose they would by a public act, adopt a line of conduct which would be a positive suicide of every thing virtuous and upright in moral character. Men who as fathers, husbands, brothers, and private Christians are governed by the principles of the gospel, but who as rulers legislate for the continuance of that which imprints a lie on their own faith, and degrades the character of God. Strange anomaly! The legislator puts off the Christian at the door of the council chamber and puts on the——we have no expression capable of conveying the idea of the character he assumes. Those who compose the council of Government are Christian men, held under Christian principles in every place but that council. All the subordinates are Christian men. Every day and hour are they such save when they ascend the judgment-seat or enter the council chamber; except when they think or legislate for the millions committed to their charge. This position has been denied, but not disproved: there is one position however undeniable—*the Government of India is composed of Christian men.* This is the character of the parent Government, the character which this one assumes at home, and it is the character which it assumes to the natives whatever we may think to the contrary. What would be thought in Britain if it should be fairly stated that the end for which the British Government in India existed was to uphold and perpetuate the religions of Muhammad and Brahma ? what a burst of righteous indignation would fall on the rulers of India. Yet this is the professed principle and practice of this Government, nor will all the caution which they can manifest, in theory, while they have such a practice, prove to the natives that the Government has but two principal objects in view—the amassing of money and the ultimate propagation of Christianity—two objects than which none can be more dissimilar; but which are still inseparably connected in the native mind. If it is not, why are natives so sensitive as it respects all the religious movements of Government ? And if they have formed this estimate, in what a contemptible light must the subjects view their rulers, who are ashamed to avow their desire that the religion on which their own hopes rest for salvation, and which they believe to be the only true religion on earth, ashamed even to avow their desire that the light of this religion should enter the heart or cheer the path of their poor Hindu or Musalmán subjects. One of the best illustrations of Native feeling in reference to religious matters with which we have become acquainted is, that of a father who was solicited to send his boy to a Government School, and who in substance answered "No, I will not entrust the education of my son to the hands of men who profess a religion they are ashamed to teach, and teach only those religions they declare to be a lie; either they are designing men or they have a bad faith. I would not do so."

Should either the former or the latter position be denied, we have still this stronghold to which we can continually resort; the Government of India are a body of men *representing a Christian people*, a people before whom they would tremble to acknowledge that they had acted in other than a Christian manner and for Christian purposes in this heathen land. We should rather like to see that servant of Government who would like to meet an assembly of Englishmen (not the scandalized meetings of Exeter Hall), and unblushingly and in his undisguised mother-tongue avow that he had acted upon the principle of this Government. Such a declaration would not meet with a response from the most latitudinarian whig mob. Every man would be ashamed of a Government which had so far forgotten its character and that of the people it represented, that with the expression of liberality on its lips, it excluded but one religion from its schools and connexion and that religion its own!!! Their cry would be, Be Hindu—Be Musalmán. But be decided, and do not by a vacillating course of conduct rob your country of that which is its chief pride—its decision; or of that which is the chief source of its elevation and happiness—its religion. But the Government of India represents a much higher class, or rather we should say, it misrepresents them. The religious and humane of our country, What would they say to hear from the lips of a civil or military servant, that he had by express command sanctioned the horrors of heathenism, and the blasphemies of the Musalmán faith; that he had stood and commanded his companions in arms to fire salutes at the festival of any god which the locality might choose to reverence. Would not the upright exclaim, "Oh Lord, how long, how long shall those that are called by thy name sanction these blasphemies?" The Christians in Britain do not understand this subject; but when they do, we shall hear that calm but overwhelming expression of indignation rising against its abettors which rose against and overwhelmed the oppressors of Africa's injured race.

The Government of India as the representatives of the British people are in one sense the *representatives of the one true God;* and how have they represented Him? or rather, what indignity do they not offer him by the support they afford to perpetuate a system which strikes at the very basis of his throne and robs him of his glory? We are aware that this will be set down as madness and fanaticism, as uncharitable raving and assuming that judgment which belongs to God alone. To this we have but one reply—we write the words of soberness and truth—words which derive all their force from the results of daily experience and the testimony of history. The God we serve, and whom this Government dishonors and insults, is the same that broke the power of the Babylonish sovereign, and who has driven into scattered exile his own people, because the one and the other forgot his claims and despised his authority. Not only does the Government of India represent a free and enlightened people but it contains in its own body many who feel the burden of their office, many who feel they have engaged in a profession which they too late discover demands a sacrifice of every feeling valued by a man and a

Christian. What a position is it for a Christian Government to place its upright servants in, that they shall not dare to open their lips to instruct an erring mortal in the way of life, and that they must not dare, except under the fear of the displeasure of their honorable masters, to publicly sanction the missionary teachers of their own faith. What shall we think of a Government that will exact as a pledge from one of its chief ecclesiastical functionaries that he shall not move in this or any similar subject? and make it the sine qua non of his appointment? What shall we say of a Government who could censure one of the holiest and best men that ever trod the shores of India for calmly representing for himself and colleagues the conscientious scruples which they entertained on this subject? and who could designate such calm and respectful remonstrances as attempts to *goad* the Government into acquiescence, and who will further attempt to silence the voice even of petition by a threat that the evils we deplore shall just be perpetuated in proportion to the vigour of our efforts to suppress or modify them? What shall we think of the neutrality of a Government who will designate its public servants, who in their private movements would teach the Natives the fear and love of God, "Missionary collectors" and "proselyting zealots," and represent them in the discharge of a conscientious duty to God, as attempting to sow the seeds of dissension and disaffection towards the British Government? What shall we say of such conduct, by such a Government, to such servants? What! but that it is subversive of every principle of civil and religious liberty, and that it is as arbitrary as the most conclusive ukase that ever issued from the most absolute despot! It is the most direct infringment of that which is the unalienable birthright of every man, liberty of conscience and speech; yet such is the course of conduct pursued by the British Government towards its upright and religious servants. The injustice and anti-neutrality of the conduct is increased by the course of conduct pursued towards other religionists. A Musalmán may attempt the conversion of a Hindu or vice versâ, nothing is opposed; or an infidel may unsettle the faith of both, and be unmolested; and should these transfers take place, every civil protection is afforded the subject—but how different should the Christian open his lips and succeed, he is silenced and his converts left to be the victims of both religious and civil injustice. Where every thing evil is to be apprehended from the transition, nothing is provided; but where nothing but good is anticipated, the whole influence of a despotic Government is called in to aid the many in oppressing the few, and that not because they the Government esteem the oppressors right, but because they are the *many*. The majority of the human race roam in a state of nudity—will the councillors of India recommand that? Why not, they are the many. A Musalmán or a Hindu has only to complain how obnoxous it is for him to assist at the religious festival of the opposing sect and he is relieved, but let the oppression of the Christian be ever so heavy or let his objections spring from ever so enlightened a conscience, he may complain but in vain for relief and have insult added to this refusal. We are not in the habit of invoking any save the good spirit of our God, yet we cannot but help exclaim-

ing, "Oh Spirit of Liberty, Neutrality and Justice, how many and afflictive are the curses inflicted on mankind in thy name. Descend, vindicate thine own cause, and be justified in all thy children!"

The *course of conduct is unjust and cruel to the Natives.* It should be the design of every wise and paternal Government to enlighten and bless its subjects, and we know that whatever evils the ambition and wickedness of men may have attached to Christianity, that wherever it has exerted its influence—there

> The prisoner leaps to loose his chains;
> The weary find a hopeful rest,
> And all the sons of want are blest.

This we do know whether are we really or nominally Christians, that wherever the genius of Christianity has diffused itself amongst a people, there every degrading practice has been exchanged for that which could chasten, elevate and bless. In the face of this knowledge, a knowledge without which no man is fitted for a legislator, and not even fitted for it if possessed, if he is not prepared to carry it into practice. In the face of this we shut out from this people that which has blessed others and which *alone* can bless them; and if we act out our own profession, we shall shut them up for ever in that ignorance and barbarity in which they have been immured for ages. Christianity is the only thing which can permanently help these people, and as far as the Government is concerned it is withheld from them, and they are taught by the Government sanction to love and venerate every abomination and to descend to hell with a lie in their hand, a lie confirmed and sanctioned by the acts of a pseudo liberal, Hindu, Musalmán, Christian, Government. Oh what will such a Government have to answer for in the presence of that God who will demand as well from rulers as people, "Give an account of your stewardship." Oh what a host of accusing witnesses will arise from their bed of sorrow in that day and say, "The Christian rulers of India possessed the lamp of life, but they hid it from us; they knew the way to heaven but they hedged it up with thorns; their charity clothed our system with a sanction it would otherwise never have possessed, and cheated our souls. Hindu rulers proselyted our forefathers to a hidious faith; Musalmán conquerors imposed on us a furious creed; but Christians, with the possession of the knowledge of the true God and his son Jesus Christ, allowed us for fear of offending our prejudices to live miserably and die damned." If one of those rulers (especially if they be pious) should read our pages, would that it might lead them to imagine they hear the voice of the great multitude irretrievably lost, and to weigh their policy in the balance of truth and the light and revelations of that day, and then if they can for one moment pursue a line of conduct so fraught with present evil and future wretchedness to the Missions of India, we do call in the name of our insulted and dishonored Master, on all those who sincerely love and serve Him at least to remonstrate against, if not to wash their hands of such a system; for if there can be any thing calculated to mar the peace of their last and otherwise tranquil moments;

if there be anything which could make the crown of life sit uneasy on their redeemed brows, it will be the share they have taken in, and the sanction they have given to, the connexion of the British Government with the idolatry of India. The reasons offered by the Government for the continuance of the connexion may be reduced to the following, *professedly religious neutrality:—fear of exciting the prejudices and hatred of the natives* of any interference with their religious feelings or practices, and *inopportuneness* of the present time for conceding the requests of the friends of religion. These have been the long assigned reasons of the Court expressed by their public servants in language which they have recently adopted as their own. One of these authorities, Sir Thomas Munro, says, referring to native prejudice and the fear he entertained from any interference by the servants of Government inreligious matters.

"It never was intended to employ Collectors and Magistrates as teachers of morality and religion. We cannot allow any public officer to act as a Missionary merely because he supposes that he abstains from obnoxious interference. Every man has a different opinion regarding the obnoxious limits, and each would fix them differently according to the standard of his own zeal.

"It is the declared intention both of the Legislature and of the honorable the Court of Directors, that the people of India should be permitted to enjoy their ancient laws and institutions, and should be protected against all interference of public officers with their religion. This system is the wisest that could be adopted whether with regard to the tranquillity of the country, the security of the revenue, or the improvement or conversion of the Natives."

"In every country, says Sir Thomas Munro, but especially in this where the Rulers are so few and of a different race from the people, it is the most dangerous of all things to tamper with religious feelings. They may be apparently dormant, and when we are in unsuspecting security they may burst forth in the most tremendous manner as at Vellore. They may be set in motion by the slightest casual incident, and do more mischief in one year than all the labors of Missionary Collectors would repair in a hundred. Should they produce only a partial disturbance, which is quickly put down, even in this case the evil would be lasting; distrust would be raised between the people, and the Government, which would never entirely subside; and the district in which it happened, would never be so safe as before."

Our impression in perusing this opinion was that of surprize—surprize that he should have involved the rights of conscience in religious matters, with the faithful discharge of political duties, and that he should have so far mistook the nature of religious efforts as to designate them obnoxious interference; nor were we less surprized that he should have mistook the simple request that all Government interference should cease, and supposed that it meant that the Government should invade the ancient rights of the natives either civil or religious. In reference to the first it is clear that every man has a duty which he owes to God, and which must be discharged, let his situation or employment be what it may. The situation and conduct of Daniel in the court of Babylon is an apt illustration of our views, and in reference to the second, it may be reiterated as it has been again and again, that

no Missionary, no advocate of the dissolution ever wished the Government to interfere with the religion, much less with the ancient laws and institutions of the country. The simple request has been to let it alone, not to interfere, not to sanction the creed of any sect, and especially not to sanction the creed of one at the expense of another, not to make the one a prisoner that the other may walk free. The very sentiment that every man has a different opinion regarding obnoxious limits, shows the absolute necessity of a real neutrality on the part not only of this but of every Government; but we may ask, for we are not now combating the dead but the living, who have adopted not only the sentiment but the very language of the dead—we may ask, have the Court of Directors never violated their neutrality as it regards the laws and institutions of the country? What are the land resumption measures, but a direct inroad on the sacred lands (we think perfectly right); but do they not bear on a subject much more likely to move a native to daring deeds, than any other, for they affect his purse! What is the conveyance of native troops by sea but a direct infringement of one of the fundamental laws of Hinduism, and at what a cost was it obtained! We enumerate these with other similar acts to show that the Government are not overscrupulous about interference when territory or revenue are at issue, only when religion is the theme. We must also express our astonishment that so enlightened body as the Court of Directors should have adopted an extract which could revive the calumny of the Vellore insurrection and especially as here implying, and more than implying what has been fully answered, that Christianity was the origin of that, as it would be of other acts of an insurrectionary character. It is well known that it originated in a furious quarrel between the two dominant sects for insults either real or supposed offered by one party to the other, and if Christianity is to be propagated in such a spirit or be the parent of such fruits, we shall be amongst the first to adopt as our own, these antiquated and exploded sentiments; but since the gospel has always been and must ever be successfully propagated by peaceful and unirritating means, we must enter our protest against the conclusion, for it is as unjust as the premises are incorrect. We simply ask when has there been an instance in which an insurrection has happened, arising from a Missionary source; and has not Missionary influence been called in more than once to suppress troubles which political or commercial cupidity had excited? We affirm without the fear of contradiction that Indian Missions have in no one instance given rise to insurrection or bloodshed, and therefore the fears based on the Vellore case are groundless and should not be the basis of a penal or prohibitive enactment. We are equally surprised that a mind so discriminating as Mr. Thackeray's should have given expression to the following confused minute on which the present resistance also rests.

"Our success in India is in a great measure owing to our religious neutrality; the failure of other European nations, especially of the Portuguese in maintaining their power to their injudicious attempts to convert the Natives to their own religion. As we could not have established, so we cannot maintain our empire without continuing this neutrality. It would

have been much better that we should have failed in establishing, than that we now should shake to pieces on our own heads, the great edifice of power now erected, by such imprudence."

We are surprized that he did not, or could not discriminate between the bloody, lustful, tyrannical conquests of the Portuguese and the peaceful efforts of modern Missionaries. The former by every act inciting the people to thoughts and deeds of rebellion, the latter only conferring on those amongst whom they laboured the blessing of civilization and peace. Besides it may be again asked did the Government adhere to their neutral policy in matters most sacred? Did they not take the funds of the Hughli Emámbára and apply them we think to a good purpose but certainly one wide of the mark for which the donor designed they should be applied? Did they not take a Musalmán fund to educate the youth of all creeds in western science, the science of infidel dogs? Have they not recently taken unto themselves the funds of a certain Bengal Hindu temple? Have they not done as much as the Missionaries to uproot the ancient laws and institutions of the country by the establishment of schools, colleges, &c. in which sciences are taught directly at variance with the whole structure of their faith:—schools are they that deprive the pupils of the miserable comforts of Hinduism and leave them even without an inanimate god? They find them the devotees of Kálí and leave them the votaries of brandy-páni and roast-beef. We have here a Government who on the one hand declare we cannot dissolve an unholy alliance for fear of losing the confidence of the people, and on the other issue mandates for the resumption of lands and the teaching of sciences most directly tending to estrange the affections and sap the faith of these very people. We do not blame the Government for these measures, far from it they are, we think just, in the highest degree, if they were under Christian direction, but as at present conducted they are an unmixed evil. Having adverted to these sentiments at length we can notice the objection as to the *inopportuneness* of the present time for acceding to our request. This is an old excuse and may be best answered by the inquiry, when is the right time for those in authority to concede to the request of the petitioning if it involve pecuniary or patronial considerations? We have never heard of the time, nor shall we ever until it is created by the pressure from without. We have but simply to refer to a report which says, that the Government are now endeavouring to ascertain the exact amount of the *direct patronage* which they afford to the idolatry of India by grants of money made, since the accession of the British power, and when they have ascertained the exact amount of such expenditure they will probably be most willing to concede the point we urge. The amount of such expenditure is a mere fraction, and if granted would be but a mockery of our prayer, it would leave the main question untouched, a quibbling compliance like this would be as unworthy the Government as it would be unsatisfactory to us. We know of no other argument or excuse that can be urged in support or extenuation of the practice, save that in our own country, we have mixed up with our festivities and religious holidays, many remnants of druidical and other practices, to which it is thought these bear

some resemblance, the rudeness and cruelty of which have been removed by the process of education and general improvement; we are not opposed to any such remnants of superstition, they are good monitors; but we ask, would they have been what they are if the Government of Britain had upheld them, paid their priests, and provided their sacrifices? No, instead of the jocund laugh and the merry dance at our Hallowens and other similar feasts, we should have had the victims of Wodin and his companions reeking at our doors. We want the Government of India to act as did the ruling powers of Britain, and then we are sure that all the abominations of idolaters will cease, and the Holí, and Durgá and Charakh be the times of mere festivals and relaxation. It may be further urged that if there should be any of the festivals of the Hindus in which the Government can sympathize with the people and take part without the sacrifice of principle they should most gladly do it. If there was such a festival, we should say, by all means, but if it be true that a Christian cannot attend a common nách without leaving an impression on the minds of the auditors that he has done homage to the Penaties, how much more deeply must be the impression on the mind of the Native that the Government as such are offering sacrifice to the whole heathen pantheon. It may be only in the gift of a decorated cocoa-nut, or in the purchase of a flag for a masjid, but it is in the eyes of the ignorant community equal to the more costly and splendid donations of an actual Hindu.

We have now laid before our readers the pecuniary, political and moral bearing of this question as far as our limited space will admit. For the present, it must give place to other important subjects unless it should at once assume either a much more favorable or hostile aspect. The former, we shall hail with delight—the latter with the confident hope of success.

It may be as well to put the friends of truth in remembrance of the present position of this question. The Court of Directors appear determined to do very little, and that only when they are compelled. Their last resolution passed on the presentation of several petitions on the subject is one which appears to have been passed in a spirit of determined resistance and defiance.

"We now desire that no customary salutes or marks of respect to Native Festivals be discontinued at any of the Presidencies, that no protection hitherto given be withdrawn, and that no change whatever be made in any matter relating to the Native religion except under the authority of the Supreme Government."

We wish to impress on the minds of all who wish success to this effort, that all that has been done as yet, is the obtaining of authentic information and bringing the authorities to an actual decision; for although it be unfavorable to us it is nevertheless better than vacillation. We have now to make use of the information in a judicious and persevering spirit to try to reverse this decision—a decision, as dishonorable to the Government as it is disgraceful to enlightened and religious Britain.

Poetry.

TO THE REV. MR. AND MRS. McEWEN,

On their departure from India.

WHERE shall we look for help, O Lord? We stand,
Weary and few, within this guilty land;
We lift the banner of the CROSS on high;
We bid the dead arise, the darkness fly;—
A faint light gathers; a few souls receive
The quickening seed, and listen, and believe.
All else is gloom and silence, as we tread
With fainting steps 'the valley of the dead.'

Homewards for help our longing eyes we turn,
Where prayer is made for us, where spirits burn
With kindred zeal.—Alas, amidst the glare
Of light, which is not heat, 'midst praises loud
Of eloquence, which is not faith and prayer,
Amidst the eager multitudes that crowd
"To hear of some new thing," but turn away
From those, who only labour, hope, and pray,—
We miss the kindred soul, the humble knee:
They seek excitement, we seek sympathy.

Shall not our brethren help us? Many lie,
Like buried warriors, on their battle field:
Some (and the fairest) only come to die,
And in calm joy lay down their maiden shield:
Others there are, who, like them, undismayed,
Unshrinking hands upon the plough have laid;
Their day is in its morning strength, when, lo!
God strikes them down with sickness, and they go
From us with sorrowing hearts, but ready still
To act or suffer at their Saviour's will.
Our blessings follow them, and well we know
Their hearts are with us wheresoe'er they go:—
But O there is a mighty work to do!
Our spirits faint within us,—we are few,
Wavering in trial, doubtful in distress,
Lacking in faith, and love, and holiness.

Where shall we look for help? O sinful fear!
Where need we look for help, when Thou art near,
Almighty Saviour? He whose soul hath rest
Beneath the shadow of thy wings, in faith,
High faith that all things here work out the best,
Looks with calm eye on Time, and Life, and Death.

Calcutta, May, 1838. M.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Since our last the following new laborers have arrived. The Rev. Mr. Malan and lady. Mr. Malan is appointed to occupy the post of Dr. Mill as Professor of Oriental languages, at the Bishop's College. He is the son of the justly popular Cæsar Malan, of Geneva.—The Rev. J. Caldwell and lady, of the American Western Board of Missions. Mr. C. is, we believe, appointed to Saháranpur.—The Rev. J. Morrison, left for Allahabad on the steamer, and the Rev. J. McEwen and Mrs. M. sailed for the United States on the Edward.—Mrs. Robinson, the wife of our respected brother Rev. W. Robinson, minister of the Loll Bazar Chapel, died after a few hours illness of cholera, on the 16th of May. Her end was peace. —The London Missionary Society have established a new Mission at Mirzapur, Upper India. The Rev. R. C. Mather has removed from Banáras to occupy this new and important sphere. We sincerely wish him every success in his work.—In our last we announced the arrival of our American brethren on the ship William Gray; we find it was the Edward.

2.—The Rev. Mr. and Mrs. McEwen.

We regret to announce the departure of the Rev. Mr. McEwen and Mrs. McEwen for America. During the whole of his residence in this country, Mr. McEwen has been a sufferer from disease, to an extent which would altogether have unfitted most men for active labour. Nevertheless, besides the establishment and superintendance of an excellent Missionary school at Allahabad, in which he was most efficiently assisted by Mrs. McEwen, he succeeded in gathering together an English congregation, to whom he preached regularly, and by whom he will long be remembered with affection. As a small token of the sincere esteem with which they regard him, they have presented to him a handsome silver standish, with the following inscription:

To the Rev. James McEwen,
Presented with the affectionate regards
of the Church planted by him at this place.
Allahabad, N. W. Bengal. 1st Jan. 1838.

We sincerely hope, that the Lord will speedily restore them in answer to our prayers, and that a long and successful life of Missionary labour yet awaits them in this land.

3.—New Places of Worship.

We understand that a neat and commodious place of worship has been erected by the voluntary subscriptions of the residents at Midnapur. It was opened during the past month by the Rev. J. Brooks, Missionary at the station. Would that every station would imitate so laudable an example! A new native place of worship was opened by the Missionaries of the London Society, on Thursday the 10th of May, in the Chitpur Road. The devotional services were conducted by the Rev. Messrs. Morton and Piffard; the Rev. A. F. Lacroix preached a sermon appropriate to the solemn occasion. The congregation was very large, and the interest excited very great. This chapel is situated in one of the guiltiest and most populous parts of the Native city. It is the very wapping of Calcutta. Let us pray that the enemy may be disturbed and conquered in his own stronghold. We understand there is a strong probability of a church being erected at Chittagong, and, whether we consider the number or respectability of the residents, at no station could it be more acceptable. The ground is, we believe, purchased. May the building soon rise and be the birthplace of many souls.

4.—CHINESE PROFESSORSHIPS IN EUROPE.

The Emperor of Russia has established a Chinese professorship at the capital and appointed an ecclesiastic, long resident at Pekin, to the office. The London University has also established a similar professorship, and conferred the honour on the Rev. C. Kidd, for many years Missionary of the London Society and one of the teachers in the Chinese College at Malacca.

5.—ANNIVERSARY OF THE HINDU COLLEGE.

The anniversary of this institution was held during the past month. It was distinguished by nothing beyond the usual unmeaning exhibitions, and the absence of all visitors save the Committee and the functionaries. We refrain from further remarks on the tendency of this institution, as we intend to discuss at length the merits of this and all similar institutions, in an early number. We merely answer a query put in an editorial of our contemporary the *Englishman* a few weeks back, whether we do not consider the Government Schools Christian enough? We answer, No; they are not Christian at all, but infidel. What kind of Christianity or *liberality* would the writer call that in which one of the chief officers of the land should enter a school on the walls of which were suspended a few texts of scripture, and order them to be taken down, and warn the master against instructing even inquirers out of school in the truths of Christianity. The walls of that school might have been decorated too with as many extracts from the Qurán or the shástras as the teacher pleased, but none from the Bible. We have heard it rumoured that the Committee of Public Instruction are or were discussing the propriety or otherwise of admitting clergymen as teachers into their schools. We can save them all discussion, by assuring them that no conscientious clergyman, or Missionary either can accept or will apply for such an appointment, until the constitution of the Committee ceases to be what it is; and we can further assure them that any who may apply for the situation with a clerical garb in the present state of things will not need any discussion to satisfy their consciences, as they must long since have received a more powerful quietus than the decisions of the Committee can supply.

6.—EXPORTATION OF NATIVES.

If there be pleasure in being amongst the first to discover and expose the miseries which the powerful inflict on the weak; and there is, be it but in the hope of affording relief, we, in common with one of our contemporaries (the *Englishman*), possess that pleasure in connection with this subject. We have always predicted what the issue of the traffic in natives must be, but we were willing to hope that the agitation of the subject and the vigilance of the Bengal police, might afford protection for awhile to these poor creatures: but in this even we are disappointed, the rapacity of these traffickers in flesh and blood *cannot* wait until the humanities of the good shall sleep. The manner in which the Government prohibition to import more coolies into the Mauritius has been evaded by vessels sailing laden with them regularly cleared, shows how little the poor fellows have to expect at the hands of their shippers. Not only have we in this conduct the strange anomaly of one public functionary setting at nought the orders of another, but we have one class of our own subjects violating the first law of nature towards *another and a weaker class*. Even while we write, there are vessels advertized for conveying coolies to the Mauritius in the very teeth of this Government edict. The coolies are not free emigrants; they are not free laborers; they are the moment they set their foot on the vessel bonâ-fide the reverse of freemen. We were aware

of the peculiarly jesuitical method by which the brand of slavery was attempted to be fixed on the coolies by the masters at the Mauritius, by *transfer*. This was as far as we can understand checked, but we were not prepared to read of these free emigrants, that after having been ill fed, miserably clad, hard-worked and still worse paid—that after this they should for leaving their employers preferring to live on the wild fruits of the jangal,—that for this they should have an armed police force sent after them, be threatened with the contents of loaded guns and dragged back to the police office as public criminals; and though unable to speak so as to be understood, their most deplorably wretched condition spoke so as to raise them up friends in a strange land and cover their accuser with shame!!! These are *free laborers*. They had, it appeared, been transferred more than once by the original importer, and each time at an advanced rate of wages. This happened at or near Sydney. We rejoice that these poor deluded people have the whole of the press here in their favor, and that the Sydney monitor has declared its intention of watching over their interests; and more, that Lord Brougham intends to moot the subject of their transportation to the West Indies in the House of Lords. We predicted the evils referred to, but we did not anticipate them at so early a date. The young serpent is more easily crushed than the old. We rejoice that in this case it has shown its fangs so soon. Our advice to the friends of humanity is, extract its poison ere it has inflicted pain.

7.—The Gyananeshan and Missions.

The Gyananeshan in an article on the efforts of the Rev. W. H. Pearce in England to raise funds for sending out a number of new Missionaries to India, while he speaks in most respectful terms of that gentleman's efforts for the welfare of India, offers some advice to him and his colleagues. He says that Missionaries have commenced at the wrong end—they have ONLY preached and that in the streets and bazars, and that as a natural consequence, none but the lowest of the people have heard or believed; and to this he attributes the want of enlarged Missionary success. He recommends as a much more efficient method, the establishment of schools, and exhorts the directors of Missions to select only men well qualified for the work of tuition. We feel grateful to our contemporary for his advice and for the hope *he* has induced that there is any way in which his countrymen may be converted to the faith of Christ; but while we are far from undervaluing education and believe that it may be made preaching, yet we must assure our contemporary that that which was to the Greeks foolishness and to the Jews a stumbling block, and which appears to be equally both to him, was mighty through God to the pulling down of the strongholds of sin and Satan. This foolishness of preaching from the days of the holy Founder of our faith to the present day (and that to the poor, publican and harlots and sinners), has been the means of uprooting many a system of error and cruelty and will, we as firmly believe as that the sun shines upon us this first day of June, be the means of converting his countrymen to the faith of Christ and blessing them with the hope of life. How ridiculous would the conduct of the agriculturists appear to the citizen unaccustomed to such practices, if he saw him throwing his seed about as in sport to the winds, he might say what can spring from that? will not the sun scorch or the winds of heaven destroy it? can it vegetate?—and yet it does. So is it with the preachers of truth; they scatter abroad the seed of heavenly knowledge in dependance on a higher power, believing that seed may be buried long,

"Yet grace ensures the crop."

This is our feeling in reference to the preaching of the gospel to the natives, that their conversion will be brought about chiefly through this apparently insignificant order of means.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of April, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,852	79,5	72,0	72,1	Cm.	,912	82,0	84,1	80,0	s.	,892	83,4	90,3	83,7	s.	,855	88,5	96,1	85,8	s.	,848	84,3	93,0	85,8	s.	,848	84,1	87,0	78,7	s.	
2	,870	80,0	74,5	74,5	s.	,928	80,5	83,0	78,8	s. w.	,900	83,0	87,0	83,1	s. w.	,838	84,0	96,8	85,0	s.s w.	,820	84,5	94,1	85,0	s.	,822	84,0	87,9	77,0	s.	
3	,868	79,5	71,3	71,3	Cm.	,900	84,5	91,0	79,0	s. w.	,878	86,4	97,0	80,3	s. w.	,818	89,4	99,0	83,0	s. w.	,804	84,8	96,0	83,3	s. w.	,809	84,1	88,5	78,6	Cm.	
4	,808	79,7	71,8	71,8	s.	,868	82,7	91,0	83,3	s.	,854	90,0	97,5	81,1	s.	,802	93,5	98,7	85,0	s. w.	,790	96,5	98,0	86,7	s. w.	,795	86,8	89,0	80,3	Cm.	
5	,800	79,8	71,5	71,5	s. w.	,852	24,9	90,0	79,0	w.	,840	87,2	97,0	80,2	w.	,780	88,3	97,0	83,0	s. w.	,750	87,9	96,5	83,0	s. w.	,756	85,5	89,0	83,4	Cm.	
6	,780	79,3	72,3	72,5	s. w.	,819	84,5	87,6	82,5	s. w.	,810	86,5	91,2	80,6	s. w.	,752	88,9	92,8	84,0	s.	,730	88,0	89,5	84,0	s.	,736	85,5	87,0	78,9	Cm.	
7	,776	79,9	72,0	72,3	Cm.	,824	83,4	86,2	83,0	s. w.	,804	88,3	95,2	82,0	E.	,730	89,4	99,3	84,3	E.	,704	87,8	95,0	84,3	s.	,719	86,5	88,0	83,5	s.	
8	,738	80,4	75,7	76,0	s.	,767	84,5	87,9	83,4	s.	,738	85,5	95,7	84,0	s.	,648	87,6	92,3	85,5	s.	,602	87,1	88,0	85,0	VAR.	,662	82,9	77,9	72,8	s. E.	0 02
9	,736	81,6	78,3	77,0	s. E.	,800	85,0	85,5	79,7	s. w.	,760	85,7	87,5	81,0	s. W.	,700	85,5	80,6	76,3	s.	,700	85,0	80,6	75,5	s.	,728	79,5	73,0	72,3	s. s. E.	0.95
10	,760	75,6	70,0	70,8	s.	,836	81,3	84,2	80,8	s.	,826	84,6	85,5	80,8	s.	,734	83,5	89,3	77,8	s. (H.)	,704	83,1	88,3	77,8	s. E.	,708	82,5	81,9	79,7	s.	
11	,710	76,5	71,7	71,7	s. E.	,778	84,0	84,7	82,0	s.	,742	85,2	87,0	81,0	s.(H.)	,698	85,0	87,0	82,1	s. (H.)	,676	84,3	85,5	81,7	s. (H.)	,680	82,4	83,0	80,8	s. s. E.	0.02
12	,700	77,0	71,0	71,3	s. s.E.	,740	84,7	88,0	84,0	s.	,724	88,0	91,9	84,9	s.(H.)	,686	87,2	93,9	86,9	S.	,668	87,9	91,0	86,8	s.	,668	86,2	86,0	84,5	s. E.	
13	,708	77,5	73,5	73,8	s.	,760	84,2	87,7	84,0	s. s w.	,736	86,8	90,9	82,0	s.s. w.	,698	87,5	93,5	87,0	s.	,676	87,3	90,9	86,6	s.	,676	86,2	87,0	83,6	s.	
14	,750	70,8	73,5	73,0	s. w.	,802	85,5	89,0	83,2	N. W.	,770	91,0	94,5	81,0	N.	,710	91,7	95,0	87,5	N.	,690	90,8	92,7	85,5	N.	,694	86,3	85,0	82,2	s.	
15	,778	82,5	76,8	77,0	s. E.	,820	83,3	88,9	84,2	w. b s.	,780	89,1	93,5	82,5	s. w.	,737	90,0	93,9	85,5	S.	,730	89,3	91,5	84,4	s.	,738	85,5	85,1	82,0	s.	
16	,760	81,9	75,5	76,3	s. E.	,812	86,0	88,0	83,0	s.	,788	89,0	93,0	83,7	s. w.	,740	90,0	94,2	84,7	s. w.	,760	90,0	92,5	85,5	s.	,760	87,5	88,0	83,3	s.	
17	,755	82,0	76,3	76,5	s. E.	,800	85,7	87,0	82,5	s.	,764	88,5	91,0	83,0	s.	,744	90,0	92,0	83,0	s. w.	,700	89,7	91,0	84,0	s.	,708	86,2	87,6	83,0	s.	0.25
18	,808	82,8	77,0	78,0	E.	,830	85,0	86,7	83,0	w.b s.	,818	87,0	90,7	83,0	s.	,750	89,5	92,5	85,0	s.	,74	89,0	92,0	84,5	s.	,744	86,0	87,4	83,1	s. E.	
19	,747	81,7	77,5	78,0	s.	,800	85,0	85,7	81,7	s. w.	,778	88,5	90,0	82,7	s. w.	,694	88,9	90,2	88,0	s. w.	,650	87,0	88,0	82,5	s. w.	,662	83,8	84,7	82,1	s. E.	
20	,769	81,5	78,8	77,0	s.	,790	85,5	86,0	81,7	s. w.	,788	87,5	88,7	83,0	s.	,720	88,4	90,0	84,5	s.	,688	88,0	88,6	84,0	S.	,718	85,4	85,0	83,1	s.	0.19
21	,784	81,9	76,7	77,0	E. b s.	,848	86,8	89,0	83,0	s. w.	,840	89,0	91,2	84,0	s. w.	,776	89,7	93,5	84,2	s. w.	,756	90,6	92,9	85,0	s. w.	,742	87,5	87,0	83,6	s. E.	
22	,808	82,1	78,5	78,7	s.	,869	85,7	86,5	83,3	s. E.	,859	87,9	91,3	84,2	s.	,820	90,0	94,9	85,5	s.	,800	90,0	93,5	86,0	s.	,802	87,6	89,0	84,7	s.	
23	,826	81,8	79,0	78,5	s.	,800	87,0	92,0	83,0	s.	,840	91,0	98,5	85,5	W.b s.	,794	92,0	97,5	86,5	s. E.	,766	92,5	95,0	85,0	s.	,778	89,1	89,5	85,0	s.	
24	..	..	..	..	..	,840	89,7	93,0	83,5	s. w.	,120	93,0	98,5	84,6	s.	,762	94,0	103,0	87,0	s. w.	,740	94,5	97,0	88,0	s.	,730	99,5	92,2	85,0	s. s. E.	
25	,748	82,5	77,8	77,2	s.	,808	88,0	95,3	83,0	s. w.	,780	90,7	101,7	85,0	s.	,744	92,0	106,0	92,0	s. E.	,728	92,0	103,7	83,5	s. E.	,730	90,5	91,5	84,8	s.	
26	,752	85,0	80,8	80,6	s.	,832	89,0	96,5	85,6	s. w.	,798	92,0	101,9	87,0	s. E.	,751	92,3	106,5	93,0	s. E.	,724	92,5	104,0	89,3	s. E.	,724	90,8	91,4	85,2	s.	
27	,746	84,5	80,0	79,0	s.	,832	89,2	97,5	86,0	s. w.	,788	93,0	103,0	87,5	N. E.	,720	93,5	106,7	..	s. w.	,696	93,7	104,3	..	w.	,700	90,6	94,5	..	s. w.	
28	,730	85,3	80,3	..	s.	,768	89,7	95,5	..	s. w.	,778	93,0	103,5	..	w.	,692	95,0	106,0	..	w.	,650	94,7	103,7	81,5	s. w.	,654	90,7	95,0	83,6	s.	
29	,730	86,5	80,0	79,8	Cm.	,776	88,3	93,3	85,1	s.	,750	90,0	98,0	85,3	s.	,702	91,9	100,3	89,3	s.	,680	91,8	99,0	89,3	s.	,590	90,5	89,8	87,0	s.	
30	,746	84,5	80,8	80,5	s.	,785	90,5	93,2	86,0	s.	,774	93,0	98,5	86,5	s.	,752	94,0	99,0	87,2	s.	,720	93,7	94,0	88,5	s.	,722	89,8	88,3	85,9	s.	

CALCUTTA CHRISTIAN OBSERVER EXTRA.

Although our present number far exceeds our prescribed limits we cannot forbear affording our subscribers an additional sheet, containing a few items of the deepest interest, on the subject of West India Slavery, the Idolatry question, and the Exportation of Natives, received by the last overland despatch. These, with other topics connected with India, have been actually the subjects of discussion in the Parliament of Great Britain. There is yet hope for India.

I.—IDOLATRY IN INDIA.

On the 26th of March, the following discussion ensued in the House of Lords on the presentation of a petition by the Primate of England for the dissolution of the union.

"The Archbishop of Canterbury presented petitions to the same effect (abolition of slavery) from Canterbury, and several other places. The Right Rev. Prelate also presented a petition signed by twenty-three Clergymen of the Church of England at Birmingham, and a similar number of Dissenting Clergymen, against the interference of the servants of the East India Company, relative to the superstitions of the inhabitants of Hindostan. The petitioners felt bound to address themselves to their Lordships on this important subject, and prayed that such orders might be forthwith sent out as would procure the immediate abolition of all idolatrous worship in India, and release all persons, whether civil or military, from any obligation to take part in any ceremonies, rites, or festivals whatever connected with the superstitions of that country. The shortest way of putting the House in possession of the question, was to refer to the papers sent out by the Directors containing these instructions, on the 20th of Feb., 1833, which entered minutely into the subject. The Rev. Prelate read the instructions, which were of considerable length, and proceeded to say that the delay which had taken place in carrying those instructions into effect, was viewed with great impatience by the Christian public in India, and numerous petitions had been presented to the Supreme Government on the subject. He then read a letter from the Bishop of Madras, complaining of the delay, and, as we understood, recommending the abolition of the pilgrim tax. For four years after the passing these instructions nothing was done. On the 22nd of Feb. 1837, another resolution was passed, in which the Directors called for further information, and said that the general consideration of the subject would be resumed as soon as that information was obtained.

"The Bishop of Chester presented a petition to the same effect, in which he entirely concurred. The Right Rev. Prelate observed when the pilgrims in India saw the idolatrous worship protected by the British Government, they would naturally conclude that all the efforts made by this country to disseminate Christianity among them were not made in sincerity. (Hear.)

"The Bishop of London also supported the prayer of these petitions. He must say, that if it was true, as it was alleged, that the order of the Court of Directors, that the English residents should not be called upon to attend on the religious worship of the Hindus, had not been acted upon, it was an eternal disgrace on the British Government that such a system should be allowed to exist; and its officers in permitting it to continue, and in neglecting to put the Indian colonies on the same footing with other countries, as regarded its state of Christianity, had been guilty of a great neglect of their duties. It really appeared to him that the state of the country had retrogaded instead of its having advanced.

"Lord Glenelg said, that having been a party to the order referred to by the Right Rev. Prelate, he, for one, must express his regret that it had not been carried into effect. The neglect to do so was certainly a breach of duty on the part of those into whose hands that department of the government was placed, but at the same time he must contend that he had performed his duty in the steps which he had taken.

"The Archbishop of Canterbury must say one word with reference to the expression which had been used, that the state of Christianity had retrogaded. Now, certainly, as regarded one particular, this was incorrect, for the Europeans no longer actually took a part in the religious ceremonies of the Hindus, as they had formerly done."

The Court of Directors on the 21st of the same month, held a meeting, when the subject was mooted by J. Poynder, Esq. and as if the Court sought to render themselves ridiculous and to bring down the odium of an enlightened people upon them, they passed the following absurd resolution.

"That this Court deems the continued public discussion of questions affecting the religious feelings of the Natives of India to be fraught with danger, and that the regulation of such matters may with more safety be left to the responsible executive."

This sage Council requires two things to render the resolution of any avail. First, the power to convince the public of the danger; and, secondly, the power to suppress what they cannot deny. It looks well by the side of Lord Glenelg's cutting reproof in another place.

We find the following notice of this meeting in a contemporary.

"EAST INDIA HOUSE.—A Quarterly General Court of Proprietors of East India Stock was held to-day in Leadenhall-street. The motion on the subject of Hayleybury College, for which the Court was made special, was postponed out of courtesy to Mr. Poynder, to allow that gentleman to bring forward his motion on idolatry in India. After the letter of the Court of Directors to the Marquis of Wellesley, informing him of the grant lately made to his lordship by the Court, and the Noble Marquis's reply to the same, had been read and ordered to be printed, Mr. Poynder rose and addressed the Court in a speech which occupied two hours in the delivery. In the course of his speech he declared that if he did not succeed in his object, he had determined to disqualify by selling out his stock, being resolved not to receive the price of blood. He should have done so before, but that his presence in that Court had given him a chance of accomplishing the great object he had in view. There appeared no doubt but that the debate would be adjourned."—*Globe, March* 21.

We should exceedingly regret should Mr. P. sell out and leave the company to revel undisturbed in its guilt. Let the British people once settle the question of Slavery and then will come this, to be disposed of for ever.

2.—SLAVERY.

We give the following extracts on this subject, which we are sure will possess deep interest with all concerned in the welfare of mankind.

"MARCH 13.—In the House of Lords, Lord Glenelg moved the second reading of the Slavery Abolition Act Amendment Bill. The Noble Lord in the course of his speech, made some pointed observations on the conduct both of the Legislative Assembly in Jamaica, and the planters, in not complying with the provisions of the Slave Emancipation Act of 1833. Lord Brougham, the Marquis of Sligo, the Duke of Wellington, and the Earl of Ripon, severally took the same view of the matter, and supported

the bill, which was unanimously read a second time, and ordered to be committed on Thursday week."

"MARCH 15.—In the House of Lords, Lord Brougham gave notice that he should, before the Easter recess, move for leave to bring in a bill for the abolition of the negro apprenticeship system on the 1st of August next. An immense number of petitions against the apprenticeship system was then presented from all parts of the country. Their Lordships only sat an hour."

"MARCH 19.—In the House of Lords, several petitions were presented against the New Poor Law Act. Lord Wharncliffe presented several petitions from Yorkshire, praying for the immediate abolition of negro apprenticeship, and in doing so, expressed his concurrence in the prayer of the petition. The Marquis of Sligo also said, that in consequence of circumstances which had recently come to his knowledge, he also had changed his opinion on the subject, and wanted but very little to be an immediate abolitionist. Lord Brougham then said, with great emphasis, 'My Lords, never, since I had the honour of a seat in your Lordship's House, have I heard two declarations which gave me greater pleasure, or which conferred more honour upon those that made them, than the declarations which have just been made by the Noble Lords, Wharncliffe and Sligo. (Hear, hear.) Lord Brougham then presented a host of petitions on the same subject from all parts of the country."

"MARCH 22.—In the House of Lords, in answer to a question from Lord Lyndhurst, Lord Glenelg said, that he did not see the necessity of uniting the Government measure for the abolition of Negro Slavery, with a bill on the same subject proposed by a noble and learned lord (Lord Brougham.) Lord Brougham then observed, that he considered the Government Bill so ineffectual, that he would much rather have had the further consideration of it put off; but if it were not to preclude any one from takinghis own course afterwards, that made all the difference in the world.

"The Marquis of Sligo, in moving an amendment to the first clause, that the negroes be allowed to leave off work on Fridays at twelve o'clock, shortly urged the necessity of putting an end to the apprenticeship system on the 1st of August next, instead of the 1st of August, 1840. 'For my own part,' said the noble Marquis, 'I will not preach what I will not practise, whether my noble and learned Friend's Bill be passed or not, there shall be no slave on my estate after the 1st of August next. From that time I shall consider myself to have no claim upon the negroes, but that they shall have every claim on me for past services.' The noble Marquis's amendment was agreed to, and the bill passed through committee.

"The Marquis of Northampton, in reference to the same subject, and in order to the more effectual prevention of the slave trade, suggested, 'that there be stationed on the coast of Africa a combined squadron, formed of four nations, France, Holland, America and England; and to prevent any jealousy of the nation, let the squadron be placed under the command of the Commodores of each nation alternately, and let the squadron thus constituted act under a joint flag. If this were to be adopted he thought the flag would be one of the most formidable in the world, and would at once put an end to a traffic which was the most disgraceful that existed in the whole universe.' "

3.—THE LEVEE.

"The Queen held a levee to-day, at St. James's Palace, on which occasion a number of addresses were presented to Her Majesty, on various subjects. The two most important were the following:

"Lord Brougham, accompanied by Captain Hansard, R. N., Mr. Joseph Sturge, and the Rev. Thomas Scales, an address on behalf of the negro

apprentices in the British Colonies, adopted at a numerous meeting of the friends of the negro, held in Exeter Hall, on Wednesday, March 14th, representing the wrongs of the negro population in the British Colonies, and imploring Her Majesty's gracious interposition in their behalf, in order that the system of negro apprenticeship in those colonies may terminate on or before the 1st of August next.

"The Rev. John Burnet, the Rev. W. N. Bunting, the Rev. Peter Clare, and Wm. Dilworth Crewdson, an address from the females of Manchester and Salford, on behalf of negro apprentices in the British Colonies, signed by 28,386 females, praying Her Majesty to bestow her gracious consideration upon the state of the negro apprentices of the British Colonies, for the purpose of promoting their full and complete freedom.

4.—Exportation of Natives.

It appears that the planters have obtained an order in council, to sanction the trade in flesh and blood from this land to the West Indies. Lord Brougham has attacked the lion in his den, and we hope with success.

"March 6.—Lord Brougham brought forward his promised motion in the Upper House, this evening, for rescinding the order in council, of the 19th of July last, relative to the importation of slaves from the East Indies to Guiana. The noble Lord, in a speech of surpassing eloquence and power, condemned the order in council, as practically re-establishing slavery. The noble Lord's address occupied nearly three hours in delivering. He concluded by moving, first, a resolution that the order in council was contrary to a recent statute passed on the subject of slavery; and, secondly, a motion for the repeal of the order in council. Lord Glenelg followed, and defended the order in council, on the ground that it was impolitic on the part of the State to prohibit the transportation of free laborers. The Duke of Wellington suggested that the order, without being abrogated, might be greatly improved, so as to prevent any abuse arising from it; and the hope that Government would adopt his suggestion, would move the previous question. Lord Melbourne defended the order. Lords Ellenborough and Lyndhurst strongly opposed and denounced it. Their Lordships then divided, when there appeared, for Lord Brougham's resolution and motion 14—against it 56; majority 42. The impression, however, in the House, after the division was, that the question of rescinding the order was virtually carried."

"One of the largest in-door meetings which ever took place in this, or perhaps in any other country, was held this day at eleven o'clock in Exeter Hall, to petition Parliament for an immediate abolition of Negro Slavery in the West Indies. Upwards of 5,000 persons were wedged into the large room, and it was supposed that from 6,000 to 7,000 went away who could not obtain admittance. Lord Brougham presided as Chairman and addressed the meeting at considerable length, as did Mr. O'Connell and various other public men. There were several members of Parliament present. The meeting adjourned at half-past two o'clock till the following day, the one-half of those gentlemen who wished to address the meeting not having had an opportunity of doing so."

"The great meeting to petition Parliament for the immediate abolition of slavery in the West Indies, which was adjourned yesterday, took place to-day when Lord Brougham again made one of his most splendid speeches. A number of dissenting ministers, and other well-known public characters, addressed the meeting, consisting, as it did yesterday, of 5,000 persons. The resolutions were all unanimously adopted."

We are indebted for these items to the extras of our contemporaries the Englishman, Hurkaru and Bombay Gazette.

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 74.—July, 1838.

I.—*The General Assembly's Pastoral Letter on Family Worship.*

We recommend to our readers the perusal of the following affectionate and impressive address of the General Assembly of the Church of Scotland to her people, on a subject which many require to take into serious consideration. We fear, that not a few of those who aspire to the name of Christians, are but too negligent in the regular performance of family worship; and that those, who are Christians indeed, do not always, when mingling in society, bring to the remembrance of others the solemn obligation which all, who are the professing followers of the Saviour, and believers in the overruling providence of God, lie under to engage in Divine Worship in their families, to assemble their households before the merciful and Holy One who preserves and guides them, in order that they may show forth together his "loving kindness in the morning, and his faithfulness every night."

We rejoice in holding such a pledge, as the following, of the Parental interest which the national Church of Scotland thus manifests for the increase of true piety and godliness among those who adhere to her doctrine, discipline, and forms of worship.

A.

The General Assembly of the Church of Scotland, To our dearly beloved People: Grace, mercy, and peace, from God the Father, and Christ Jesus our Lord.

On your behalf, brethren, we thank God, whom we serve with our spirit, in the Gospel of His Son, that your faith and devotion have long been spoken of throughout the world; and we are bound always to have remembrance of you in our prayers night and day, greatly desiring that, like your forefathers in times of clearest light, you may continue stedfastly in the fear of the Lord, and in the comfort of the Holy Ghost, abounding in the exercises of that unfeigned godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come.

In compliance with the solicitations of many who watch for your souls, and are jealous over you with godly jealousy, we

have resolved to issue this brotherly exhortation on the sacred and indispensable duty of Family Worship,—not as if we had any recent ground for apprehending that it is likely to fall into more extensive neglect, but because we know too well that it is by no means universally practised, and because even the purest minds require to be stirred up by way of remembrance, that while they hold fast the profession of their own faith without wavering, they may consider one another to provoke and encourage, by good counsel and good example, to the love of truth and holiness, and to the habitual and serious observance of those offices of piety, whereby, as surely as the body is nourished and refreshed by its daily bread and its nightly rest, the soul of man, through the nurture and admonition of the Lord, is progressively matured in excellence and strength, till it is advanced to the perfection and glory of its immortal existence.

In calling your attention to this momentous topic, we think it superfluous to enlarge on the high obligations by which the duty is enforced,—obligations which are involved in the very constitution of our frail and dependent being, and impressed on the understanding and the heart by the persuasive voice of scriptural authority, opening the ears of men, and sealing the instruction by which God speaketh, not once or twice, but at sundry times and in divers manners, adding line upon line, precept upon precept, promise upon promise, and threatening upon threatening, so as to bring perpetually to remembrance both the blessings which are multiplied to them that fear the Lord, and the fury which is poured out on the families which call not on his name. The appointment of the reasonable service of bowing down at the domestic altar before the Lord our Maker, that, in waiting for the promised effusion of the Spirit of grace and supplication, we may be filled with the fruits of righteousness, has ever been regarded by all men of sound mind and Christian experience, not as the imposition of an irksome yoke, but as the conveyance of an inestimable privilege; for as often as he marks the tokens of God's power and presence in making the outgoings of the morning and evening to rejoice, must every enlightened and purified heart, lifting up its affections to the Father of Spirits, acknowledge, with triumphant satisfaction, that it is a good thing to shew forth his loving-kindness in the morning, and his faithfulness every night.

To those only who have tasted and seen it, can we speak intelligibly of the tranquil delight which is awakened and sustained by such periodical acts of household worship, as are not a mere formal ceremony in which the members join with reluctant or cold compliance, but the fervent utterance of lips, which, out of the abundance of the heart in which the love of God is shed

abroad, are, by the influence of that unquenchable affection, most pleasingly constrained to celebrate the mercies which are new every morning, and to offer up the spiritual incense of prayer with as unceasing regularity as from the sanctuary of Israel the smoke of the evening sacrifice arose, or as the early dew of Hermon descended on the mountains of Sion, when there the Lord commanded the blessing—even life for evermore.

Without all controversy, the benefits produced by this hallowed exercise are ineffably precious. It is not enough to say that thus are devout and grateful emotions awakened,—thus is faith in the superintending providence and holy promises of God confirmed,—thus are the graces of humility, resignation, and patience, nourished and increased, while, with the contemplation of the infinite excellence, the unwearied beneficence, and the everlasting strength of the Lord Jehovah, we contrast the instability, deceitfulness, and desperate wickedness of the heart of man. By the infallible testimony of Heaven, we are authorised to affirm constantly that there is an efficacy in the prayer of faith, which though inexplicable by our feeble understandings, must, through all ages, continue to avail as much as it did in the days of those patriarchs, prophets, and righteous men, who, as princes, had power with God when, receiving a kingdom which cannot be moved, they had grace to serve Him acceptably with reverence and godly fear. The Lord is ever nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit, when, taking with them the words which inspired wisdom has taught them to utter, they lift up their desires at his footstool, not seeking great things for themselves, or panting after the dust of the earth, or sighing for the vain delights of the sons of men, but thirsting and longing for the blessedness of the man whose transgression is forgiven, and who, being justified by faith, has peace with God, through our Lord Jesus Christ. We have no encouragement to hope that, by taking thought for temporal satisfactions, we shall find grace in the sight of the Lord; but if we aspire after the best gifts which are the heritage of the faithful, seeking first the kingdom of God, and his righteousness, we believe and are sure that his divine power will give us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. Though our Father in the heavens knoweth what things we have need of before we ask them, and though the purposes of his everlasting kindness are often fulfilled more substantially by withholding than by granting the desires which we naturally cherish, it is only to them who worship him in spirit and in truth, that he has promised to do exceeding abundantly above all that they ask or think; and we have no more solid ground to expect

that we shall receive without asking, or that we shall find without seeking, than the husbandman has to look for an abundant harvest springing up in the fields which he has neither planted nor watered, or than the merchant has to calculate on receiving his own with usury, for the talent which has been tied up in a napkin or buried in the earth.

It is not for us to unfold the laws of the spiritual world, so as to demonstrate why and how it is that the communications of heavenly influence and favour are in any degree suspended on the frequency and fervency of our supplications. But this we know, that, as in old time the father of the faithful commanded his children and his household after him, to unite with him in the exercises of a holy life, that the Lord might bring upon Abraham that which he had spoken of him,—even so, in all generations, may the willing and obedient hope, that while seeking unto God and committing their cause to him who doeth great things and unsearchable, they place their confidence, not in their own importunity or their own efforts, but in the exalted merit and prevalent intercession of the Mediator of the New Covenant, they cannot fail to be made partakers of that abundant grace which ought to be the chief object of all our prayers, and which is never denied to the humble. We know assuredly that our heavenly Father giveth his holy Spirit to them who ask him; and if, for the sake of his beloved Son, he is pleased to bestow this unspeakable gift in answer to the prayer of the believing soul, why should we hesitate to admit that it is of the Lord's mercies that, by the eternal ordination of divine wisdom, prayer has been rendered one of the sure and sufficient means of transmitting to the faithful every other good and perfect gift which cometh down from the Father of lights with whom is no variableness neither shadow of turning?

To the duties of social prayer and thanksgiving, accompanied with that instruction in righteousness which the reading of the Scriptures is calculated to impart, let the benefit thus conferred on your several domestic circles operate as a strong incitement. It is not, indeed, within the compass of human ability to infuse grace into the souls which are most tenderly beloved. But great will probably be the influence of a pious example on those who confide in your affection, and have cause to revere your worth. If your children and dependents perceive, that while you are not slothful in the business of time, you are also fervent in spirit, serving the Lord; and that while you provide for your own the food and the raiment which are obtained by the blessing of God on the hand of the diligent, you ask for them that bread of heaven which strengtheneth the heart, may you not hope that they will be stirred up both to pray and to labour for the meat which

endureth to life everlasting, and that they will learn to regard the favour of God as a better portion than the abundance of corn and wine? May you not hope, that while your own minds are elevated by contemplating the works of creation, providence, and redemption, and by reflecting on the dignified and endearing relation to which you have been raised in having "received the spirit of adoption, whereby you cry Abba, Father," they who look up to you for guidance and protection will take pleasure in approaching to God, and, through the experience of the peace of walking with the wise, will be taught to abhor the enticements of sinners, and to hold fast that which is good? And even in the case of those who, through perversity of heart and the snares of an evil world, have forsaken the path of integrity and truth, may it not be hoped that the wise counsels which they have for a season forgotten, and the devotional habits which they have long failed to imitate, will, like the bread cast upon the waters, be found after many days? Small must have been your experience of the discipline of providence, if you have never known so much as one who had wandered so far from the way of peace as to disappoint the earnest expectations of his father, and to turn the joy of her who bare him into bitterness, but who, after his own wickedness had corrected him, and his backslidings reproved him, has been awakened to new obedience, by recalling to his agonized mind, with reverential awe, the solemn image of the parental guide, in whose quiet habitation the daily exercises of prayer and praise hallowed every pursuit, lightened every care, soothed every sorrow, and seasoned every enjoyment, so as to render the voice of rejoicing and salvation in the tabernacles of the righteous, a lively type of the blessed conversation of heaven, and a delicious foretaste of the fellowship of the saints in light.

If ye know these things by your own experience, or by the incontrovertible testimony of them who have tasted that the Lord is gracious, happy are ye if ye do them. Nor can you have peace and safety if, knowing what is good, you leave it undone.

And while you present your supplications for yourselves and your families, forget not the eternal concerns of the families which call not on the name of God. If it be, as it ought to be, your heart's desire that they may be brought to the obedience of the Gospel, brethren, pray for us, and for all the ministers of the truth, that the word of the Lord may have free course and be glorified, even as it is with you. Such an intercession as this will assuredly prove efficacious towards the enlargement of the household of faith, if all of you, both small and great, not only in the congregations of the upright who in heaviness of

heart sigh for the abounding of iniquity and the failing of truth, but in your families apart, and in your unseen retirements, prostrate yourselves at the footstool of your Father in heaven who seeth in secret, and pour out your desires before him in that effectual fervent importunity which, like the long and patient waiting of the husbandman for the precious fruit of the earth, will, according to the sure word of promise, issue in plenteous showers of blessings not confined to any favoured spot or any privileged community, but dropping down fertility far and wide over fields co-extensive with the inhabited world, filled as it shall be, in that evening-time of light, with the knowledge of the glory of the Lord as the waters cover the sea: And thus the God of the whole earth, in remembrance of his holy covenant, and in fulfilment of the good pleasure of his goodness, will arise and have mercy not only on the mountain of holiness in which he had his dwelling in time past, but on all in every place who call on the name of Jesus Christ our Lord; so that, while he clothes his priests with salvation and makes his people shout for joy, the ways of Zion, which have mourned because few came to the solemn feasts, shall be thronged with the multitudes who keep the holy day with thanksgiving in their hearts and the high praises of God in their mouths,—wisdom and knowledge shall be the stability of those times of refreshing from the presence of the Lord, when his works shall appear before the face of his servants and his glory to their children; and they that fear the Lord, being all replenished with the riches of grace, shall take that sweet counsel together which revives the inward part, and knits the brotherhood of Christians in the unity of the faith and the holy bond of perfectness. "Then shall the offering of his people be pleasant unto the Lord as in the days of old, and as in former years." "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

II.—*Importance of the study of Sanskrit.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the Number of your Magazine for the month of April, 1833, there is a good article on the 2nd edition of professor Wilson's Sanskrit Dictionary, pp. 183—189, which concludes with some judicious and important remarks on the employment of the Sanskrit language as subservient to the propagation of Christianity. This is a subject which deserves infinitely more attention than it has yet received, and I would commend the paper in question to the careful perusal of your readers. Can you inform the public if

the "Harmony of the Gospels," alluded to at page 189, prepared by the Rev. Mr. Yates, in Sanskrit, has ever been published; and what are the names and subjects of the "one or two small tracts" mentioned in the same page, and where they are to be procured?

Your obedient servant,

May 17th, 1838. A READER.

To the above inquiries we are enabled categorically to reply as follows:

1. The Harmony of the Gospels in Sanskrit has never been published. It has been lying by the compiler, (the Rev. Mr. Yates,) in MS. for ten or twelve years, there being no funds within his reach which could be appropriated to the printing of it. Though *all* scripture, yet it cannot be published by a Bible Society, with whose fundamental principle it would not coincide; and it does not seem properly to belong to a Tract Society.

2. The few Sanskrit Tracts that have been published, are not, we believe, now to be had. One, we recollect, was the Satya Darshana, inviting the attention of the native literati to the study of the Christian scriptures.

We add to the above, that although by no means forming the same large estimate of the importance of Sanskrit Literature with our intelligent correspondent, we do think it has not had all the attention it might and should have obtained. The real fact however is, that the zealous Missionary, anxious to render himself immediately useful, is in most cases induced to apply himself at once to the Bhásha of the province in which he is called to labour. The time and application necessary to acquire which, and so to qualify himself for immediate evangelical exertion, leave him little leisure for entering upon the study of a dead language; a study which, however important, and it *is* most highly so, in many points of view, is yet in general necessarily and properly postponed to what is of more urgent importance. For let it be reflected, that though a Christian Missionary will cheerfully and may very properly give a portion of his time and attention to those collateral and subsidiary pursuits, whether of literature or of science, which may even but indirectly conspire to the enlargement of the minds and the correcting of the general views of the people among whom he labours, yet his main and constant duty, privilege and delight alike, are to bring Christian truth to bear, with as little delay as possible, upon the renovation of the moral natures and the spiritual redemption of the souls of perishing sinners. We should rejoice to see an individual or two bending some special attention to the language of Hindu learning; but we could not deem it the duty of Missionaries generally, to devote much time and attention to that line of study. A general acquaintance with the grammar, &c. of the parent Sanskrit is highly desirable, if not indispensable indeed, to a thorough knowledge of the derivate Bháshás; but to pursue research into Sanskrit literature would demand a sacrifice of time and strength, which the paucity of Missionary labourers and the urgent moral wants of the people could not sanction.

Nor, after-all, are we prepared to admit that to begin with learning and the learned is more a dictate of prudence now than it was at and from the first promulgation of Christianity. As then so now, we hold it emphatically true that "not many wise, not many noble, &c. are called" and effectively induced, especially in the way of mere learned inquiry and discussion, to embrace the doctrine of Christ crucified. As to the disputative and inquisitive Greek, so also to the as eminently speculative and even more metaphysical Hindu, the humbling yet elevating, sanctifying as well as merciful, truths of the Christian revelation are still "foolishness." It is not that Christianity and learning are in *opposition* in any wise; but that the pride of learning, still more of imaginary learning, is ever characteristi-

cally opposed to the *humility* which Christianity enjoins, to the submission of the fallible and deteriorated understanding of degenerate and sinful man, to the wisdom and teaching and authority of God. The Hindu pandit, moreover, is not merely addicted to an ostentatious display of his ingenuity, and to the vain discussion of metaphysical matters above the ability of the unaided powers of man to decide, but is withal largely vitiated by the utmost frigidity of a mere speculative temperament, and will discuss questions of the gravest character, the deepest interest, and of paramount moral importance, without one emotion beyond that of self-applause and the desire to triumph over an antagonist. The total want of wholesome discipline, too, of the Hindu literati, in the arena of fair discussion and moral ratiocination—their almost entire destitution of the lights of genuine history and true science—their perverse addiction to mere argument for argument's sake, argument without an aim, or an object, or a rule worthy of man or of the subjects on which his mind may be employed—the total absence of literary *integrity* which so infamously distinguishes them—their habitual recourse to disingenuous subterfuges and unblushing contradictions and falsifications, to subornation of testimony and to literary interpolation—the stupifying and demoralizing and hardening effect upon them of a base superstition, to which a still more irresistible influence is given by the fact that their interests both of gain and of fame and distinction are inseparably connected therewith; these and other special circumstances, added to the general operation of the conceit of intellectual superiority, preclude the rational expectation that the Christian Missionary should find, in the learned of India, either more ready, more able, or more impartial inquirers into Christian truth and evidence, than in any other class of Hindu Society; they tend rather in every way to the reverse. The *really* but still only comparatively *enlightened* portion of the Hindus, are those youths who, from the study of the English language, have been led to an acquaintance with the leading facts of general history, and are capable of appreciating the laws of moral evidence and of literary honesty; and these are to be addressed, not through the *Sanskrit* of which they are usually ignorant, but through the English to the study of which they are so fondly attached. Deeply indeed is it to be lamented that in giving a general education to them, they have been so sedulously withheld, for the most part, from a knowledge of Christianity, which alone would have served as a moral balance to understandings suddenly emancipated from a debasing superstition. Many, who would be thought the *friends* of native education, cannot or will not be taught that those who yield not one iota to them in deep and hearty regard to it, do not, any more than they, when advocating a *true* impartiality, desire to *force* Christianity on the notice of any. No, though conscientiously believing the Christian revelation the best gift of divine wisdom and grace to mankind, they yet desire not to give it any advantage whatsoever over the debasing errors of Hinduism but what its own intrinsic merits shall present to minds only *allowed* to obtain an acquaintance with it. Again and again have we stated this in terms not to be mistaken, yet again and again have *soi-disant* Christians (proh pudor !) reviled us as bigots and dishonest proselytors, forsooth ! because we call things by their right names, and insist that not *toleration* but a lukewarm *indifference* in some, a sinful obliquity of mind in others, and a cold *infidelity* in too many, it is that would carefully exclude the very Christianity which they profess to admire from all chance of being investigated, while labouring, *fas et nefas* privately and publicly, to procure for its most inveterate enemies the *unanswered* hearing and *pre*possession of the rising youth of India. But do they not, in this fearful exclusiveness, betray their inward consciousness of a weak and untenable cause, which cannot bear the full flood of the holy

light of revelation? Were it not then wiser as well as nobler in them to copy a more prudent unbeliever of old, one Gallio, whose memorable advice to his compatriots exhibits the only sensible plan of procedure in all similar cases?—"Refrain from these men and let them alone. For if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." It were well also that our opponents had another scripture before their eyes—"Thou shalt not bear false witness!" Charges of "disingenuousness," "bigotry," &c. are easily made, but not so easily substantiated, we trust, against the pages of the Christian Observer; yet have they, in the past month, been banded about in the daily journals with an unsparing hand. "The Lord judge between us and them!"

CINSURENSIS.

III.—*Chapter of Correspondence.*

1.—A BRA'HMAN'S VIEW OF THE GOVERNMENT CONNEXION WITH THE IDOLATRY OF INDIA, &c.

We avail ourselves, at the present moment, of the following sentiments of a Bráhman, believing most firmly that they convey the feelings of many of the more reflecting natives of India; and if it *be* the view entertained by them of their rulers, in what a light must they view their policy on the subjects of religion? Would that those in power could see the anomalous and awful position in which they place themselves by acting, in a political capacity, in opposition to their own convictions and faith. We have been reminded by it of an anecdote related by the celebrated Dr. Andrew Thompson, during the Bible Society controversy. It was told to illustrate the inconsistency of the zealous Roman Catholic, Leander Van Ess, who kept one case of Bibles with the Apocrypha for the papists, and another without it for the protestants; with one hand distributing a lie, with the other truth. The doctor observed, that it brought to his recollection the conduct of a certain German prince, also a titular bishop, who was very much addicted to swearing. Being one day reproved by a courtier for this conduct, and especially reminded of his ecclesiastical character, he replied: "Oh I do not swear as a bishop but as a prince." The answer of the courtier was pungent and silencing: "Well, your Highness," he inquired, "if the prince were sent to hell for swearing where would the bishop be found?" Men may make distinctions about character, but with God every man will be tried by his works alone.

To the Editor of the Record.

SIR,

With reference to the remarks in your paper of the 5th, in regard to the support given by the government to idolatry in India, I have the pleasure to subjoin an extract from a letter which you may consider worthy of insertion.

Extract of a letter from a Bráhman of good family, written in 1834, to a civilian holding a high official situation.

"In my opinion Europeans will never be able to leave a nobler monument of their humanity in India, than by labouring to plant the gospel; nor will they ever succeed in gaining the affections of the inhabitants by any other means. How short-sighted and weak must that policy be which looks upon Missionary exertion as dangerous to the stability of the British sceptre in Hindustán! That the religion of Christ *shall* be established, is a matter that is more certain than that the sun will rise to-morrow; for the word of God has taught us to expect the universal prevalence of Christianity. How foolish then must it be in those who do not now kiss the Son and serve him with fear. How long will Britain be able to retain her sceptre here by mere physical force? How long can she reign over a people if she gain not their affection, and what can be a better way of gaining their affection than by giving them the knowledge of God and of His Son Jesus Christ our Lord?"

"This is speaking with regard to earthly policy, but the government have a higher and more awful obligation upon them. They are responsible to God for their manner of governing India: and he who has suffered them to come here for wiser reasons then they can conceive, will bring them to a severe account if they do not strive to glorify Him who is the prince of the kings of the earth."

2.—THE IMPORTANCE OF MISSIONARIES STUDYING THE HIGHER BRANCHES OF HINDU LITERATURE AND THE SANSKRIT LANGUAGE.

As our opinions on this subject are expressed in a previous part of this number, we refrain from any further remarks on the communication of VIDYARTHIN.

To the Editor of the Calcutta Christian Observer.

GENTLEMEN,

In the numerous Missionary Journals which have from time to time for some years past been made public, there appears to be but little notice taken of the variety which exists in the sects and tenets of Hinduism. "The Hindu religion," as professor Wilson remarks, "is a term that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description:" and an acquaintance with these manifold varieties seems an indispensable preparation for those who undertake to combat this Hydra-headed Paganism. Random generalities, which are possibly only half applicable to the audience to whom they are addressed, must in the nature of things be far less efficacious, than discriminative arguments framed with specific reference to the peculiar tenets of the persons with whom the conversation is held.

Fortunately the means of attaining to a knowledge of the doctrines of these various sects are not difficult of access. The "sketch of the religious sects of the Hindus," by H. H. Wilson, Esq., in the 16th and 17th volumes of the Asiatic Researches, affords an abstract account of the most prominent varieties; and a reference to the original authorities (many of them vernacular) there referred to, would enable the person who was desirous of prosecuting such researches, to make himself master of the nomenclature of the different sectaries, as well as of the minutiæ of their opinions.

Besides the attention due to the popular sects, a further investigation of the tenets of the learned Hindus would seem to be the duty of every Missionary who would not *avoid* discussions with this class of persons

"The worshippers of Vishnu, Siva, and Sakti," Mr. Wilson observes, (As. Res. vol. 16, page 21,) "who are the objects of the following description, are not to be confounded with the orthodox adorers of these divinities: few brahmans of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen or Ishta Devatá. They refer also to the Vedas, the books of law, the Puránas, the Tantras, as the only ritual they recognize, and regard all practices not derived from those sources as irregular and profane." To deal with pandits, therefore, a different course of reading from that above alluded to will be necessary, and their philosophical systems as well as practical tenets must be studied. Mr. Colebrooke's Essays* on the Vedas, and on the Mímansa, Nyáya, Vaiseshika, Sánkhya, &c. doctrines, will be here of great use: but a knowledge of the original works in the Sanskrit would appear to be indispensable to enable the Missionary to discuss the principles of these schools with their respective followers.

In the concluding page of the Calcutta Christian Intelligencer for April last, in an extract from the Oriental Christian Spectator, mention is made of a work in Persian entitled Mizán al Hak or a comparison between the Gospel and Qurán, by the Rev. Mr. Pfander, a Basle Missionary. If this work answers the description given of it as "a very excellent volume," it cannot be too soon "reprinted and extensively distributed" among the Musalmáns of India, and the friends of Missions would do well to take steps if necessary to secure this object.

May 27th. VIDYARTHIN.

3.—APPEAL ON BEHALF OF THE NATIVE ORPHAN ASYLUM AT FUTTEHPORE.

We must apologise to our friends at Futtehpore for the apparent neglect manifested in *not sooner* noticing their praiseworthy efforts to rescue the orphan from destruction. We thought it better to wait until the public had aided the adults who were perishing for want of bread, knowing that these poor orphans were secure at least from starvation in the hands of their good friends. We now most cordially recommend the appeal and its objects to the benevolent sympathies and prayers of the Indian community, and shall be happy to forward any sum conveyed to us, to the Directors of the Asylum.

Futtehpore, February 23rd, 1838.

CIRCULAR.

In consequence of the very great distress which now prevails throughout these provinces, a great number of orphan children of both sexes have come into our hands, whom it is our intention to bring up in the Christian religion. We have therefore opened an Asylum for the accommodation of 50 male and 50 female orphans: the latter will live in our own bungalows, and be constantly under our immediate eye and care; their instruction in English, Hindustáni and useful needle work, &c. will be superintended by Mrs. Madden, assisted by a native Christian school-mistress of excellent character. Walls are at present being raised so as entirely to seclude the girls, who have a spacious play-ground within

* These Essays were lately procurable in Calcutta and may be so still.

their enclosure. Our native Christian school-master, who has for four years been diligently engaged in a day-school, has undertaken the charge of the boys; and from his faithful conduct hitherto there is every reason to believe that, under the Divine blessing, our institution will prosper. The boys will, as far as circumstances and funds admit, be brought up to useful trades, and those who appear best adapted for it will be educated as teachers. The plan pursued at present in Mrs. Wilson's Female Orphan Refuge at Calcutta, will be followed in the female department. Our number is at present more than 100; but as we feel we could not do justice to more than that number, we shall send the surplus children to other institutions. Our monthly expenditure at present, including salaries of a Christian school-master, mistress, lalla, food, clothing, &c. is 250 rupees; besides which we have laid out a considerable sum in buildings absolutely necessary.

To meet so large a monthly expenditure we must look beyond our immediate circle, and therefore appeal to your Christian benevolence to aid our undertaking by becoming a subscriber.

The Institution shall always be open to the inspection of the public, and subscribers will be furnished with six-monthly Reports of the state of the institution.

CHARLES MADDEN.

4.—ROMAN CATHOLIC MISSIONS AND MISSIONARIES IN CHINA.

We strongly suspect that protestant Christians are not aware of the extent to which the Roman Catholic church is labouring in countries which to them are almost unknown. We have therefore taken the following extract from the *Patriot* newspaper, which may give them an idea of the perseverance and zeal manifested by the missionaries of that church, and of their success. Besides China proper, in Japan, though subject to dire persecutions, there are thousands of nominal Christians, and in Cochin China, not fewer than from 50,000 to 80,000. They are but nominal Christians it is true, and are often no better than their heathen neighbours, very often more lax; but the fact shows that these nations are accessible and may be proselyted; and the zeal and perseverance of these devoted, though in many instances mistaken men, should stimulate many a protestant labourer. The poor converts often sustain persecutions worthy of the best days of Christianity, and the priests submit to privations of the most unheard of kind. Oh! slumbering Sion, awake! awake! put on thy strength. Arise for the help of these lands: let them not be turned, while you are inactive, from the errors of Paganism to the mummeries of Popery.

"It is now fifteen years since the Roman Catholic priests were banished from Pekin, and sent with all those who were discovered in the Chinese provinces, to Macao. Yet the French monks of the order of St. Lazarus, among whom there is no want of money, union, or enthusiasm, have been secretly labouring for the maintenance of the Roman Catholic Church in China, and their exertions have succeeded even beyond their own expectations. For some years they have annually sent two or three young

priests to China, who quietly proceed to the head-quarters of the Missions in the interior of the country, and join in the work of conversion. There are now Roman Catholic communities in all the provinces; and in many places there are public chapels, where service is performed uninterruptedly, since the mission have had the good sense to train native Chinese as priests. In furtherance of this object, the mission have founded two seminaries. One of these establishments is for the southern provinces, and is situated in Macao, whence the Chinese candidates are sent to Manilla, where they are ordained by the archbishop. On their return they are sent into the interior of the country, where they live in the midst of their flocks as peaceably as ecclesiastics in Europe. The other seminary is in Tartary, beyond the wall of China. In this establishment the priests destined for the northern provinces and for Pekin, are educated; for, incredible as it may appear, there is in Pekin a Catholic community amounting to more than 24,000 members! There are at this moment two French priests in the community at Pekin; for the chief direction of ecclesiastical matters cannot yet be intrusted to the Chinese priests. The provincials are therefore always Europeans, though the necessity of averting the suspicion of the government obliges them to travel clandestinely, and often places very great difficulties in the way of the Missions. Christian worship is publicly performed, even in many of the principle towns. In Tschingtufu, the capital of the province of Setchuen, Christians are interred in the church-yard, and over their graves are erected crosses and other symbols of Christianity. The government, when not suspecting the presence of Europeans, observe the most perfect indulgence towards Christians. Christian communities, too, being generally remarkable for moral and peaceable conduct, are liked by the local authorities, who having once tolerated them, are greatly interested in preventing their detection in higher quarters, because they would then be called to account for their previous want of vigilance. When, therefore, a community is once formed, it incurs very little risk of being molested. An additional guarantee of its security exists in the peculiarity of legal forms in China. The first attempts to establish a community are not very readily suppressed, because the transport of suspected persons to the seat of the higher tribunal must be at the expense of the local authorities, who are, therefore, naturally disposed to wink at such matters, as long as they do not apprehend disturbance or public preachings, which might render them responsible. The reason why so little is known respecting the Chinese Mission is, that formerly the missionaries were chosen from among the most ignorant of the clergy, and on their return they were unable to write intelligible accounts of their proceedings. The Lazarists, however, have seen their error for some time past, and have sent out persons who, in addition to the possession of theological knowledge, have, like the Jesuits in earlier times, passed through a regular course of scientific education. They have now in China astronomers, botanists, &c. from whom interesting narratives may be looked for. It may reasonably be expected that ere long the Roman Catholic Missions will recover the extensive influence which they enjoyed in former times. They have, indeed, already established themselves on a better footing than they have maintained since the expulsion of the Jesuits, and should they hereafter succeed in secretly forming a native Christian clergy, competent to dispense with the direct superintendance of European provincials, Christianity will undoubtedly make rapid and uninterrupted progress; for the government seeks to suppress it not on religious grounds, but because it is an instrument of European influence. This observation is sufficiently corroborated

by the following curious fact. Some time ago the protestant missionaries distributed on the coast of Fockien 20,000 copies of Bibles, prayer-books, catechisms, &c. translated into the Chinese language. These books were sent to the Emperor who immediately issued a very severe decree on the subject of the distribution of foreign publications. But, singularly enough this decree made no mention of the religious books, and merely referred to some of the publications of the Society for the Diffusion of Useful Knowledge, consisting of treatises on geography, history, politics, &c. which had been distributed along with the bibles."—M. S. T. R. A.

IV.—*Index to Bengáli Grammars, &c.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have now the pleasure to forward the promised Index to Bengáli Grammars and other elementary books, which, with the previous one of the Dictionaries, completes my design. This was, to furnish to commencing students of the language here and in Europe, a permanent reference to the entire class of initiatory works, a fuller kind of catalogue raisonnée, in which a list of *all* that has been hitherto produced in that class might be obtained, together with a succinct account of the general plan, character, and merit of each publication; its extent, price, author, &c. and thus to spare to others the loss of time and money, and consequent vexation and disappointment which fell to my own lot on my arrival in this country. Of the execution of my plan, it is not for me to speak; I may only assure you that I have spared no effort to render it both accurate and complete, and I can with safety aver it to be entirely impartial. I presume not however to dictate ex cathedra, nor can expect that my individual judgment, however carefully formed and after long experience, should be held decisive and satisfactory in every instance. I have not scrupled in any case to give my honest opinion, which too has not been formed without consulting the judgment of others versed in similar studies. Let every student read, examine, and decide for himself. I hope some one of your many qualified correspondents may be induced to supply similar indices to the elementary works in Anglo-Hindustáni &c.: they cannot fail to be eminently serviceable and therefore acceptable to students.

I am, &c.

CINSURENSIS.

No. 1. A GRAMMAR of the Bengáli language, by Nathaniel Brassey Halhed. Printed at Hoogly, in 1778: Small Quarto, pp. 216.

It is not a little remarkable that this *first* Grammar of the vernacular language of Bengal, as was long true of the *first* Dictionary also, the *Vocabulary* of Mr. Forster, should, after so long a lapse of years, be still without comparison the *best* that has been published. Both authors were civil servants of the Company, and both men of eminent oriental and general literary attainments. Both, too, adventured upon the arduous task of opening up the first accesses to a

language at once the purest offset from the great brahminical stem; and yet, from the almost immemorial subjection of those to whom it was vernacular to a succession of foreign yokes, the least cultivated; a language never, even to the present hour, brought out in all its capabilities, nor ever reduced by *native* authority to grammatical regularity. The nearly contemporaneous application of equal talent and assiduity to the study of Indian languages and literature, by so many eminent and persevering individuals, is not a little remarkable. Among them, Halhed and Forster stand forward, entitled to a praise for oriental scholarship not inferior to that earned by Wilkins and Jones, Colebroke and Shakspeare.

Mr. Halhed, in an elegant and instructive preface, informs us that the types with which his work was printed were fabricated by his friend and fellow-labourer, the accomplished and indefatigable Wilkins, who "charged himself at once with all the various occupations of the metallurgist, the engraver, the founder and the printer;" an instance of intelligent and persevering application rarely to be paralleled; and which must appear still more praise-worthy when the time, place and circumstances in which it was exhibited are duly weighed. Every reader, who carefully examines the typography of this Grammar, will doubtless agree with Mr. Halhed in his just and handsome tribute to the skill and ability of Mr. Wilkins.

The Grammar itself is wholly the production of the former gentleman, who writes—"the path I have attempted to clear was never before trodden; it was necessary that I should make my own choice of the course to be pursued, and of the landmarks to be set up for the guidance of future travellers." The result of his application is most highly creditable to his talent, and to his research both as a general grammarian and a Bengáli scholar. From it alone, without reference to his "Code of Gentoo laws," (a translation of Manu,) it were abundantly evident that he possessed a discriminating and accurate acquaintance with the venerable Sanskrit, the parent of so many extensively prevailing Indian dialects, of which the Bengáli is both the purest and most characteristic. And to his knowledge of the parent source we are to attribute his perfect comprehension of the genius of the derivative. He had studied both, not as a qualification for office merely, but from the love of philological pursuits and a thirst for information; and he was at once an elegant scholar, a philosophical grammarian, and a diligent enlarger of the sphere of human knowledge. Hence he entered con amore into oriental literature, and read and wrote with equal taste and discrimination. This tribute we have felt it a pleasant duty to pay to the merit of one who has so largely contributed to smooth the pathway through the forest of words to his successors. The discerning reader will not only excuse but applaud the indulgence of our gratitude.

Mr. Halhed observes of his Grammar, that "it presents the Bengáli language merely as derived from its parent the Sanskrit: in the course of my design, I have avoided, with some care, the admission of such words as are not natives of the country, and for that reason have selected all my instances (examples) from the most authentic and anci-

ent compositions." This we must deem a special and very high merit, the greater when characterizing a work the first of its class, and composed at a time when the language was in perhaps its very worst and most corrupt condition, a condition from which it has been gradually but slowly emerging ever since; and notwithstanding the unphilosophical notions and retarding efforts of some, who pretend to dictate and to guide upon questions of language and literary taste while unfurnished with one single qualification for their assumed position; and the unresisting easiness of others, who indolently yield to things as they are, without an effort to amend them, or courage to withstand corrupting innovations; we do not yet despair to see the Bengáli language assert ere long its just claim to be considered at once an elegant and a practicable, a pure and manageable language, capable of the highest polish and most extensive cultivation, applicable to every object of literature or business, and possessing in itself alone and in its parent source, free from all foreign admixtures whatsoever, a remarkable facility for deriving every term which the extending necessities and refinement, and the enlarging intelligence of the indigenous population, may require to be formed.

When we say that Mr. Halhed's Grammar is superior to all that have succeeded it hitherto, we mean not that it supersedes the necessity of any further contributions in this kind; but only, that in the accuracy, and extent too, of the information it communicates—in the philosophy of its plan and spirit—the elegance of its illustrations—the acuteness and discrimination exhibited in putting forward the idiomatism of the language—the constant reference to its Sanskrit source, by which only it can be justly and fully appreciated; and above all in the *purity* of its contents, it is unmeasurably superior to all others. We are confident that a bare perusal and impartial comparison, instituted by any competent scholar, will more than justify this assertion.

Instances in point are, the rationale of the plurals of Bengáli nouns and of what may be called the poetical enclitic terminations of the cases, এ and এত,—the fullness and general accuracy of the syntax—the notices, incomplete as they yet are, of Bengáli versification—and perhaps more than all, the precision and clearness and discriminative propriety of the appellations of the *tenses* of Bengáli verbs, in regard to which particularly some subsequent writers have shewn so singular an absence of philosophical taste and grammatical judgment. We strongly recommend attention also to the decided preference given to the *simple* forms of verbs, over the composites with the auxiliary করণ. The examples from the poets illustrate some of the most peculiar idioms of the language, many of which are wholly unnoticed in other grammars. Mr. Halhed observes, and in the case of Bengáli, with much plausibility, that poetical works, as necessarily composed with more than ordinary care and likely therefore to exhibit the best and most accurate specimens of the language, form the best sources of illustration: from these accordingly his examples are chiefly drawn. In his day, indeed, there were scarcely any Bengáli prose compositions of the literary class. Nearly all authors composed in verse; and the current written language of business, as not being the language of the rulers, was

greatly corrupted, not only by the admixture of many Persian and Hindustáni terms and phrases, but even by a foreign idiom and construction. To omit altogether the laws of versification, in the grammar of a language whose best and most ancient authors wrote only in metre, is an unpardonable neglect, of which Mr. Halhed alone, in a manner, has not been guilty; though it must be owned, he is neither altogether correct, nor full in any degree equal to the requirement of the case. But it must be recollected that he tried an altogether untrodden path, without the aid of a single landmark left by any preceding traveller. He is rather to be extolled for having done so much, than greatly blamed for not having done more. The ground of real astonishment is, that with so intelligent and diligent a precursor, those who followed should have been generally both so incorrect and so deficient, as to leave it true to the full, that the only clear and safe guide as yet in Bengáli grammar is Halhed's volume, now long out of print and rarely indeed to be met with; surprising is it that it should never have been reprinted, and that while still unequalled it should have passed almost into oblivion; most surprising that subsequent authors should not have profited by his labours, of which one might even suppose most or all of them to have been in total ignorance!

Still, as must obviously be the case in the instance of a first Grammar in any language, Mr. Halhed's is doubtless imperfect, and sometimes incorrect: it must be owned too that numerous typographical, or press errors, greatly deform this otherwise elegant volume. These were however to a great degree unavoidable, printed as the work was at an out-station, by the agency of ignorant and careless natives alone, and without the superintendence of a professional printer. As instances of error, we notice the supposed "neuter names of animals, &c. to which may be added at pleasure different terminations of (sexual) specification," in p. 48; but which, however ingenious the notion, have yet no real existence:—"the third gerund (so called) in বাড়," in p. 115, which is really the genitive of the verbal noun in বা, under government;—the *passive* signification given to the part: দিয়া, in p. 121, which is either erroneously rendered passively, as the pandits contend, or is incorrectly written for দেওয়া. The most remarkable oversight of all, is the misapprehending of the verbal terminations expressive of respect or inferiority respectively, for a singular and plural! No doubt the striking peculiarity of the Bengáli verb in this respect, occasioned the misconception; it was supposed that *respect* was marked by the use of a *plural* verb in connection with a *singular* pronoun. Take it however all in all, we venture to assure the inquiring student that he will obtain a far more extensive and more accurate acquaintance with the forms and genius of the Bengáli language, and a more expeditious and tasteful introduction to its purest literature, from this grammar than from all together that have succeeded it. One important exception to this remark must be made however, namely that Mr. Halhed has altogether passed over the very important rules for permutation, which must be sought in Wilkins's Sanskrit, or in Haughton's or Carey's Bengáli Grammar.

A full and complete grammar of the Bengáli dialect is, still a desideratum. We have nothing as yet, for instance, in any of the published grammars, upon the *accentuation* of words; next to nothing on the government and dependencies of cases; nearly as little on the idiomatic uses of the tenses; not a syllable upon the regular formation of lower from higher terms; very little upon the laws of metre and various species of versification, and other matters of the greatest moment. We know however of one individual, who has a grammar in a considerable state of forwardness, which it is believed will enter fully into most or all of these. Meanwhile there can be no hesitation in recommending Halhed is *longe optimus* among the guides to whom a learner should commit himself. The original price of his work has not been ascertained; its present cost in Calcutta, is various; we have known copies, now and then at long intervals, sold for 4 rupees or thereabouts; it would however be a cheap purchase at double the highest price of any grammar noticed in this index. Parbury's London Catalogue gives its price there, £2. 2.

No. 2. A GRAMMAR of the Bengalee Language, by W. Carey, Teacher of the Sungskrit, Bengalee, and Mahratta Languages in the College of Fort William. Serampore, printed at the Mission Press. 1st Ed. 1801, 2nd Ed. 1805, 3rd Ed. 1815, 4th Ed. 1818.

The first edition of this work we have not met with. This is doubtless of the less consequence as in the preface to the Second it is stated, that "since the 1st edition was published, the writer has had an opportunity of obtaining a more accurate knowledge of this language. The result of his application to it he has endeavoured to give in the following pages, which, on account of the variations from the former edition, may be esteemed a new work." The same precisely is stated of the 3rd and 4th editions in regard to the 2nd. Between these however, we do not observe, on a close comparison, any such differences as should entitle the latest even to be considered "a new work." Substantially the work is one; no new views are expressed, no additional light is thrown upon the main principles of the Bengáli accidence or construction. Still, as being fuller on some points and somewhat variously divided and arranged, the 4th edition is of course preferable to its predecessors, and may be taken to exhibit the result of the author's maturest judgment and most extended acquaintance with the language.

The author of this grammar having held, for many years, the influential office of a Professor in the College of Fort William, his pupils would as a matter of course not only be required to make use of it, but find it necessary to do so in order to derive the full benefit from his lectures in the language: he being on the spot also, there was no chance of its being allowed to go out of print. Hence it is easy to perceive that it would obtain an extensive circulation, the more so as the only work that could have come into competition with it, Halhed's grammar, had been so long out of print, none having either an interest in its reimpression or influence to give it currency, under the circumstances stated; otherwise, we confess, we should find extreme diffi-

culty in accounting for so ill-digested, jejune, and unphilosophical a compilation thrusting a work, every way so superior to it, out of use. Our task obliges us to strict truth and perfect impartiality; and we feel that we should violate the double obligation were we to suppress the expression of our unhesitating judgment in this matter: we will now simply state what we deem the merits and demerits of this work, and leave the reader to form his own opinion upon the whole.

1. Dr. Carey has supplied the greatest of his predecessor's omissions, by inserting the rules of *Sandhi*, i. e. for the permutation of letters, agreeably to the principles regulating the composition of words in the parent Sanskrit. He has also correctly discarded the notion of a plural termination in verbs. He has given many of the *native* grammatical terms, by which communication between the learner and his pandit is much facilitated. These are the chief recommendations of his work. But on the other hand, his nomenclature of the tenses is most confused and unphilosophical. A grammatical term should be a definition, conveying some clear and distinct notion to the mind of the learner. Why the term *aorist* should have been borrowed from the Greek, (where however it has an application in coincidence with its etymological meaning in some sort,) to the Bengáli whose tenses are as definite as in any language under the sun, it is not easy to imagine. Again, a "present definite" supposes a present *in*definite: if করিতেছি therefore be the former, as it is, then করি must be the latter, yet is in this grammar termed "the first aorist!" Again, করিতাম, which is called the 2nd aorist, has two distinct uses; as a past frequentative or term of past habit, like the latin *amabam*, or as a conditional like the French *ferais*: in neither application is it an *aorist*. Again, if করিতেছি be a *present* definite, করিতেছিলাম should, in consistency, have been a *past* definite, but yet is named a *Pluperfect*; which term even excludes the specification of *time* altogether, and is therefore a misnomer as denoting a tense, i. e. time: the full compound term, preter-pluperfect at least, should have been given. Then করিতাম, which is made an aorist when *indicative*, becomes solely a præter, in the *subjunctive*, though in fact no such mood as a subjunctive exists in the Bengáli. The whole scheme of the tenses is, as to their nomenclature, a tissue of inconsistencies, and involves the use of the times of the verb in the greatest possible uncertainty and confusion: and this with Halhed's clear and philosophical arrangement and phraseology too as a guide!

Dr. Carey takes no notice of the real meaning and use of দিগ as a plural affix; a simple apprehension of which solves at once some of the most contested matters in Bengáli composition, especially the use of a genitive or a *samás* (সমাস), contended for respectively by different schools, one writing *always* মনুষ্যদিগের or the contracted মনুষ্যেদের, the other as invariably মনুষ্যদিগের or মনুষ্যদের. Both are in fact alike grammatically correct, and only wrong in the *exclusion* of a discretionary employment of the one form or the other. This too Halhed had perceived, though he had not drawn it out into its consequences, nor indeed has any other grammarian hitherto.

Dr. Carey has omitted the entire subject of Prosody, including as well the laws of versification and varieties of metre, as the poetic *licences*,

&c. although without these it is utterly impossible to read, with intelligence and pleasure, 9-10ths of the whole literature of the language! Carey's *syntax* is mostly common-place, and gives very little insight into the idiomatic *construction* of the Bengáli dialect, in which consist its chief peculiarities and its difficulty to Europeans, and without a correct perception and facility in the employment of which no learner will ever be able to express himself correctly and efficiently either in conversation or written composition. The whole doctrince, for instance, of the *relative*, including its *position* and idiomatic usage, is unnoticed! though that too involves one of the most sharply contested proprieties of the language, the employment of the conjunctive যে.

Dr. Carey's notions of grammatical government are quite original, if we may judge by his 2nd rule for the use of *gerunds*. (another Latin term borrowed with equal absence of necessity or propriety,) where he tells us that "the verb in this form is governed by the accusative case." Here, besides the extraordinary assertion of an accusative case exercising a government over a verb, there is the singular omission of all notice of the word governing that case itself!

In the formation of the verb, we are told that "the passive voice is made in two ways." Subsequently, under the syntax of the verb, we are informed "there are *three* ways of expressing the passive voice." Two of these, the 2nd and 3rd, are identical with those given in the former place. The remaining, or 1st mode, is quite unique and expressed with singular näiveté:—"in the first, the form of the verb is the same as in the active voice, but the agent is in the instrumental case and the subject in the nominative: *ex.* বাঘে or বাঘেতে মানুষ খাইয়াছে, a man was devoured by a tiger!! One should have supposed that the Doctor, who must have read many thousand Bengáli shloks in his time, could hardly have cast his eye down half a page of the Rámáyaná, for instance, without knowing—to say nothing of the absurdity of turning an active into a passive voice *for the nonce*—that the enclitics এ and এতে, in poetry especially, no more distinguish the instrumental than they do the nominative case. In truth they are in this instance nothing but a nominative, and মানুষ being the object not the subject, the simple rendering is—the tiger has eaten the man!! A glance at one of Halhed's examples would have prevented the putting forth of so absurd a rule.

But let this suffice. We judged it necessary fully to substantiate our judgment, or we should not have written at so much length. The student has now the question of comparative merit fully before him, and will decide for himself. We are confident that to use Carey's grammar only, would leave the learner but very imperfectly instructed at the best, and in many cases would lead him into undoubted and serious error upon matters of the first importance. It is cheap however and always to be procured. The fourth edition is sold by Mr. P. S. D'Rozario, Church Mission Press, at 2 Co.'s Rs.

No. 3. RUDIMENTS OF BENGÁLI GRAMMAR, by Sir Graves Chamney Haughton, M. A. and Professor of Sanskrit and Bengáli in the Hon. E. I. Company's College, London, 1821. 4to. pp. 168. Sold by Parbury and Co., Leadenhall-street.

This is an elegantly printed volume, on excellent paper, and in a good clear type, possessing every external recommendation.

The author states it to have been composed "under the immediate pressure of a want, which admitted of no delay." Dr. Carey's Grammar being no longer to be procured in England at the time; and also that "the sheets were generally written over night and printed the next day." It were certainly not to be expected that a grammatical work compiled under such circumstances of extreme haste, should be free from many and serious faults and deficiencies. Yet, as the author must, in the exercise of his professional duties at the E. India College, be presumed to have been familiar with the details, and long previously to have settled in his own mind the principles of Bengáli Grammar, the defects, it is to be concluded, should not be either so many or serious as might be apprehended on the first announcement of the rapidity with which the sheets were worked off. Besides, as Sir G. C. Haughton acknowledges, he had both Halhed and Carey before him: yet certainly a more meagre grammar never was put forth under so imposing an aspect. It may be excellently adapted to aid the H. C. embryo writers to get up a smattering of Bengáli so as to pass muster at an examination; but whoever should carry his study of the language no further than this volume would serve as a guide, would remain lamentably deficient indeed in all that constitutes sound scholarship and practical facility in the application of his grammatical furniture. E. g. the author tells us that "the subject of Prosody has been altogether omitted, as a matter more of curiosity than of real utility in a language like the Bengáli,"—like the Bengali! more than four-fifths of the entire literature of which is *poetry*, and poetry, too, admitting of a great variety of licence, and of transpositions of which the prose writings exhibit almost nothing!!

This author revives the *plural* terminations in the verb, though opposed to the whole character of the language.

He has, in another form, exhibited the same anomalous view of the enclitic nominative in এ or তে, although he had himself only a page before (Par. 59) expressly asserted it (after Halhed), e. g. তোমার কন্যাকে পরীতে লইয়া এক দুর্গ পর্ব্বতে রাখিয়াছে 'a fairy has carried off your daughter and placed her on an inaccessible mountain,' he renders—'your daughter has been carried away *by* a fairy, &c.' His explanation is curious—"In the above instance the word কন্যাকে can only be considered as the nom. of the verb লইয়া here *employed* passively, as পরীতে, by the fairy, is in the instrumental case and is therefore the *agent* of the passive verb." It would not assuredly be easy to get a greater mass of anomalous and contradictory assertion into a single sentence. Objectives turned into nominatives, active verbs into passives, agents into instruments, and all for what? to support an unmeaning hypothesis that the affix কে corresponds to the Persian را, and is employed to mark the word to which it is subjoined as the main object in the speaker's mind!

Still we think this Grammar has borrowed so much from Halhed's as to be on the whole greatly preferable to Carey's, the single instance only of the plural forms of verbs (instead of the honorific) excepted.

It shews, too, several improvements of much moment; particularly, 1st. The table, par. 128-140 (p. 38-46) of past participial and other affixes, arranged in classes, with their explanations; this is both clear and instructive, and will be of great service to the accurate student. 2nd. The paragraphs 298 to 325 inclusive, explanatory of the inseparable prepositions: these exhibit much valuable remark and should be thoroughly studied by every learner who would acquire the necessary facility in discriminating the shades of often seemingly arbitrary meaning given by those prepositions to innumerable constantly recurring compounds.

In Par. 326, another very useful table of *indeclinables* is given, and at the end a list of native grammatical terms, both of which will be of much use to the attentive student.

This work is not to be had frequently in Calcutta: for our own copy, a second-hand one, we gave 20 Rs. in the China Bazar. There is a good copy at Ostell's for 16 Rs. The English price is £ 1. 10.

No. 4. BENGALEE GRAMMAR in the English Language, by Ram Mohun Roy. Calcutta, printed at the Unitarian Press, 1826.

The certainly intelligent and in many respects remarkable individual who composed this work should, it might be supposed, have been peculiarly qualified for furnishing a guide to the vernacular dialect of his countrymen. But Rám Mohan Ráy was a brahmin, and Sanskrit is the only language worthy, in the eyes of all brahmins, to be studied grammatically, the only *real* language indeed; all its derivatives being mere bháshás or colloquial dialects, media for the conversation of women, children and the inferior tribes; and if used by the sacred caste, it is but because they are the only means of holding intercourse with the others, of maintaining domestic society and conducting the ordinary business of common life!

Now Rám Mohan Ráy had probably surmounted this with many other puerile and absurd prejudices; yet his previous habits had ill qualified him for entering with discrimination, taste and spirit, into the peculiarities and idiomatic beauties of the Bengálí. His own Bengálí composition exhibits only the same *general* correctness of style observed, for instance, in the writings of English authors of talent and liberal cultivation, who yet may have small pretensions to the praise of an intimate acquaintance with the philosophy of the English grammar.

Rám Mohan Ráy's *anglo*-bengálí grammar is exceedingly well written, and exhibits a high degree of facility in English composition, doing credit as well to his talent as to his diligence in improving his opportunities. It affords a marked proof also of his disinterested zeal for the improvement of his countrymen. It was composed, he tells us, with the design of aiding "the studies of European philanthropists in the noble attempt to ameliorate the moral condition of the inhabitants of India;" who, "with a view to facilitate intercourse between themselves and the natives, have undergone much labour in acquiring a thorough knowledge of the vernacular language of the country." He accordingly not only compiled this grammar at, of course, no

inconsiderable expense of time and labour, but printed it at his own charge, and circulated it gratis, a truly munificent expression of his generous philanthropy. Still it must be stated, that his grammar is very meagre, and quite inadequate to be the sole guide of the European student in seeking to make himself acquainted with the language of which it treats. It is simply what the modest author professes it to be, "a brief outline of the general principles of (Bengáli) grammar."

It adds little or nothing to our previous knowledge of the peculiarities of the language, and indeed omits much that is derived, unmodified, from the Sanskrit, as if it were not *proper* to Bengáli because not *peculiar* to it. He thinks, e. g. that to treat of the feminines of nouns and adjectives, "would only be attended with much perplexity to a student and occasion him useless labour," although they are of perpetual recurrence in Bengáli books, and an acquaintance with them is indispensable to either the perusal of the classical writers, poets especially, or to pure and correct Bengáli composition. For these he refers the mere Bengáli student to a Sanskrit Dictionary!

In like manner he rejects three of the seven cases of nouns, and for similarly inconclusive reasons.

He strongly opposes *all* use of the *inferior* forms of verbs and pronouns, (though engrained in the language both spoken and written, and, for many reasons, now at least indispensable,) as savouring only of pride and want of reflexion!

He equally consigns to unmitigated reprobation the colloquial or *slurred* pronunciation and written contraction of the verbs; as of করছি for করিতেছি, যাচ্ছি for যাইতেছি, &c., forms that find their parallels in *all* living languages, which invariably make a difference between the familiar or colloquial and the grave or solemn style of pronunciation.

He substitutes লে and তে for লা and তা in the second person of the past tense of verbs, i. e. a *provincial* form for the general.

He omits ক after the *close* গ of দিগ in the plurals of nouns, or optionally doubles the গ, giving বালকদিগে or—দিগ্গে for দিগকে, a gross vulgarism, at which we are much surprised in Rám Mohan Ráy. He inserts a র, too, in the genitive of nouns, making দিগের for দিগের, which has no authority beyond his own writings.

His syntax is particularly meagre and unsatisfactory, and prosody he barely touches, with the remark that "as the natives of Bengal have neither music nor a language well adapted for poetry, little or no inducement exists to a foreigner to study its prosody!" In which remark he but instinctively expresses that habitual contempt for all the vernacular dialects so characteristic of the brahmin, proud of his privilege of Sanskrit lore.

We have made the above remarks only to prevent an erroneous supposition, natural enough to the uninitiated and newly arrived European student, that he might safely allow himself, as a matter of course, to be led by the authority of a learned native so respectable and justly celebrated as Rám Mohan Ráy; whose real acquisitions, however, certainly did not include a profound or even accurate

knowledge of his mother tongue, in that respect not dissimilar, as we have already remarked, to many clever and well educated men among ourselves and probably among all nations.

No. 5. "AN INTRODUCTION to the Bengalee language:" prefixed to Mendies's Dictionary.

This introduction, though very concise, yet comprises the essentials of the Bengáli accidence, and will prove very satisfactory to such as, knowing the language colloquially but not grammatically, desire to gain some insight into its proprieties, forms of declension, conjugation, &c.

There is no syntax, however, which indeed could not well have been comprized at any length within the space allotted for this introduction; which may, nevertheless, safely be recommended as a clear, accurate and useful epitome of the grammatical structure of the very regular, and now more than ever important, language of Bengal; it adds materially to the general usefulness of Mr. Mendies's lexicographical labours. It is too short and succinct, however, for such as would study the language not only in its general principles, but in its idiomatic peculiarities and minute characteristics. But such, of course, were not contemplated in its compilation, which for its design, as above noted, is all that could be desired.

No. 6. A GRAMMAR of the Bengalee Language, adapted to the young, in easy questions and answers. বালকেরদিগের শিক্ষার্থে বাঙ্গালা ভাষায় ব্যাকরণ, by the Rev. J. Keith, Calcutta, 1820. Printed at the School Press; 1st edition 1820, 2nd edition 1825, pp. 75.

This little work was composed by the excellent author, now some years deceased, for the use of the *native* pupils in the government experimental schools at Chinsura. Unfortunately it is written on the principle of European grammars, a principle little applicable to the Indian Dialects. Native grammars are constructed on a plan exceedingly diverse from this, far more simple we think, and very much more correct and philosophical; at all events the only one on which the derivatives of the Sanskrit can be advantageously or accurately studied by Europeans, or correctly taught to natives.

Most of the mistakes, in Bengáli translation or composition, that have been committed by Europeans, originate in this radical error of overlooking the *native* grammatical system; an error precisely similar, in its nature and results, to that which for so long a time retarded the cultivation of our own vernacular English by the application to it of the forms of the Latin language,—a language constructed upon principles so essentially different from those proper to the simplicity of our Saxon dialect. Scarcely is there an English author of any eminence, up to the close of the last century, (when only, in fact, the English language began to be studied in a rational manner, and grammarians to throw off the fetters of prejudice, no longer misled by their fondness for Latin,) how distinguished soever for talent and learning and classical taste, from whose English writings may not be exhibited almost innumerable violations of the proprieties of his mother-tongue, who yet probably wrote in Latin with equal elegance and correctness.

The little work of Mr. Keith therefore, though, as a first effort to compile a Bengálí grammar *in* Bengálí and *for* natives, it may justly claim for the author the praise of zeal and diligence, can yet scarcely be considered as affording any material aid in prosecuting the design of its publication; not only is it not in conformity with the native system and so, consequently, not calculated to communicate a correct acquaintance with the peculiarities of the language; but it is moreover both defective, omitting much that is essential; and erroneous, violating some of the clearest rules of the language; arbitrarily discarding, e. g. the *inferior* terminations of the verbs, the use of them being, in the author's judgment, a bad practice, কুবোল, forsooth! It is composed, too, in a style very far from idiomatic, abounding in European turns of thought and modes of expression. In the 2nd edition many of the grammatical blunders of the 1st are, indeed, corrected, and the composition is in some places improved. But enough that is incorrect remains, to support the judgment we have passed upon it. Unfortunately, in default of perfectly well adapted implements, we must often be compelled to employ such as are ill calculated to produce good workmanship; as, whilst unsupplied with better elementary books for educational purposes, the best teachers are reduced to the necessity of submitting to the use of bad or defective ones, or else must shut up their schools. R. M. Ráy's (No. 5 below), is a far better grammar than Keith's, but it is not written in so simple a style. We can only hope that the want yet existing, of a good Bengálí grammar *in* Bengálí *for natives*, composed on just principles, in easy and familiar language, sufficiently full yet concise enough to be made a school manual, may speedily be supplied. Meanwhile teachers must be satisfied to take hints from both the existing grammars, without overlooking the errors or defects of either. The price of Keith at the School-Book Society's Depository, is only 5 annas.

No. 7. গৌড়ীয় ব্যাকরণ অর্থাৎ বিরচিত, or a Grammar of the Bengálí Language in Bengálí, by Rámmohun Ráy, Calcutta, 1833.

This is merely a Bengálí version of No. 5, made by R. M. Ráy himself, for the Calcutta School-Book Society, and sold at their Depository. All the remarks made upon No. 5, are equally applicable consequently to the present article, which was intended to supply the want of a compendium of Bengálí grammar adapted to the use of the pupils in those schools for *natives* superintended, either partially or wholly, by Europeans. A work of this description well executed would be of great value, as natives themselves never study their language grammatically, their elementary instruction reaching no further than to spelling, reading, writing and casting accounts, in all of which, save the last, the progress made at school is usually exceeding small indeed. Whether R. M. Ráy's grammar has supplied the desideratum, the remarks already made upon it in its English dress, may enable the reader to judge. In addition it need only be observed, that the grammatical nomenclature, or translation of grammatical terms, is far from satisfactory to us in many instances. This however is not to be made a charge against either the ability or diligence of R. M. Ráy; the subject

is difficult in itself, and has exercised the ingenuity of grammarians in all languages. In the Bengálí, hitherto neglected by the natives themselves, it might be expected to present peculiar difficulties: that these difficulties have not been in every case at once surmounted, can surprize none. The successive efforts and contributions of a few such zealous and talented native scholars as Rámmohan Ráy, would soon produce a gratifying revolution in the state of the native mind in regard to the cultivation of their own language, and lead to a rapid improvement in the elegance and precision of Bengálí composition. Meanwhile those Europeans who have the superintendence of Native schools in which a grammatical study of the vernacular tongue forms, as it assuredly ought, a prominent position, and obtains, as it deserves, a considerable share of attention, will be thankful for this little manual, and, till they can obtain a better, use it gratefully. An intelligent teacher will make even the most deficient grammar contributory to his purposes. For native pupils, too, the present will not be so deficient as for Europeans. The price, at the Calcutta School Book Society's Depository, is only *one* rupee.

No. 8. DIALOGUES, intended to facilitate the acquiring of the Bengalee Language, by W. Carey, D. D. Professor of the Sunskrita and Bengalee Languages in the College of Fort William. Serampore, 2nd Ed. 1806, 3rd Ed. 1818, pp. 113.

The first edition of this work we have not seen; the 2nd and 3rd differ in no respect but a variety of type, though the long period of 12 years intervened between the dates of their publication: we must conclude the author either saw nothing to amend or had no time to bestow upon the correction of these Dialogues preparatory to their re-impression. The volume contains Colloquies, or Dialogues, on several ordinary subjects, such as the hiring of servants, discourse of respectable people, journeying, eating, letting of land, going to market, &c. including specimens of the quarrels of women, a subject prolific in terms of abusive scurrility and passionate objurgation. They are 31 in number, but of various length, from a few sentences to the extent of ten or a dozen pages. The Bengálí occupies one page, the opposite contains an English version, neither so literal as to absolve the learner from the necessity of attending to the very terms and construction of the Bengálí, nor yet so free as to be of no assistance to him in its analysis: such at least is the account the author gives of his design.

In the execution of his plan, this work is open to most of the same objections that lie against the other productions of the respected and learned author, the dictionary and grammar, already noticed. Whatever corruptions may be found to exist in the current colloquial dialects of any people, it has never been held allowable to introduce them into initiatory books, and so to mislead the learner, who, especially if a foreigner, having no rule by which to distinguish the pure idiomatic from the impure and ungrammatical, will of course trust to the correctness of the whole and use it as such. If there *were* not neat and pure Bengálí terms by which in any case to express the ideas to be conveyed,

there were then an excuse for the introduction of a foreign phraseology; but this is very rarely the case indeed in Bengálí, which possesses an extent of vocabulary not easily exhausted, and resources within itself, by means of idiomatic derivation and composition, adequate to every exigence.

If the large use of foreign *words* in these colloquies much disfigure it, so does a foreign *idiom* likewise, especially in the clumsy construction of compound and dependent sentences. However, *after* the drawback occasioned by the faults in question, and withal by the limited variety of the subjects discussed and the scanty range of thought in each dialogue, this book will yet be found of considerable service to the student who shall use it with discrimination. He will acquire some insight into the native mind, modes of thinking, and domestic habits, together with a considerable variety of idiomatic phraseology, that will prove of much assistance in the perusal of books and in conversation. It is perhaps the most useful of Dr. Carey's works in aid of the Bengálí student, and is sold at the very reasonable price of 2 Co.'s Rs. by Mr. D'Rozario of the Church Mission Press; also at the Serampore Press.

No. 9. Bakyabolee or Idiomatical Exercises, English and Bengalee, with dialogues on various subjects, letters, &c. &c. by J. D. Pearson, Superintendent of the H. C. Schools, Chinsurah. বাক্যাবলী, &c. Calcutta, 1820; 8vo. pp. 280. 2nd Ed. 1829, printed at the School Press for the Cal. Sch. Book Society.

We have usually heard the *native* title of this volume so pronounced (by Europeans) as if it were intended for the English word *Vocabulary*; perhaps, from the mode of spelling in Roman characters, which should be Bákyábalí, with the stress on the *third* syllable, not as so frequently heard, on the *first* and third, as if Bákyabóli.

It is a vocabulary and phrase book united, and comprises a variety of sentences illustrative of the (idiomatic) phraseology af the *English* language, by examples of words alphabetically arranged in the order of the different parts of speech. That is, select nouns, adjectives, verbs, &c. in succession, exemplified in idiomatic English sentences, are arranged in one column of each page, the opposite column containing a Bengálí version of them. The *words* illustrated are printed in italics: which expedient, besides drawing the attention of the learner to them in the first instance, as the subjects of the exercise, allows them to be readily found at any time subsequently, when sought for as in a dictionary. Thus, e. g. desirous either of obtaining a Bengálí translation of the noun '*inclination*,' or of seeing how its *meaning* may be expressed with or without the employment of an exactly corresponding term, the learner turns to the heading *substantive*, and carrying his eye down the columns over the *italicised* words, alphabetically arranged precisely as in a Dictionary, till he meet the word *inclination* in italics, he comes, in p. 38, to the sentence—"He feels no *inclination* to study." Opposite to this he finds, in the next column, the rendering—"তাহার বিদ্যাশিক্ষা করিতে ইচ্ছা হয় না." in which the Bengálí *word* ইচ্ছা corresponding to *inclination*, is found, and at the same time its construction shewn in the given sentence.

Of course it is but a small portion of the English Dictionary that is thus exemplified; but it is not saying too much to assert that a very large number of the most frequently recurring nouns, verbs, &c. *are*, in this ingenious and practical manner, at once explained and illustrated in their current and idiomatical applications. Frequently several distinct senses of the same word are exemplified. Thus, under "*impression*," are found two phrases: 1st "This seal makes no *impression*, এ মোহরেতে দাগ লাগে না;" 2nd, "What he said made an *impression* on my mind, তিনি যে কহিলেন সে আমার মনে লাগিল;" in *both* which applications, no *one* native term would have been suitable.

The plan is equally ingenious and practical; in carrying it out, however, it is to be regretted the excellent author had not resolved upon a purer style of Bengáli rendering, both as to vocabulary and idiom. In the former he indulges in all the most current corruptions of the low spoken dialect, a mixture of many tongues, a Babel jargon of discordant sounds, never sufficiently to be reprobated; in the latter he has very often failed of rendering his Bengáli as characteristically correct to a native as his English is to an Englishman.

This work was specially designed for *natives*, to assist them in the study of English, and particularly to enable them to discriminate the several idiomatic applications of the same word, and their correct construction in sentences. It serves equally well, however, as to the design at least, to aid the European to express himself in Bengáli.

A new edition of the book purged, in the Bengalí column, from its many barbarous and exotic terms, and the sentences generally corrected and more idiomatically constructed, would be an invaluable aid to the student, whether native or European. At the same time the several distinct senses in which the same English word may be employed, should more frequently be shewn.

The Dialogues following the phrases are few and short; between a gentleman and a pandit, of the bazar, &c. They furnish the learner, however, with technical terms, phraseology, &c. and some useful information on learning, buying and selling, courts of justice, law proceedings, and some other matters, followed by a few forms of letters, notes, petitions, &c. all useful in their way.

The work forms an 8vo. Vol. of 280 pages, which may be had at the School-Book Depository, Price 1 R. 4 As. in cloth. It well deserves consulting. The student, aware of its chief defects, will be on his guard against them accordingly, whilst advantageously deriving from it much substantial assistance in the prosecution of his studies.

No. 10. Bengáli Selections with Translations and a Vocabulary, by Sir G. C. Haughton, M. A.: F. R. S. &c. London, 1822, 4to, pp. 198.

This work presents the student with 18 reading lessons, consisting of *ten* of the 35 stories entitled তোতা ইতিহাস or Tales of a Parrot, *four* selected from the বত্রিশসিংহাসন or Tales of the 32 thrones, and *four* from the পুরুষ পরীক্ষা or Touch-stone of man; accompanied with a pretty close translation in English, and a Vocabulary of all the words contained in the Selections, together with the English rendering as given previously in the translation itself.

This volume may possess a value to students in England which it

certainly does not in this country. *There* few Bengálí books are usually procurable; *here* numerous useful and elegant native works are always within reach. The entire volumes, too, from which the selections have been made, would, in this country at least, cost less than one half the price of this single book containing but a few fragments of their contents. The work is the less valuable besides, as including nothing in the shape of critical notices; no observations pointing out beauties or defects of style or idiom, no remarks upon grammatical peculiarities, nothing serving to elucidate the construction, explain difficulties, or direct the taste of the student; affording him no aid, in short, in his study of the language, beyond simply furnishing him with the raw material of a few reading lessons, without even a solitary reference to the rules of grammar. The larger portion of the selections, morever, is from a work not an original Bengálí composition, but a translation from the Persian; of which it is found to retain, necessarily perhaps, marks by no means ambiguous; such as, besides the proper names, many *words*, some phrases, and the construction of consecutive sentences by a connecting এ conjunctive, the Bengálí rendering of the original و. These all betray their foreign source, and are not calculated to imbue the scholar with a pure Bengálí style or phraseology. The ভারত ইতিহাস is, therefore, by no means a desirable book to put into the hands of a learner.

The volume is beautifully printed, uniformly with the grammar of the same author (No. 3 above). It is not often procurable *here* in the shops, but is occasionally to be met with second-hand in the bazars, at uncertain prices varying with the state of the book and the real or supposed demand. The English price is £1. 10.

We have thus endeavoured to characterize, as fairly as we could and as fully as we thought necessary, the grammars and other initiatory Anglo-Bengálí works hitherto published. In conclusion we remark that, if we except Rámmohan Ráy, no native has as yet contributed any thing to our grammatical knowledge of his vernacular tongue. That talented and liberal individual has done as much as, with his leisure and habits of study, could be expected. His book may be consulted with advantage, but is insufficient singly. The elegant grammar of Mr. Halhed is the work of a tasteful scholar and philosophical grammarian, but is nevertheless incomplete as a guide to the language, deficient in many things and erroneous in some. Dr. Carey's grammar is a clumsy, inelegant, and confused performance, containing little that is not in Halhed, and deficient in much that is. Haughton's book is written with far more taste and scholarship than Carey's, and has some valuable portions, but is both incorrect and imperfect, as we have shewn. The oldest is therefore yet far the best of the Bengálí grammars; but, unfortunately, it is scarce; Carey's is the only one of the three always to be had, and to that facility is it indebted for having hitherto maintained a position which its intrinsic merit would certainly not have earned for it, and which cannot much longer sustain it. Halhed should by all means be procured, if only on loan, to guide and correct in the use of Carey.

[*To be continued.*]

V.—*The Hindu College, the Observer, and the Press.*

Some of our remarks in the last *Observer* on the examination of the Hindu College, and on the infidel tendency of that institution in particular, and of the Government schools in general, have called forth the strictures and reasonings of the advocates of the College and the Government plan of education. These remarks have been scattered up and down the pages of our contemporaries the *Hurkaru, Bengal Herald, Literary Gazette* and the *Daily News*. Nor is this the first attempt made in the pages of some of these periodicals to fasten upon us a charge of uncharitableness and of a "rabid and reckless" disregard of the real interests of the youth of India. The sentiment either implied or expressed has been that the Missionaries fear lest the influence of the Government education prove injurious to the Christian faith. We have allowed the fugitive bile of the writers to expend itself, in the hope either that hostilities would cease, or that they would put forth something more tangible than a flimsy paragraph, or a mean and contemptible insinuation; for this has generally been the character of their observations. The time we looked for has arrived. The press has given birth to the defence or apology of the friends of the Government plan of education as a neutral plan, and to an attack on Missions, Mission Schools, Mission temper, and success. These remarks have generally been introduced by the warmest expressions of attachment to the Christian faith, and most of the articles have been interlarded with commendations of the zeal and disinterestedness of Missionaries; but notwithstanding most wilfully misrepresenting their motives, undervaluing their temper and zeal, and sneering at their success. As a right understanding is essential to good amity and conviction in discussion, we may as well define what kind of Christianity it is that we feel it our duty to recommend to the natives, and support by our writings and influence. Our Christianity is that of the whole Bible, a Christianity which knows no connexion with the powers of darkness; a Christianity that will prevent a man from placing himself in an official capacity under infidel or sceptical guidance, while in another public or in a private capacity he will stoutly defend the *evidences* of Christianity, but neither in one nor the other give evidence of a renewed heart and holy life. On the other hand we can assure these several advocates of the Government scheme, that their praise of Missionaries is perfectly understood and valued accordingly. Whenever we take up a paper belonging to this school, commencing with some such flattering unction, we can gene-

rally prophecy that it will terminate in some fearful slaughter of the character either of Missions or Missionaries. It is like the Dane drinking to the Saxon and stabbing him the while. While we are thus anxious not to be misunderstood in our views of things and doctrines, as we always *have* endeavoured to call things by what we consider their right names, we feel that we have a perfect right to be fairly and fully represented, when it serves the purpose of our contemporaries either to notice our articles or to animadvert on our Missions. We have often had to regret the absence of fairness towards the cause of Missions in the pages of our contemporaries, but have seldom possessed the time needful for its exposure. If they would but act with candour in all matters affecting Missions, we have no fear for the issue.

But we must proceed to the charges of our opponents. It is quite impossible, in our limited space, to give extracts from either all or any of the articles on which we feel it our painful duty now to animadvert. We have therefore endeavoured to analyse and condense the principal errors, objections and arguments which have been urged againt us by all our contemporaries. There is but one remark, in the whole range of sweeping charges brought against us, that we feel, because it impeaches that which we value above all others—viz. our *veracity and uprightness*: this, whatever other charge may have been laid at our door, has not previously been called in question. It is stated by one of the writers that the article on which he remarks was "distinguished by *disingenuousness and untruth.*" The article in question was marked by any thing but either the one or the other.—Was it in the charge? That was open and straightforward enough. It stated the Government schools to be infidel and not Christian at all. Surely there is no disingenuousness or opacity in that! And it adduced, as a proof of the want of Christianity, the conduct of one of the chief officials, in reference to a few texts of scripture suspended to the walls of one of the schools. Let the working of the system prove either the truth or falsehood of the position. The disingenuousness and untruth appear however, in the writer's estimation, in the terms applied to the past and present examinations of the College. The passage specially offending was that they were "unmeaning exhibitions." We should not shrink from bringing this charge against much more respectable institutions: yea against our best *English* seminaries and colleges.—And what is more, we *have* heard the charge brought against such, and never denied even by the best public instructors; and, if the writers in question ever passed any examination beyond that of a granddame's school, they well know that public examinations are too frequently a mere *ruse*. They are

neither a test sure of the teacher's ability nor of the scholar's attainments or diligence. How often has a master seen his most worthy pupil plucked by some pert forward boy? And if this be true of English schools, with how much more force may it be applied to the schools of India, where everything is calculated to minister to the vanity of the pupil? What but an unmeaning exhibition can that be, where a Bengálí lad is dressed up like a British officer, and where Desdemona is twice killed, first in the manner and then in the sense, and where otherwise sensible lads are taught to *repeat* scientific descriptions of men and things, gathered from abstruse works on European science, but who would be equally incapable, from the kind of education given them, to resolve the description into plain English or into good Bengálí? What is this but an unmeaning exhibition? What useful purpose does it serve? cui bono? Can fifty of these young men be found who could write a good plain letter in the English language on the common affairs of life, free from bombast and a turgidness of style indicating an entire absence of all good taste and sound judgment? We are not backward to acknowledge the great merit due to many of the pupils for their acquirements; but these acquirements are not the result of public exhibitions, nor in some cases are they altogether the result of their public classes in College; they are rather the result of indefatigable private application; and if the time employed to prepare for these shows had been spent in practical study, the gain would have been great to them every way. It is moreover said, we wished to imply *that the thinness of the attendance at the examination was owing to other causes than the warmth of the weather.* We had no such intention, but we strongly suspect, that had it been any other institution, there would have been some few there who were not. There is evidently little sympathy between the Hindu College and the public mind, we mean the public mind which feels an interest in *sound* education. We said that *all* visitors were absent save the Committee and functionaries; it appears that beside these there *were* one or two! Dying men catch at straws.

The next point to which we would advert is, *that the Missionaries and their friends wish the Government to identify itself with the introduction of Christianity into their schools, nay to use coercion for that purpose.* We are not disposed to believe (however uncharitable we may be deemed) that our contemporaries are often guilty of reading the pages of the *Observer*, or even of perusing the whole of the articles on which they make their animadversions: for if they had, they could not have failed to understand that all we seek, with reference both to the Government schools and to its connexion with idolatry, is that

they will let religion alone ! ! That they should be neutral in practice as well as in theory. What we ask is, not even that the teachers should be Christian, but, that if a man should happen to be a Christian and a sincere one, he shall not be gagged by the professed toleration of the Committee. We do not ask that the Bible should be a class-book, but that books containing the Christian faith and practice, in a doctrinal and biographical form, should be able to find an entrance equally with the erudite production of Thomas Thumb, Esq., or the anti-philosophical and puerile quiddities of Hinduism, and the still more abstruse peculiarities of the Musalmáns. We ask for *toleration* in its legitimate sense and not coercion, not for partiality but neutrality, not for a one-sided liberality but for full, free toleration. We ask that while infidel, sceptical and unitarian persons can hold an influence over the management of affairs, that if a pious man should be in the midst, he shall not be hunted like a bird on the mountains; that if Christian books be tendered to the Committee they should not be thrown back again with disdain, and all the courtesies of gentlemanly life set at defiance in contemplated answers. We are not anxious that a truly devout man should either aspire to or attain to the post of teacher, but if he should, we ask that he may, if asked, not only be permitted but as a matter of inalienable right, give a reason for the hope that is in him; and that the fact of his being a sincere Christian shall not disqualify him for the post if he should apply. Will it be believed that a Committee acting on the principles of toleration, and who vaunt themselves on their liberality can so act?—but so it is. Another topic for remark is the charge brought against Missionaries and their friends *of a wish to introduce Christianity in a sneaking and contemptible way.* Will the writers adduce a single proof of the existence of such a *desire*,—acts we know are out of the question. We have but to declare for the whole body of Missionaries the supposition to be utterly and calumniously false ! ! It is further remarked that *the Missionaries fear the influence of the education of the Government schools will be detrimental to the cause of Christianity.* Christianity has never had any thing to fear from the increase and spread of useful knowledge; all the discoveries of science have but commended Christianity to the understandings and affections of men; much less then is there any thing to fear from infidelity, either in theory or practice. It is the parent of evils which are themselves the best evidence of its baneful tendency. What we feel is fear,—not for the ultimate result of the influence of these schools on the national mind, but for their immediately prospective influence on the youth of In-

dia. Is it the best method of introducing a man to the blessings of light who had been naturally blind, to shut him up in wild and dreary mazes, where the organ of sight should look upon every thing through every medium but the clear blue of heaven? Is it the best way to fill the mind with satisfaction to say, as it arises from its long and deep sleep, or from wandering in metaphysical subtleties for ages, "Look at the systems of Descartes and Stewart, of Berkley and Brown, of Payne and Paley, but eschew as you would the torch of witchery, *the Bible?* Consult the professors of mental philosophy, chemistry, logic and the fine arts, but eschew the teacher of Christianity as you would the evil one himself." Were this public lecture all it would be comparatively paradisiacal, but alas! those who can give such public advice, can give in private a most deadly thrust at the Christian faith. In order that a man may poison the mind, it is not necessary that he should formally sit down to teach; it is not essential that he pass positive resolutions to command obedience to his opinions. A look, an insinuation, a wish covertly expressed is more deadly and effectual than all the formal resolutions in the world. Tharawaddie writes down the names of those who visit his imprisoned rival, they abstain from further visits: their names and their heads are synonimous in the vocabulary of the Burman court. We leave the application to those who best understand its signification. We are aware that there are few who would openly and publicly act as we represent; it is not so much of public acts that we complain as of the pernicious undercurrent which pervades the whole system, and that such an undercurrent does pervade it, is evident from the general character of the young men; they boast of their liberality, and like the savans of France, think it the perfection of every thing to be sceptics*. We state on the testimony of an indisputable witness that these youth boast of belonging to a certain class—to what class does the reader suppose: to the chemical, mental philosophy, or class of history—no; to the atheistical class! nor was this uttered once but often, not in private but in the open streets. Who are the most infidel objectors at Mission services? who? We venture to affirm that if there be an impudent weak objector who starts up in a Missionary audience in Calcutta—he is one of the alumni of the college. Does he come charged with what are deemed the higher range of infidel objections? No, but with the low,

* We have repeatedly heard from the mouths of intelligent Natives, that the great majority of those young men, who have lately obtained Government appointments as Moonsiffs, Deputy Collectors, &c. unhesitatingly, and freely avow themselves as neither Hindus, Musalmáns nor Christians. Are they not then sceptics?—ED.

obscene objections of the notorious Tom Paine—objections as discreditable to the understanding as they are offensive to the purity and chastity of every moral and social feeling—objections too which require neither tact nor talent to answer. We do not state this to criminate the unhappy youth who are made what they are. Towards them we have but one feeling—that of strong and sincere pity, and if they will but try its practical strength, we can assure them that to prevent the formation of the character which is now in process of formation, we will sacrifice every thing but religious principle, to give them a sound education without interfering with their prejudices or exciting their indignation. We candidly confess we would rather see them Hindus than sceptics,—rather see them with the chain of Brahma than of *Chance*. We ask, are the use of infidel publications watched by the council with as much anxiety as that of the Bible? Would a young man be equally reproved for attending the teachings of a sceptic belching forth his venom against the Gospel as he would for attending a Mission service? Did any of the officials ever declare that they saw no harm in Mr. D'Rozio's tenets when expelled from the college, and was not one of his leading tenets and one which he acknowledged to have taught the *non-existence of God?* Has positive and avowed scepticism ever been a barrier to the attainment of any post in the college? and has not Christianity? If such be the state of things, how can it be wondered at that we should endeavour to unmask the system, or who would wonder that other fruits should spring from it than those to which we have alluded? It is moreover asserted, that *there have been more converts from the college and from the Government schools than from Missionary schools and labours.* We confess we have some knowledge of Missions and their converts, but that with one or two exceptions, we know of no converts to the Christian faith from the college or Government schools, and these converts, if we are rightly informed, left the college infidels, and the mischief they had received there was more difficult of reparation than all the evils of heathenism; it was not their connexion with the college but the deep searching pungent teachings of truth that caused them to exchange Durgá for the Cross. The view however suggested in this objection places the advocates of the Government scheme in a curious position. It either implies, that infidelity is the most effectual system for making Christians, which is a consummation they do not desire, or that the Government schools, be they what they may, are the most effectual instruments in converting the natives to the faith of Christ, and thus, according to their own shewing, tend to sap the foundations of the Hindu faith and strike

at the root of the British rule in India,—both of which evils are specially charged on missions and deplored above all things that could happen. We ask where are these *many more* converts from the Government schools than from mission seminaries? We suppose they are basking in Utopia, for in Bengal they are assuredly not. Should they be in some terra incognita we ask, was it the course of study pursued at the college that led them to the Cross? We ask these questions because we detest all claptrap arguments. We have no objection to answer what we believe to be conscientious objections to the truth, but when a writer for the mere sake of party puts forth such naked and impudent statements as this, we answer it not because it merits an answer, but because there are some minds on which even it may have its influence.

The same writer states that Mr. Trevelyan was put in possession of some curious facts on this subject before he left India. Of their curiosity we have no doubt. We strongly suspect that Mr. T. will at once on his arrival in England consign them with other curious collections to the custos of the British Museum. We have occasionally had correspondence with Mr. T. on this subject. In our last interview with him; schools were the subject of converse, but we heard nothing of the curious facts, if by curious facts we are to understand, that more converts to Christianity have been raised from the Government schools and the Hindu college than from Mission schools. To us it would be pleasing were it so; the idea is pleasing, but alas! the fact makes it but a dream. Some of the schools we have seen, of others and their influence we have heard from different parties, and our experience gathered from many sources tends but to one centre, and that a centre from which every thing allied to Christian truth at once rebounds. The voice gathered from that experience is, "Come ye out, and be ye separate, saith the Lord." May every Christian hear and obey the voice before it speak another language. As this position places the advocates of the Government plan on the horns of a dilemma so they imagine they have us in a corner covered with shame for our conduct. These writers, one and all cry, proh pudor! can you Christian Observers call the Hindu College infidel and its examination unmeaning when it was sanctioned by the presence and eulogy of the head of the Christian church in India, as well as by the chief Judge of the land. Why, say these writers, surely you were demented; see in what a position you place the head of the church—you make him the patronizer of infidelity; or, reversing the idea, they say, Did not the presence of these two elevated Christians render the institution Christian and the meeting Christian! or at least it was a happy union of Christianity

and Hinduism, Muhammadanism and Scepticism, law and gospel than which nothing could be more delightful; nothing surely can be more puerile than such an attempt at imposing on a credulous public, yet we deign it a reply. No one can possibly have a more sincere regard for the Bishop as a man and a Christian than ourselves; but we must enter our protest in the first place against the supposition that his presence gives to the meeting or its object the slightest sanction of the church of Christ in India, except he be there in a delegated capacity. Moreover the Bishop is not, nor does he claim to be, the head of the church of Christ in this country. He is, and that justly, because elevated to it, the head of the Anglo-Episcopal church in India, but he does not in any one way represent either the Presbyterian, Baptist or Independent sections of the one body of Christ. What may be the views entertained by the pious of the Bishop's own communion on his visit and eulogy on the occasion referred to we know not, but this we know that at the moment it occurred, but one feeling and that both deep and sad was expressed by many of the good; nor has that feeling been lessened since it has been seen what a use has been made of both by the advocates of the Hindu College. If we are not much mistaken in our estimate of his Lordship's views, were he at home at this moment, we should find him properly joined with the bench of Bishops and hundreds of pious people, in opposing a very similar kind of semi-liberal and popish system of education in Ireland and the father-land. We beg to be understood that we have but one feeling of sincere respect for the Bishop, and that we offer these remarks only in defence of our own views of the subject. In the remarks in question we are charged with *using an ad captandum argument by applying to this Government the appellation—christian.* If it is not, what is it? Is it not composed of Christian men, who profess to act on Christian principles in all the relations of life; they are the representatives of a Christian people—it is looked upon by the natives as a Christian government, and the natives, whatever professions may be made to the contrary, believe that its first object is the accumulation of money, and the second the conversion of India to the faith of Christ. They infer this equally from the converting character of Christianity, and the conduct of the former rulers of the land. If such a Government so viewed be not Christian, what is it? It is our firm, and increasing firm belief, that if the Government were to avow themselves Christian to-morrow, thousands of *Hindus* would exchange Kálí and Jagannáth for Christ, and many Musalmáns would cast away the crescent and adopt the cross. We are not anxious for such a step. We should deprecate it,—it would only make hypocrites, not Christians; but what we infer from it is

that there is nothing to be feared from the natives from decision, nothing from uprightness; but that from timidity and vacillation every evil, both moral and political, is to be apprehended. One other statement is, *that more boys attend the Government than the Mission Schools.* We doubt the accuracy of the statement. This we know that every Mission school and seminary has quite as many pupils as it can support; and in most cases they could receive many more, had they the means of instruction, and this too in some cases at the very door of the Government school, and with a perfect understanding that the Bible and Christianity are fully taught. But were the fact otherwise would it be surprising. Who has the patronage? Who can provide situations for the educated? Which boy will have the preference, the Government or Mission school boy? And it is to be supposed that the Government will give a more scientific education than the generality of Mission schools. The Missionaries, generally speaking, have taught their pupils the vernaculars, history, arithmetic and the Christian faith, their object being to make, not fops, but useful men; not butterflies, but industrious and upright citizens; there does appear therefore in the Government school, to a native, advantages and inducements every way; it addresses itself equally to his vanity and his purse. But what is the case? Are Mission schools deserted? No, they are equal in number, if not superior, to the schools of Government. They have succeeded where the Government establishments have been little better than failures, and this chiefly because the native was plainly told what his child would be taught, while he equally knew that no means would be employed to insure conversion, but fair, open and candid measures. Of the College and the Government schools there is a suspicion, not that they are Christian, but that they are calculated to induce libertine and expensive habits, and this too gathered from the effect of the Hindu College on those who have been sent to the college, for education by Mufassal Bábus, as well as by the Calcutta native gentry. We have heard of a Mufassal Bábu, and he is not alone in the feeling, who said he would sooner send his son to the Ganges than to the college. *The Missionaries, it is said, should be silent about the character or influence of other systems, since their own, and especially their preaching operations, have signally failed, and that Dr. Duff has declared education essential to conversion.* It may not be generally known to our advisers, that the difficulty is not to make converts, but to make them sincere; the difficulty is not to obtain numbers, but piety. Had the Missionaries baptised all of an apparently respectable class who have applied to them, they would ere this have had a numerous, though it

is to be feared not an over reputable family. We could ourselves have baptised many a decent youth, if we had held out the promise even of support and protection, and some whose sincerity we had no reason to doubt. But it has been, and is the fixed determination of Missionaries not to baptise a single convert, without fully explaining to him all the privations and sufferings he may have to endure for the cross. So far from employing coercion, the Missionaries do not use persuasion beyond that of reason and scripture. If all were baptized who are *evidentially* convinced, we believe the number would be great indeed, but we require more than this. We require manifest and permanent evidence of a renewed heart and holy life. We state this to check in some measure that air of sneering triumph, which pervades all the communications of these writers over the absence of numbers. We may still state that it is matter of deep grief to the Missionary, to witness thousands of his fellow-creatures passing off the stage of life without the knowledge or hope of salvation; but the mere turning them from nominal Hinduism to nominal Christianity, would not make them a whit more salvable. We leave these deep things, in the exercise of a calm and unwavering faith, in the hands of that God who allows, doubtless for wise purposes, equally the insults of apostates, and the sneers of the scoffers, for the trial of that faith which will ultimately overcome the world. The promise on which the hope of the Missionary rests is sure. The seed he sows shall not be lost. The history of early and modern Missions proves this position. The Missions of the South Seas were without a convert for 20 years, and now, whatever sneer may be offered, or whatever wickedness may try to mar the work, it is evident that it has not been in vain in the Lord. In this country we are perplexed but not cast down about Missions, for our firm assurance is that when India is converted it will be as though a nation were born in a day; and we are convinced that there are many young men in Calcutta, even at this moment, who only wait for the formation of a caste or section sufficiently powerful to support and comfort each other, to declare their faith in Christ. But amongst those of them, with whom we have had intercourse, there have been none of the alumni of the college; from thence come scoffers and persecutors saying, "Where is the promise of his coming?" We allow Dr. Duff to speak for himself on this subject, a subject on which he has been most wilfully misrepresented*.

* Is it too much to request the writer in the Literary Gazette, to have the goodness to refer us to that passage of Dr. Duff's speeches or pamphlets, which states that it is the Dr.'s opinion that education is essential to conversion?—Ed.

The thing on which nearly all the writers harp is the *want of charity we display in speaking of the educational plans of Government, and the attacks of sceptics, and of a rabid and reckless hostility to the educated youths of India.* We and our colleagues may be mistaken in what we deem good for the people of India; but be this as it may, we will yield to none in sincere desire to make them permanently happy and useful. We do not wish to speak of the Missionary body in terms of eulogy and boasting,—we have no such desire; but we may ask, Is there any other body in India for the alone purpose of benefitting these people, without the hope of emolument or reward, and who are here, not as flitting meteors, but who come and abide until driven away by sickness or death? If this be their character and object, how can they have a rabid feeling of hostility towards the very objects they come to bless? Who broke up the sleep of ages in reference to education? Who without the sanction of Government, nay in its very teeth, instituted not merely a few schools in Calcutta, but throughout the length and breadth of the land? By what means has the Government been induced to take the steps they have in reference to education?—was it not owing to the successful experiment of mission schools? Would the natives of India now possess the tide of education which they do, if it had not been for Missionary influence?—We believe not. Who are the persons that visit the distressed amongst them? Who enters their habitations as a disinterested friend? Who tries to raise their females from debased habits? Who institutes asylums for their orphans? Who?—Not the frothy orators of public meetings, not the agitating demagogues nor any of their organs? No, it is the Missionary, and we can assure these writers that, had it not been for their influence, the youth of India would have not only known their friends (for that they do), but would have acknowledged them and have been better friends both to themselves and their country. Missionaries are not however much surprised, either at the attempt to create a bad feeling towards them in the minds of the natives, or at the effort to take the crown from their heads. They have been too much accustomed to the efforts of wily politicians or interested persons, to throw in the apple of discord in their peaceful circle, after years of pioneering and labour; they are too well accustomed, after years of toil have crowned their labours, or when the tide of popularity has run with the object of their solicitude,—they are too well accustomed to see some blazing and self-constituted patriot or philanthropist rush in, and in conjunction with other but previously silent organs cry, "See how benevolent we are, how marvellous are our works, we are

the men." We are not surprised at the fact but at the impudence, which makes an effort to excite a feeling of hatred in the minds of the party they seek to benefit, towards those who, through evil and good report, and without the hope of other reward than the successful issue of their labours, strive in every way to compass the purpose they have in view. We are accused by this same writer more than once *of a want of charity.* We suspect that *charity* with writers of this class, when connected with Missionaries, means that a sneaking meanness under which every insult is to be borne with patience, and every calumny submitted to without a murmur or a sigh. We do not so understand charity. The charity of the Bible, if we understand it aright, is consistent with the most fearless exposure of under-handed wickedness as well as of open sin, with the most indignant refutation of calumnies aimed at the truth through the infirmities of its advocates, and with the employment of the strongest language which can be applied to conduct which is brave till it is met, but cowardly when exposed, and which adopts artifices to protect its enmity to the truth with which that truth, from its very character, is not able to cope save by a straightforward exposure of the flimsy friendship, or expressions of it, employed in order to cover a deadly hatred to the cause of God—Charity is consistent with all these. The Missionary, in becoming such, does not cease to be a citizen, nor does he merge his courage or his manhood in his sacred functions. He still feels as a man and a citizen, and though he must possess that patience which suffereth long, there is a period at which it becomes pusillanimous and mean to be silent. If we put any right construction on the signification attached to charity by these men, they would say, "You are taught to be meek, therefore be mean; to bear infamy for righteousness' sake, therefore let righteousness itself be trampled upon; you are taught if the one cheek be smitten to turn the other also, therefore lay open your *character* to slaughter; let your motives be impugned, your intentions and plans misrepresented, but answer not a word. If you do you have not that charity which believeth and endureth all things, and which thinketh no evil." This is the estimate formed by such of charity:—it is not ours. If the writers think to shelter themselves, their calumnies and insults of the gospel under such a version of its charity, we tell them they will be woefully mistaken. Towards every man we bear only the feelings of charity in its fullest extent; it is with principles not men we contend; not for a party, but for truth. We are accused *of sensitiveness in our own defence.* It is not often that Missionaries come forward in their own defence, and that only when forced by peculiarly aggravated circum-

stances; but were they as sensitive as their opponents, not a week could pass in which they would not have to correct errors or refute mistatements in reference to their work. How different is this to the conduct of their opponents, who, if one word be dropt impeaching their integrity or honor even by implication, come down all armed and ready for the fray! The slightest implication of their motives is resented and accompanied by every kind and degree of attack on Missions; nor are they ready to make the amende honorable by inserting our defence in their organs or of allowing such documents, however convincing, to influence their minds, or induce them to cease the repetition of oft-repeated, and oft-refuted calumnies. The animus of the whole may be illustrated by a recent and striking fact. Our contemporaries, with one or two exceptions, have been in the habit for several years of inserting in their columns every scrap of intelligence from foreign Mission spheres which insinuated any wrong doings on the part of the Missionaries. One of these papers has especially earned to itself a notorious repute by its bitter and scurrilous, its untiring but ineffectual, hostility to every thing good,—a journal whose injurious effects, if its influence were equal to its size and intention, would be immense; but happily for truth's sake it defeats its own purpose by its coarseness, bitterness, and misrepresentations. Recently a work appeared containing a most virulent attack on the Cape Missionaries,—a Mission this which had received the especial patronage of the journal referred to—which work was answered in the pages of this magazine; this answer was honorably copied into one of our contemporaries (the *Englishman*) and into one only, though the whole press both religious and irreligious had joined issue in giving unqualified approbation to the work containing the charges brought against the African Mission. But the moment *this* article appears in our page about the Government schools, down come these individuals as the advocates of injured truth and calumniated institutions, charging us in the course of their defence with uncharitableness and all the other superfluities of naughtiness of this wicked world! We should have felt the remarks of our brethren of the pen, who crowned their efforts by the recommendation of a work that made no bones either of private or public character, if they had manifested the slighest regard for the character of those, who for a series of years it had been their study to calumniate. What is to be inferred from such a line of procedure but that the conduct of our contemporaries is marked by at least disingenuousness, if not by something worthy a harder name? nay it proves more—that there is evidently a strong sympathy between the opponents of Christian Missions and that part of the press alluded to; and a sym-

pathy equally strong and powerful between that press and the Hindu College; ergo, there is manifestly a hostility in both to vital godliness which only wants the opportunity and power to exhibit its bitterness and wreak its malice on that religion which the professed liberality and toleration of the age protects. We are aware that there are honorable exceptions both in the conductors of the press, and in the committee of all the institutions referred to, as well as in their teachers; towards them we entertain but one feeling of the deepest respect, though we think their views anti-scriptural and unwarranted by other historical testimony. We say to them most advisedly the parties with whom you are allied will work with you, and cajole and compliment you, so long as the sacrifice of principle *is all on your side*; but once speak, and they will declare you incapable of acting under a liberal and universal-religion-patronizing board. So long as religionists can be quieted by your presence without acting on your principles, it is well; but once act and you are the Jonah,—the lot will fall on you; you must be cast out to allay the fury of the storm. Our advice to evangelical Christians is, Come out and be ye separate; let the dead bury their dead. Let us not add to the other sins of the church the ineffectual effort to unite Christ and Belial, light and darkness, God and Mammon.

φιλος.

VI.—*W.'s remark on Editorial Note, page 343, June No.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

From the editorial note at the bottom of the 343rd page of the June No. of your paper, it appears that you regarded the unpublished part of my letter as of too *personal* a character to find a place in your paper. I am sincerely glad that as you esteemed it so, you did not publish it. For I do regard the subject as too sacred and too dear to be injured by any thing that would even seem to be of a *personal* character. As I wrote and despatched the article in haste and did not happen to retain a copy, I will thank you to return me the manuscript that I may reconsider the objectionable part.

I owe it to myself to say that when I wrote the article I had the impression that *Mr. Mundy* was the writer of the article signed "Cinsurensis" in the Feb. No. And I am sure Mr. M. will not suspect me of having any other *personal* feeling than that of kindness and respect towards *him*. Long since the article was written a person of my acquaintance assured me that it is not Mr. M. who writes under the signature "Cinsurensis." In either case I had not the *man* but the *subject* before my mind in writing the article. But I writhe under the thought of even *seeming* to treat any correspondent of your paper in any other than a courteous and respectful manner. Will you kindly give this a place in the C. C. O. as near to the note at the bottom of the 343rd page of the June No. as may be.

Allahabad, June 8th, 1838. W.

VII.—*Death of the Rev. J. C. Rhenius of the Tinnevelly Mission.*

We are confident our readers will feel the same deep sorrow on the perusal of the following information that we experienced ourselves on its reception. We can but be still and acknowledge the hand of the Lord.—Mr. Rhenius has left a widow and nine orphan children wholly unprovided for. The church of Christ in Bengal and throughout India will, we are confident, not allow this opportunity to pass without endeavouring to place them beyond the reach of necessity. Fellow Christians! we call upon you not to raise a cold and marble monument to the memory of our devoted and beloved brother; he lives in hundreds of renewed hearts, which is his best monument; but we ask you to come forward in behalf of the widow and fatherless children of one of the best and most devoted Missionaries India ever saw. "Visit the widow and fatherless in their affliction." We shall be happy to be the means of conveying any subscription for this purpose to the conductors of the Tinnevelly Mission. φιλος.

We hope all our brethren of the press will aid us in this effort. Let the subscription too be worthy of Rhenius.—ED.

Extract of a letter from the Reverend J. J. Müller, dated Palamcottah, June 7, 1838.

"Perhaps you have heard before this reaches you that my dear father-in-law, Mr. Rhenius, was called, on Tuesday evening the 5th June, from this vale of tears into his eternal rest. In my last letter I mentioned that he was indisposed, the heat having of late affected his health more than at any former period during an active life of 24 years in India. However, none of us thought that his sickness was unto death; his end was sudden and unexpected. A strong determination of blood to the head, not only deprived him at intervals of his senses, but fell so powerfully upon the brain that, within 3 hours from the commencement of the attack, all his sufferings were over. You will see from this that his death was caused by apoplexy.

"I cannot write much, my heart is bleeding; sorrow has filled our souls, not only on account of our loss, but also for the great work, which the Lord has now left in our hands. The dear man of God, Rhenius, is dead! Lechler is absent on account of his health, Schafter and myself are standing alone; but the Lord is our helper and will glorify his strength in our weakness. Do not forget us in your prayers, and remind others also of the word of the Lord—"it is more blessed to give than to receive." May our good Lord strengthen our faith! My dear wife and myself arrived this morning from our station just in time for the burial, neither of us having seen his face any more. Mrs. Rhenius is wonderfully comforted. The dear father has left a widow with 9 living children. But the Father of the fatherless, and the Husband of the widow will provide for these. The end of our dear brother was peace. His rest after the troubles of life will be sweet indeed, and his reward will be glorious; he has sown bountifully and will doubtless reap also bountifully. May God's spirit direct us and may we be faithful unto death!"

Poetry.

For the Calcutta Christian Observer.

The following lines pretend to no poetical merit whatever; they are given as a simple and most literal version of a rather natural and pleasing episode extracted from the first Book of the great Indian Epic, the Mahábhárat. They may prove interesting to such as admire the simplest expression of natural emotions, and be the more gratifying as proving, that even in Hindus the sympathies and affections of nature have not been altogether crushed and destroyed by the blighting and paralyzing superstitions to which they have been enslaved; but do, however rarely alas! appear amidst even the most monstrous absurdities and the most demoralizing details. A cannibal demon had made a compact with the inhabitants of a certain city, who, to stay his rage from wholesale devastation, had engaged to supply him with a daily ration of a single human victim. In the rotation of the householders, the lot for furnishing the supply had fallen on a Potter's family who had hospitably received and entertained the wandering Kunti, mother of the Pándava Princes, and her sons; one of whom, the Herculean Bhím, slays the demon and so rescues not only his hosts but the city in which they sojourned. This is the machinery of the tale.

THE POTTER'S FAMILY.

Of rightful honors reft, of friends and home—
By kindred cruelty, too long to roam
Compell'd, fair Kunti and her sons divine
Found shelter in a Potter's homestead shrine.
It chanced as with his mother mighty Bhím,
The rest abroad, discoursed their sorrow's theme,
Loud sounds of sore lament arrest their ears,
And for the moment still their own quick fears.
From where the hospitable hosts apart
Abode, the wailings came—the grateful heart
Of Kunti, on the instant, prompts to run
The cause to learn, who thus bespoke her son—
"We, by the Potter's kindness, in our need
Safe shelter found, from further roving freed:
Now be it ours to soothe his soul's distress,
And in his grief our sympathy express:
Since who is slow a grateful debt to pay
Of aiding pity shewn in sorrow's day,
Justly of righteous gods accurst I know,
And doomed to future long-enduring woe."
Thus Kunti spoke—and as the mother cow
Bounds to the call of her poor calf's deep low,
So sped she, with a heart to pity prone,
That felt each sufferer's sorrow as her own.
Arriv'd, an instant at the door they pause
When thus the Host's sad speech declares the cause
Of his loud grief—"Ah me! too true I spoke
When first my doubts of what might be awoke;
Too vainly strove to win you to my mind—
So had this curst abode been left behind,
Where demon cannibals have pow'r to harm,
And each new day to stir a fresh alarm!
But you, alas! too loth from hence to roam,
And leave dear father, mother, friends and home,
No credence to my voice prophetic gave,
And now the vengeance comes; from which to save,

Dear as I love you, not a hope appears,
Not one device relieves my growing fears.
My first-loved wife, faithful and good and true,
My children's mother and my all are you,
Through many a year a source of sweet delight—
And, ah! that darling infant, to my sight
So sweetly precious! must from *thy* fond arms
Be torn! His little life, mid rude alarms
And piercing sorrow spent, too surely waste,
Till from those grasping arms he quickly haste,
To cruel death an early prey! And I,
Bereft of thee, ah! whither should I fly?
The world a howling wilderness would prove,
Without the solace of thy sight and love;
Thy death were harsher *living* death to me;
I breathe no more if once depriv'd of thee.
E'en were I base enough myself to save,
By yielding thee to find a cruel grave
Within the fiend's devouring jaws, my shame—
(And who regards it not, of human name?)
My deep and burning shame no place could hide—
And what is life uncheer'd by virtuous pride!
This fair-haired beauty, our sweet daughter here,
To make the sacrifice—the thought is fear
More horrible than e'en the deep disgrace
Which, thence arising, must infect our race.
A daughter's birth is full of hope to those
Who in the dark abodes of Yam repose;
Ancestral ghosts, who hail the joyful day
That gives her to a husband's arms away,
In anxious prospect that from her blest womb,
To cheer the gloomy sadness of the tomb,
A holy offspring may be born and give
The funeral cake, and they in Swarga live.
Her in the demon's opening jaws to throw—
Away with life at such a cost! Oh no!
Myself alone will to the foe depart"—
Here thought's sad utterance checked by grief of heart,
He could no more—his swimming eyes waxed dim;
He wept aloud and she too wept with him!
At length found pow'r awhile the faithful wife
To speak her lofty purpose—"Why, my life,
My dearest lord! Oh! why those thoughts conceive
Of deepest sorrow?—No, thy wife, believe,
True to the faith to you, to those she owes,
(Dear pledges of our love,) to save them goes.
Live, live in peace, their sole protector now,
At once their father and their mother thou!
In thee thy household's safety e'er must lie:
In thee *I* live and in thy death I die;
Survive I could not: while yon laughing boy
And lovely daughter, reft of every joy,
Orphans, to sorrow born, must roam the world,
From height of bliss to depth of mis'ry hurl'd!
Or, should the cruel fates yet bid me *live*,
Whence could my feeble arm gain strength to give

The food that should their gentle lives maintain?
Oh no!—my husband, for their sakes remain.
Think of thy mourning widow, day by day,
And orphan babes, to want and shame a prey!
Lur'd by thy sweet girl's beauty, some low boor,
His ready gifts all powerful with the poor,
Should buy her to his arms—and this our son
A beggar doom'd, alas! must early run
To evil courses for his daily food,
And all *untaught* soon cease, too, to be *good!*
Then last, some wretch, with hateful lust inflamed,
Thy sorrowing widow, poor and all unclaimed,
Should forceful seize to feed his base desire.
Dire fate to me and them without a sire,
Each day new-pregnant with some keener woe!
It may not be, my lord, 'tis I must go:
Our loss unequal—mine may be supplied;
Yours were destruction to all these beside.
Another wife, meet grief indulged a space,
Shall *my* small loss to you and these replace;
For these you married, took a household's care—
Live then for these, let them your kindness share;
A husband fit your daughter duly find,
Instruct your son, inform his early mind;
Live and be blest to many a future year—
For me, my date is past, my time is near!
When she is best and strives to do the most,
The highest excellence a wife may boast,
Is well her husband, while he lives, to tend,
And, reft of him, she lives to what good end?
But, if to serve him she short life resign,
Undying life and happiness divine
In heaven are surely hers—while here, beside,
Her pure renown builds up her race's pride:
For sacred truth declares, in many a page,
All deeds of worth that justify the sage,
Ascetic pains and prayers and vows to heaven,
And sacrifice and gifts to brahmins given—
All yield their highest merit to a wife
Beloved, obedient, faithful through her life;
Her husband's approbation chief desire
That fills her bosom, prompt with nothing higher.
I go then, dearest lord, to meet my fate;
May every blessing on your steps await!"
Thus spoke she and the stream of sorrow fell,
To part with him and them she loved so well.
He on her neck, with equal anguish torn,
Dissolved in woe, wail'd loud as one forlorn;
In mingled stream ran down the swelling grief,
'Twas misery all and hopeless of relief!
As thus in agony of soul they wept,
Their youthful daughter nearer gently crept,
And, with a purpose like their own, she said—
"Why, dearest parents, mourn as hope were fled?
Compose awhile your griefs and list my voice
That bids your bosoms once again rejoice.

Shouldst *thou*, my mother, glut the demon's rage,
Oh! then, this bosom teems with sure presage,
Thy smile unseen, thy wonted care unprov'd,
My brother too from earth were soon removed!
Yes, this dear boy would, ah! how quickly fly,
And with him all our race's hope should die!
Stay then, my mother! oh! for his sake, stay—
A daughter, *I* must soon or late away;
By all resistless fate's too sure decree,
To other hands to pass is fix'd for me;
Or living, to a husband I'm consigned—
Or now to demon's grasp and death resigned.
Then antedate awhile a loss *must* be,
And ye, my parents, are from danger free;
While for the single joy in me that *flies*,
Shall many a daughter bless your tearless eyes!
Had fate ordained me further date, and given
A son—'tis *he* should have secured your Heaven:
Now I myself will dying save from hell
Whom well I love; and so I go, farewell!"
A filial love thus tenderly exprest
Gave keener point, in each parental breast,
To woe's fell dart, that thus at once struck all—
Each on the other's neck, in turns they fall,
Mingle their bitter tears, and loudly mourn,
Each separate breast with common anguish torn.
His little heart unused to grief, the child—
Beholding those so weep who ever smiled,
The cruel demon, as he learn'd, the cause—
With infant courage all-instinct, quick draws
From off the ground a blade of straw, and cries—
"Fear not the demon—point him where he lies,
And with this staff *my* hands shall bid him bleed"—
(Nor doubt but he had *heart* to do the deed—)
His childish rage and simple speech the while
Arrest e'en grief and make deep misery smile;
Such blest relief may from a child's tongue flow,
To soothe a moment hearts all sore with woe!
Just at this pause it was kind Kuntí came
To pour her sympathy; and from the dame
What yet she knew not learnt, her words had power
To kindle hope—like sweet nectareous shower
That falls upon the dead and lo! he lives—
So Kuntí spoke and more than hope she gives.
At her behest the mighty Bhím departs
To slay the demon and rejoice the hearts
Of many a household, long to sorrow left,
And, like the Potter's, of sweet hope bereft.

CINSURENSIS.

15th May, 1837.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We regret to announce the death of Mrs. Yates, the beloved wife of our esteemed friend the Rev. W. Yates, pastor of the Church meeting in the Circular Road Chapel. She died at sea on board the Janet on the 22nd of May. Mrs. Yates had been for some time in a very precarious state of health, and sought its restoration by a sea voyage; but He who seeth not as man seeth, ordained that she should see 'the land of pure delight,' not this. Thus have our two Baptist brethren in the pastoral office been deprived of their helpmates in one short month. Even so, Father, for so it seemed good in thy sight!—The Rev. G. Pearce is obliged to proceed to England for the recruiting of his shattered constitution. He is (D. V.) to proceed upon the *Larkins*.—The American brethren, the Rev. Messrs. Wilson and Caldwell, and Messrs. Morris and Craig, with their families, left on boats for the Upper Provinces on the 23rd of June.—We regret to announce the sudden death of the Rev. J. C. Rhenius of the German Tinnevelly Mission. He was a man full of the Holy Ghost and in labours more abundant. "God moves in a mysterious way, his wonders to perform." "Be still, and know that I am God."—The Rev. J. Hæberlin has been appointed by the British and Foreign Bible Society, their regular Agent and Secretary in Calcutta. Mr. H. may be expected to arrive and occupy this important post at an early date.

2.—Liberality of the London Bible and Religious Tract Societies.

These two noble institutions seem untiring in their benevolence towards this country. The Bible Society has granted 1,000 copies of the Sacred Scriptures in the English language to its auxiliary in Calcutta, and the Religious Tract Society has forwarded 500 reams of printing paper as a donation to the Calcutta Tract and Book Society. The same Institution sent out a library of its books to the libraries of the Hindu, Musalmán, and Medical Colleges, which have not been received, it being declared inconsistent with the fundamental principles of those Institutions to admit Christian books into their libraries!!!

3.—Establishment of the First Missionary Society at Falmouth, Jamaica.

"Tempora mutantur!"—A Missionary Society has been formed at Falmouth, Jamaica, by the Baptist Missionaries. Who would have thought this ten years ago? We could scarcely bring ourselves to believe the fact were it not that we have in our hands the *Falmouth Post*, with a full, true and particular account of the speeches, operations, &c. May it be but the first-born of many similar Societies!

4.—Progress of Temperance Principles.

On Thursday evening, June 14th, a public meeting was held in the Mission Chapel, Chinsura, in order to organise a Temperance Society in her Majesty's 9th Regt. stationed at that place. The president of the Society Lieut. Farrant being prevented from attending by indisposition, the chair in his absence was occupied by the Treasurer, Lieut. Field. The resolutions were severally moved and seconded by Capt. Smith, Lieut. French, Lieut. Edwards, W. H. Belli, Esq., G. Herklots, Esq., L. Betts, Esq. and the Rev. G. Mundy. The interior of the Chapel was crowded to excess; a considerable number being unable to gain admission, the windows were thrown open and seats provided for them in the verandah, where they were enabled to hear the addresses of the several speakers. This Society

has commenced it operations under very promising circumstances. The Commanding Officer has very kindly ordered a spare room to be cleared out in the Barrack compound which has been fitted up as a temperance coffee room; the expenses connected with it have been defrayed by liberal donations from the chaplain of the station, the commandant, some of the officers of the Regiment, and also from the gentlemen, at the stations of Hoogly and Chinsura, several of whom have likewise contributed books to form the nucleus of a Temperance Library.

Nearly one hundred persons, including officers, non-commissioned officers, and privates forthwith gave in their names as members of the Society which is formed upon the principle of total abstinence from ardent spirits; and it is hoped that the number will be speedily and greatly augmented. We trust that the blessing of God will permanently rest upon the efforts of this institution; that it will be extensively successful in saving the individuals for whose benefit it has been established from the degrading vice of intemperance; and may we soon have the pleasure to announce the formation of similar Societies in every regiment in India.

We have the reports of one or two Temperance Societies on our table which we hope to notice in an early number. They have our most sincere prayers for success.

5.—THE IMMEDIATE EMANCIPATION OF THE APPRENTICES IN THE WEST INDIES.

The motion of Sir George Strickland for the immediate emancipation of the apprentices in the West Indies made in the House of Commons, has, we regret to state, been lost by a small majority. It has yet to be agitated by Lord Brougham in the House of Lords. The friends of emancipation think that though they have lost the majority, they have gained their cause. Four hundred delegates from the different anti-slavery communities of the United Kingdom, had been sitting in deep council for upwards of three weeks in London. They had interviews with the ministers, and a deputation of them waited on her majesty with a petition from their constituents. The ministers evaded the real question, and induced no hopes that the prayer of their petition would be granted. It is supposed however, that the moral influence of their cause, together with their numbers and the vast quantity of petitions from all parts of the kingdom, will obtain for them that which humanity, reason, and justice equally dictate they should obtain.

6.—THE ORIENTAL SEMINARY.

The annual examination of the Oriental Seminary was held at the Town Hall during the past month. It was a truly pleasing sight to witness upwards of 500 most respectable youths, evidently well taught under the superintendance of one of their own countrymen. The manner in which the first classes acquitted themselves was very creditable both to teachers and pupils. The whole reflects the highest credit on the worthy Bábu Gourmohan Addy the proprietor. He deserves the support of every well-wisher to native education. We wish him and his Institution every prosperity during the new year on which they have entered. Sir E. Ryan presided and conducted the examination. We were sorry to see so few Europeans present. With the exception of the Rev. Messrs. Mackay, Ewart, and Boaz, D. Hare and J. H. Stoqueler, Esqrs., Captain Richardson, and one or two others we saw no visitors save respectable natives:—of these there were many. The pupils gave upwards of eighty rupees, out of their fund for fireworks, towards the sufferers in the upper provinces: this shows what kind of spirit is inculcated on the scholars.

7.—Native Society for the Diffusion of Useful Knowledge.

We have much pleasure in announcing to our readers that the Society, for whose existence or continuance we expressed a doubt in the number for April, has held two meetings. At the first the Rev. K. M. Banerjee delivered a discourse on the advantages of the study of history. The account of the last meeting we copy entire. It will always afford us satisfaction to find that our fears are groundless and our prophecies unfulfilled in reference to failures in similar attempts. We have but one desire in reference even to the meanest of these associations—that they may prosper. That our fears were not groundless is evident from the fact that every similar Society has died away after a few months: may this have a different history. Besides the visitors at the last lecture, there were present the Rev. Messrs. Lacroix, Piffard, DeRodt and Bradbury. This appears to have escaped the notice of the reporter of the *Daily News*, to whom we are indebted for the following account of the meeting.

"To notice the many attempts which the natives are making to emancipate themselves and their countrymen from the thraldom of error and vice, is a task which is not more obligatory upon us as a duty, than it is entertaining as a pleasure. There are certain individuals who take no delight in attending to the concerns of any but their own body, and who accordingly do not much relish such articles in newspapers as treat of native Indian matters. We confess, we cannot sympathize with such men, for the disposition of our minds leads us strongly to interest ourselves in the weighty concerns of the millions who inhabit this vast empire. If to watch the progress of knowledge and civilization, even in the remotest countries on the face of the globe, be a duty which we owe to humanity, how much more incumbent must it be upon us to review the interesting 'march of intellect' among our own neighbours; the fruits of whose industry we daily reap from their ministering to our comforts in an infinite number of ways, and in whose country we live so freely, although, as Europeans and foreigners, we had no natural right to settle in their land as conquerors and superiors. It is therefore a principle with us to do all that our feeble pen can effect, to encourage and help the work of Hindu enlightenment: and it is owing to this reason, that we allude to the proceedings of the *society for the acquisition of general knowledge*. A meeting of this Society took place on Wednesday night last, at the Sungskrit College Hall, when Baboo Raj Krishna Dey, a student of the Medical College, delivered a discourse on Anatomy. He had Paley's Natural Theology in his hands, from which he read a great many pages, and illustrated what he read, as well by his own remarks, as by references to a figure exhibiting the structure of the human body. His discourse was highly interesting to those that sat near him, as he evinced very great familiarity with, and appeared to have a thorough understanding of, his subject. His voice was exceedingly low, and this prevented a great many who were more removed from sharing in the pleasure of hearing him distinctly, or comprehending what he took considerable pains to demonstrate.

"After the discourse on Anatomy was delivered, Baboo Udoy Churn Addy, Editor of the *Sambad Poornachandrodoy*, made a speech in Bengalee, deploring the sad neglect of this language among the Hindus, and recommending several feasible means towards its cultivation. His speech was very highly interesting; both from the novelty of the thing, and the very able manner in which he uttered it. His expressions were happily selected from the vocabulary of Bengalee, and he evinced a very great knowledge of the art of what Cicero would call *apte distincte ornate dicere*. We hope that the rising generation will be influenced by his advice and example, and cultivate their own tongue; of which they are at present most culpably ignorant.

"Baboo Udoy Churn Addy had no sooner concluded his speech, than the attention of every one in the hall was suddenly attracted by the loud burst of an appeal from another gentleman, who with a greater display of wordy flourish than of rhetorical chasteness, came forward to support the views taken by the Editor of the *Poornachandrodoy*, with reference to the cultivation of the Bengalee language, and attempted, with a mixture of good and bad arguments, to impress upon the mind of his audience the duty of learning their own language. He did not rest contented merely with supporting his friend, but continued to instruct his countrymen in the history of English civilization, and corrected some mistaken notions, with reference to Missionary schools, into which Baboo Udoy Churn had fallen, until, at last, the late hour of the night, and the disposition of the audience to retire, put a stop to his declamation."—*Daily News, June* 15.

8.—THE EXPORTATION OF NATIVES.

It affords us the sincerest pleasure to witness the prominence which is given to this deeply interesting subject—a subject involving the happiness and freedom of thousands in India. From documents put into our hands, which we transferred to our contemporary, *the Friend of India*, that they might obtain the more speedy and full circulation, it appears that nearly 6000 of the inhabitants of Bengal have been exported under the appellation of free laborers to different parts of the world, to be inducted by the system of transfer into all the miseries of slavery. The number of females exported is about 100, and those either the wives of domestics or women taken from the very worst houses in Calcutta. From the said documents and others in our possession, it is evident that the best intentions and most active efforts on the part of the public officers here and at the Mauritius are incapable, even when aided by the houses of agency, to prevent the emigrants from falling a prey in the first place to the Duffadars or crimps who plunder them here and send them away pennyless to the scene of their labour; nor can the same vigilance prevent in many cases the substitution by kidnapping of poor unwilling creatures for those who have the sagacity and good fortune to escape the grasp of their oppressors. We learn moreover that not only has the system extended itself to Madras, and Bombay, but doubtless will now be, if it has not already been, extensively practised at the more quiet coast ports. And not only this, but these poor people have been re-shipped from the island of Bourbon and Mauritius to Guiana, Sydney and places unknown. The fact is, if the system be not checked, the Mauritius will become the slave mart of the East. In two vessels laden with coolies from the Mauritius to Guiana, the most fearful mortality prevailed; out of 244 shipped on one of the vessels, 31 died, and in the other out of 92, 24 died. This quite eclipses the horrors of the middle passage. Authenticated cases of cruelty practised during the voyages from the Mauritius to Calcutta and back, have been brought to notice through the press. And the abject and withered state of the poor creatures at the Mauritius has been testified to by eye-witnesses. Attempts, it would appear from a commercial correspondence, are making to represent the hill coolies as monkeys, not men. How like the abominable arguments used for years by the oppressors of the African tribes, and how worthy the system they are designed to support! We are not, however, so much influenced by individual instances of oppression, save as they shew the animus of the system and of the parties engaged in it. We look beyond the present, and believe that if an effort both strong and persevering be not made—not for the modification of the trade, but for its immediate prohibition—it will grow into a monstrous evil, which, like the slave question, will have to be settled at the expense of the national exchequer, but not before it has sullied the national honor. We have done what we could in the matter. The moment it commenced, we instituted a corre-

spondence with the Society for the protection of the aborigines of British colonies in London; with the friends of the slaves at Guiana and Mauritius, and in other places. We have visited some of the ships conveying them to the different ports, conversed with the Captains and seen their accommodations, &c. but what is this? It only serves to convince us that unless the masculine and humane efforts of Lord Brougham and his friends be seconded and supported by all in every place, and in this especially, nothing will be done. *The question, after a little agitation, will sleep, and the hill coolies be slaves.*

Our advice is, petition equally the Governor General, and the British Parliament. The former for the suppression of the traffic, pending a reference to the Home Government*; and the latter for the rescinding of the fatal order in Council sanctioning the trade. Let the petitions be laid at all public offices, and places of worship, and receive the signatures of our native fellow-subjects as well as those of every class of the community. We would advise that several copies of the petition be drawn out, and carried from house to house, the signatures can afterward be united in one petition. We have confidence in the humane intentions of Lord Auckland in this matter if the business be calmly and efficiently conducted. May the friends of the coolie possess the wisdom of the serpent, and the meekness of the dove.

9.—Formation of a Religious Tract Society at Singapore.

We learn from *the Friend of India*, that the friends of religion at Singapore, have formed a Religious Tract Society. The object of the institution is, to supply the inhabitants of the Archipelago with those little messengers of mercy, Religious Tracts. The Bible Society also is pursuing its course with vigour. We hope much from the zeal and labour of our brethren at Singapore. They possess a fine position, and may under the Divine direction be the means of scattering far and wide the word of life.

10.—New Native Society at Simlah.

One of the native papers announces the formation of a Society at Simlah (Calcutta), for the purpose of encouraging the study of the vernaculars. This is excellent, we wish it every success. Teach the educated youth to think of and study western science in their own tongue, and then they will be enabled to diffuse abroad the blessings of knowledge to their ignorant countrymen. Since this was penned the formation of another Society is announced, called the Epistolary association. We hope soon to see a Society formed amongst these young men for instructing poor ignorant children, and for aiding poor destitute adults.

11.—Intelligence from Europe, received via Egypt.

Communications from the Rev. Dr. Brunton, the Convener of the General Assembly's Committee on Foreign Missions, intimate that the sum of fifty thousand rupees, three-fifths of which to be furnished as a free contribution from Scotland, and two-fifths to be raised by local contributions in India, will be allotted to the important object of erecting suitable buildings for the General Assembly's Institution in Bombay. Steps will be immediately taken in furtherance of the work.

The Rev. Joseph Wolff has arrived in England from America. The zealous missionary, who received Protestant Episcopal ordination on the Western continent, is in a very poor state of health, and writes to his friends as if anticipating a speedy termination of his earthly toils.—*Bombay Oriental Christian Spectator.*

* This has been done by the Government since this was penned. The exportation of coolies to the West Indies is suppressed pending a reference to Britain: but still we say agitate.—Ed.

12.—GERMAN FOREIGN MISSIONARY SOCIETY.

A Society under this title has just been formed, by a Convention of delegates from the German and Lutheran churches in the United States, held at Hagarstown, Maryland. Rev. Dr. Schmucker of York, was chosen President, and Prof. Krault of Gettysburg, Cor. Secretary.

"The Society is to operate in connexion with the A. B. C. F. M. and will take under its immediate care, Rev. J. C. Rhenius*, of Palamcotta, and as soon as possible send forth men from this country to found a new station. Those who are able to judge, regard this as the beginning of great things among our German brethren. Several hundred dollars were raised at once, at the convention meeting, and the whole proceedings were in the highest degree exciting and impressive. Though there are many destitute Germans in the country, yet there are others who have wealth and can do much for the conversion of the world." *Boston Recorder.—Ibid.*

13.—LIBERALITY OF WEALTHY NATIVES.

Jemsetjee Jeejeebhoy, Esq. has offered, through the committee of the Bombay Dispensary, the magnificent sum of one lakh of rupees, to the Bombay Government, for the endowment of an hospital adapted to the circumstances of all classes of the natives, and upon the condition that his grant bear an interest of six per cent. per annum. A wealthy Hindu of Calcutta, has made a similar consecration of part of his wealth in connexion with the District Charitable Society of that place.—*Ibid.*

14.—MADRAS AUXILIARY BIBLE SOCIETY.

The Seventeenth Anniversary of this Institution was held in the Mission Church, Popham's Broadway, on Monday, 5th March. The Chair was taken by J. F. Thomas, Esq. The Report, read by the Rev. F. Spring, A. M., though in other respects a most interesting and encouraging document, complained of a great depression of Funds, and of the existence of trying and painful difficulties in connexion with the translation and revision of the Scriptures. Addresses were delivered by the Rev. Messrs. Shortland, Cotteril, Anderson, Spring, Hardey and Taylor, and by A. J. Macleane, Esq.—*Madras Missionary Register.*

15.—MADRAS RELIGIOUS TRACT SOCIETY.

The Nineteenth Anniversary Meeting of this Institution was held in the Mission Church, Popham's Broadway, on Wednesday, 21st February; W. Bannister, Esq. in the Chair. The Report, read by the Rev. J. Smith, complained of embarrassment from the want of money and paper, and yet exhibited an unprecedented distribution of Tracts. Large expectations are entertained of augmented assistance from the Parent Society, and we have reason to believe they will not be disappointed. After the reading of the Report, addresses were delivered by the Rev. Messrs. Crowther, Day, Anderson, Caldwell, and Dr. Scudder.—*Ibid.*

16.—MADRAS AUXILIARY WESLEYAN MISSIONARY SOCIETY.

The Nineteenth Anniversary of this Institution was held in the Chapel, Popham's Broadway, on Tuesday evening, February 6th. After prayer by the Rev. R. Carver, W. Bannister, Esq. was called to the Chair, who, in a truly catholic speech, opened the business of the evening. The report for the past year was then read by the Rev. S. Hardey; it was a rather lengthy document, but contained much valuable matter both as regards information and sentiment. Suitable addresses were then delivered by the Rev. Messrs. Crowther, Smith, Hodson, Cryer, Carver, Best, and Dr. Scudder. The presence of five new Missionaries, who but a few days previous had suffered shipwreck, imparted additional interest to the meeting. Mr. Hodson's account of the new mission station in the Mysore country,

* How would this have rejoiced the good Rhenius, but he has a better reward.—ED.

was at once pleasing and encouraging. We are happy to find that this Auxiliary Society has received such valuable additions to the number of its labourers, and we trust that our brethren may long be spared, not only to labour for souls, but also to witness the fruit of their labours in the conversion of many to the truth as it is in Jesus.—*Ibid.*

17.—MARTYRDOM IN MADAGASCAR.

By our last batch of periodicals from England we learn that the infant church in Madagascar has been subjected to the severe ordeal of persecution and martyrdom. The bitterness of religious hatred has hunted out all the Native Christians in that island and condemned them to confiscation of property and perpetual slavery. One of the female Christians has suffered martyrdom for Jesus; her name is RAFARAVAVY, a female in good circumstances, who, during a period of eight or ten days, was imprisoned and tortured, but who remained firmly attached to the truth, and would neither impeach her companions nor renounce her faith in Christ, but calmly submitted to death by public execution, on August 14th, 1837. We cannot refrain, however, from transcribing a passage in Mr. Baker's letter relating to this melancholy event.

"Never did a Christian martyr in the annals of the church suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles; and these, doubtless under the influence of the Holy Spirit, were 'the entire support of her mind in the last hour of trial.' If 'the blood of the martyrs is the seed of the Church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel."

We cannot but record our firm conviction that this event will be for the furtherance of the Gospel. Tertullian, in his celebrated Apology, could address the persecutors of the first Christians in language which our faith too may well adopt; "Proceed in your career of cruelty; but do not suppose that you will thus accomplish your purpose of extinguishing the hated sect. We are like the grass, which grows the more luxuriantly the oftener it is mown. The blood of the Christians is the seed of Christianity. Your philosophers taught men to despise pain and death, by words; but how few were their converts, compared with those of the Christians, who teach by example! The very obstinacy with which you upbraid us, is the great propagator of our doctrines. For who can behold it, and not inquire into the nature of that faith which inspires such supernatural courage? Who can inquire into that faith, and not embrace it? Who can embrace it, and not desire himself to undergo the same sufferings, in order that he may thus secure a participation in the fulness of the divine favour?"

Nor can we belive that this occurrence will be less useful at home; the deep emotion and fervent spirit of prayer it has called forth, the godly emulation it has excited, provoking some to jealousy that they have done and suffered so little for our Lord and Saviour, will produce a powerful reaction in favour of the cause of missions. Thus the wicked *one* will be taken in his own craftiness, the wrath of man shall praise God, and the rest of that wrath will he restrain.—*London Congregational Magazine.*

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of May, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.				Maximum Pressure observed at 9h. 50m.				Observations made at Apparent Noon.				Maximum Temperature observed at 2h. 40m.				Minimum Pressure observed at 4h. 0m.				Observations made at sun set.				Rain Gauge.
		Temperature.		Wind.		Temperature.		Wind.		Temperature.		Wind.		Temperature.		Wind.		Temperature.		Wind.		Temperature.		Wind	
	Barometer.	Of the Mercury.	Of the Air.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Direction.	
1	29,802	84,9	79,8	S.	,850	89,0	91,7	S.	,832	91,0	93,0	S.	,772	92,0	94,0	S.	,740	91,5	91,7	S.	,750	88,8	87,7	S.	
2	,700	84,6	79,5	S.	,760	89,0	90,2	S.	,740	91,0	93,7	S.	,704	92,5	94,5	S.	,670	93,0	93,5	S.	,674	88,3	85,5	S.	
3	,708	84,5	81,0	S.	,766	89,0	91,0	S.	,705	90,2	92,5	S.	,680	91,0	94,0	S.	,666	91,0	91,3	S.	,666	87,7	86,0	S.	
4	,751	84,9	81,5	S.	,790	86,0	84,5	S.	,770	87,7	87,2	S. W.	,720	89,5	91,0	S.	,700	89,0	89,0	S.	,708	86,5	85,8	S.	
5	,792	84,0	80,0	S.	,802	88,0	91,7	S.	,800	89,2	94,0	W.	,792	83,5	88,5	E.B.S.	,752	82,0	74,0	E.B.S.	,752	83,0	77,0	Cm.	0.73
6	,780	81,4	73,5	Cm.	,827	83,5	86,3	S.	,808	84,1	90,5	S. W.	,752	85,9	99,5	S. W.	,722	85,7	93,3	S. W.	,722	85,7	86,9	S. E.	
7	,793	81,3	75,0	Cm.	,840	86,0	90,0	S.	,818	89,0	97,0	S.	,728	89,0	100,0	S.	,706	89,7	95,7	E.	,716	81,6	75,0	S.	0.49
8	,723	82,6	77,9	Cm.	,780	85,7	89,8	W.	,744	89,0	97,0	W.	,680	89,2	99,8	W.	,650	88,7	89,8	N. W.	,664	86,4	90,0	Cm.	
9	,722	85,0	79,5	Cm.	,780	89,2	93,3	S.	,772	90,5	97,3	W.	,710	91,7	97,6	S.	,690	89,0	88,0	S.	,696	87,6	88,0	S. E.	
10	,728	84,9	80,1	S. E.	,796	89,0	92,0	S. W.	,755	89,0	97,8	S.	,680	91,2	102,0	S.	,659	90,7	101,5	S. W.	,667	89,0	91,0	S. S. E.	
11	,708	84,0	80,1	S. E.	,732	90,7	95,3	S. W.	,708	94,5	99,7	S.	,652	95,0	99,0	S.	,650	93,5	95,5	S. E.	,662	89,1	91,5	S. E.	
12	,700	84,9	80,5	S.	,750	88,1	93,0	S.	,734	93,2	99,9	S.	,702	95,4	101,0	S.	,670	94,2	97,0	S.	,665	90,5	89,5	S.	
13	,780	84,9	80,0	S.	,830	87,0	91,7	S.	,800	89,9	95,0	S.	,727	94,5	101,3	S.	,677	94,0	99,5	S.	,685	90,3	90,0	S.	
14	,804	81,7	73,8	S. E.	,806	85,7	87,5	S.	,810	89,4	94,1	N. W.	,752	89,4	94,9	E.	,748	87,2	85,0	S.	,748	84,6	81,5	S. W.	
15	,754	81,9	75,0	S. E.	,814	86,5	90,0	S. W.	,802	88,4	95,0	S.	,750	89,1	101,3	S.	,724	90,0	99,7	S.	,730	85,5	82,0	S.	0.80
16	,790	82,0	76,1	S.	,840	88,5	91,5	S. W.	,832	91,1	97,0	S.	,762	93,6	98,8	S.	,750	93,1	94,3	S.	,746	85,0	83,0	S.	
17	,792	82,5	75,6	S.	,829	85,9	91,5	S. W.	,818	88,4	97,0	S. W.	,740	92,9	98,9	S. W.	,726	94,5	96,7	S. W.	,736	88,6	93,8	S. W.	
18	,790	83,0	76,6	S.	,848	87,4	93,0	S. W.	,836	90,4	101,0	S. W.	,770	92,3	105,0	S. W.	,746	94,9	103,0	S. W.	,759	91,0	95,7	S. W.	
19	,700	82,0	76,5	S.	,776	88,6	93,0	S. W.	,760	92,4	100,2	W.	,709	94,3	105,0	S. W.	,704	96,3	102,5	S. W.	,710	92,0	95,0	S. W.	
20	,712	85,2	81,5	S.	,770	88,0	94,5	S.	,751	91,5	100,0	S. W.	,690	92,9	104,6	S.	,674	92,5	99,0	S. W.	,682	90,5	89,0	S. W.	
21	,710	84,0	80,1	S.	,786	91,5	95,0	S. W.	,780	93,4	102,8	W.	,710	97,3	105,5	S.	,678	96,5	100,5	S.	,690	90,4	91,0	S.	
22	,688	86,5	82,8	S.	,728	91,4	96,8	S.	,714	92,3	104,0	W. b S.	,652	95,3	110,0	E.	,602	95,7	107,9	S.	,600	90,0	93,1	S.	
23	,616	86,5	83,2	S.	,683	91,7	96,6	S.	,672	96,5	104,5	S.	,598	96,5	109,9	S.	,571	97,4	107,0	S.	,571	91,3	93,2	S.	
24	,628	87,1	83,3	S.	,725	92,0	97,0	S.	,706	93,4	99,5	S.	,679	94,0	100,6	S.	,672	94,3	98,9	S.	,684	90,0	89,1	S.	
25	,760	86,5	82,9	S.	,824	89,7	93,3	S.	,800	93,0	95,5	S.	,756	93,4	97,2	S. W.	,700	93,7	96,1	S. W.	,707	90,7	89,5	S.	
26	,772	86,7	83,0	S.	,802	90,0	92,2	S.	,792	91,1	93,0	S.	,742	92,5	95,0	S.	,690	92,9	95,2	S.	,710	91,3	90,0	S.	
27	,757	85,5	80,0	S.	,812	88,7	93,5	S.	,792	89,5	96,5	S.	,750	91,9	98,9	S.	,730	92,0	97,5	S.	,736	91,0	91,3	S.	0.15
28	,736	85,9	84,0	S.	,790	88,3	93,0	S.	,761	89,9	92,5	S.	,744	92,5	98,7	S. E.	,726	91,6	96,5	S. E.	,732	90,4	90,5	S. E.	
29	,750	86,5	79,0	S. E.	,808	89,1	93,0	S. E.	,790	90,7	97,5	S. E.	,742	93,3	97,5	S.	,730	92,0	96,0	S.	,736	90,7	90,0	S.	
30	,750	87,0	80,0	S. E.	,804	89,0	93,5	S. W.	,806	91,9	96,0	S.	,756	91,9	96,0	S.	,732	91,5	95,5	S.	,730	90,1	90,0	S.	
31	,728	85,9	82,8	S.	,764	89,9	93,6	S.	,750	91,9	95,0	S. S. W.	,684	92,9	96,5	S.	,664	92,1	93,4	S.	,664	90,3	88,5	S.	

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THE

CALCUTTA CHRISTIAN OBSERVER.

No. 75.—August, 1838.

I.—*Millenarianism Examined in two Sermons preached at the Mission Chapel, Chinsura. By G. Mundy, Missionary of the London Missionary Society, &c. Serampore Press, pp.* 104. *To be had of Mr. G. C. Hay,* 99, *Dhurrumtollah, price* 1-8.

The subject of which these sermons treat is admitted to be a highly interesting and important one, not only in itself but specially in its bearing on the progress of evangelization by the labours of Christian Missionaries.

Mr. Mundy, an active and zealous member of the Indian missionary body, has taken it up in a calm and Christian manner; he speaks the honest convictions of his mind and adduces his arguments from scripture without heat or party spirit, (as we are persuaded the serious reader will be entirely satisfied;) whilst yet it is equally manifest that he is *in earnest*, in pressing what he believes to be the truth of God in the matter. He is no trimmer, nor yet a bigot; as those well know who have observed his course and conduct for many years. Before we proceed to analyse his work, it may be well to define what the Millenarianism is, which he opposes; for the term is employed to designate notions very various and distinct in themselves, having no necessary or even natural connection; some of which are, we doubt not, entertained by Mr. Mundy himself; but others of which he combats with earnestness, as deeming them both theoretically unfounded and practically injurious. It is from this latter tendency that he derives his own justification, as he drew his motive, for coming forward both from the pulpit and the press against them.

I. Millenarianism expresses the belief of a large proportion of the Protestant Christians of Europe and America, a belief drawn professedly from the language of *many* parts of both the Old and New Testament Scriptures, of what is usually termed the "latter day glory;" by which is meant that a period shall come, probably the seventh millenary of the world or seventh

thousand years from the era of the Mosaic creation, in which idolatry shall universally cease, Christianity with the knowledge and worship of the one true God prevail over the whole earth, and righteousness, charity and piety characterise the entire family of man, or the vast majority of our race at least; when, in short, the evils both physical and moral of every kind that now desolate the world shall have, in a great measure if not entirely, ceased, and a second golden age commence its happy course. This, which may be called the orthodox notion of the Millennium is conceived, by those who entertain it, to be supported by many direct prophetical intimations of scripture; such as that "the earth shall be filled, i. e. overspread, with the knowledge of the Lord as the waters cover the sea," Habak. ii. 14; that "all shall know Him, from the least even to the greatest," Jer. xxxi. 34; "And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, &c. and all nations shall flow unto it; and He shall judge among the nations; nation shall not lift up sword against nation, neither shall they learn war any more; and the idols He shall utterly abolish;" Isai. ii. 2, 3, 4, 18: that Christ shall, according to the promise of God, have "the heathen for his inheritance and the uttermost parts of the earth for his possession," Ps. ii. 8, &c. &c. Whatever may be the *precise* interpretation of these and similar passages, the *whole* tenor of scripture is decidedly and largely confirmatory of the belief that a state of intelligence, purity, and happiness such as the world has never yet seen *is* reserved for it, in the vast and benignant designs of Providence. This persuasion is confirmed by the superior, intellectual and moral, character of the Christian system; its specific and benevolent tendency; the progress it has made and is making; the natural perfectibility of man; the gradual opening of the designs of God for the recovery of the race of Adam from their lapsed condition; the necessary impulse to improvement implanted in our very constitution, and the stupendousness of the sacrifice of Christ for our redemption: by all our own moral conclusions from the character of our Creator, Preserver and moral Ruler; by the inherent strength of truth, goodness and piety, and the equally inherent weakness of error and superstition; by the accelerating progress of society, and by many other considerations of the most conclusive character. Without therefore supporting this or that particular notion of the details of this grand period and of the events that shall precede or follow it, we, with nearly all who have investigated the subject in every period of the church, hold it incontestible that a vast improvement shall assuredly take place in the mental, moral, and civil and to a large extent, by necessary consequence, even

in the physical condition of our race. Whether, as some have conjectured, it shall distinguish "the seventh chiliad or 1000 years from the creation of the world, as a kind of millenary sabbath," (see Doddridge,) or whether the *thousand* years be, in prophetic language, only a definite for a large and *in*definite period, is what we do not undertake to investigate at present.

II. To this general and sober, scriptural and rationally inferrible, notion of the millennium, have been added, of late years especially, a singular mass of crude, ill supported, heterogeneous, and, as we deem them, visionary notions; such as that Christ shall descend from Heaven and reign *personally* and visibly at Jerusalem as the capital of his earthly kingdom; that the deceased saints, martyrs especially, shall rise to a second *earthly* life, and so continue without dying through the whole of these 1000 years; that the conversion of the world shall be effected by a general outpouring of miraculous influence on actual believers as at the first promulgation of Christianity; that these influences, technically termed "the power," are *necessary* to give effect to the preaching of the gospel; consequently that till they be possessed all missionary effort is not only useless but condemnable; that they ceased in the primitive Church only in consequence of its declension in faith, love and zeal, and are still withheld because of the sins and lukewarm state of Christians in the present day; that any true believer may possess them at any time, if he only have zeal and faith sufficient to desire, pray for, and *resolve* to exercise them. These and similar have, from a late celebrated propagator of many of them, Mr. Irving, been technically called Irvingism, which is in truth a more fitting designation than Millenarianism; because this last, as we have seen, is employed to convey notions of a very different nature indeed, entertained by even the most sober interpreters of scripture.

The views Mr. Mundy combats are those of the Irvingites, which a few individuals well known have laboured, with great zeal and perseverance, to propagate in this country. In no part of the world could they prove more injurious, if extensively prevalent, than in India, where so many other obstacles to the success of missionary effort already exist and operate so largely; and consequently, to bring them to the touch-stone of sound argument and the test of scripture can be no unnecessary, no uncommendable service done to truth and to the missionary cause.

We shall now present our readers with an analysis of Mr. Mundy's tract, together with such extracts as may put them in possession of the vital points of the whole argument, as far as he treats it.

Mr. Mundy proposes to notice,

I. "The peculiar sentiments entertained by Millenarians respecting the Millennial reign of Christ.

II. "The unscriptual character of these sentiments, and the erroneous views of divine truth from which they proceed.

III. "The injurious influence which they exert upon the general interests of the Christian Church."

On the first head he remarks,

"It must not be supposed that I am about to discuss *all* the points involved in the Millenarian controversy—it would be foreign to my purpose to attempt this, and by so doing I should levy too heavy a tax upon your patience. I only purpose to glance at its main features. In attempting this I expect to meet with some difficulty, chiefly because Millenarian sentiments are in some instances so extremely vague that they are hardly tangible, whilst their advocates are divided amongst themselves on several of the minor details of their theory."

Under this *first* head we refer our readers to his notice in page 12, of the sentiments held by Millenarians respecting the *personal* reign of our blessed Redeemer; which, he shows, *cannot* be taken literally, 1st from the physical impossibility that all his saints should find room in the city of Jerusalem however extended:

2. From the fact that other terms equally specific are evidently *not* literally intended, as when the nations are spoken of as "going up to keep the feast of tabernacles," A *Jewish* not a Christian festival; and by other cogent arguments.

Under the *second* head he shows,

1. "That the error of Millenarians is founded upon mistaken views of the character of Christ's kingdom, and the doctrines of scripture respecting it."

"It is lamentable that many of these good men should be extensively acquainted, as they are, with the *letter* of Scripture, and yet so palpably mistake its spirit on this important theme. The purely spiritual character of our Lord's kingdom is a subject which they apparently cannot comprehend. They seem to have a vague indefinite idea of some *exterior* splendour, and pomp which is to be associated with it, which renders his *personal* reign necessary, and by which its glory in their judgment will be augmented.

"But such ideas as these are surely erroneous, and founded upon mistaken views of the nature of the Gospel kingdom. The Christian dispensation is extremely diverse from the Mosaic. The former was of a mixed character, embraced civil as well as sacred matters, and had therefore a (considerable) degree of external grandeur, with various imposing ceremonies associated with it; it was chiefly a typical dispensation; the Apostle calls its institutes, '*carnal* ordinances;' and it appears to us that the views of our Millenarian friends respecting the kingdom of Christ are of the same order; they are *carnal* views. The Christian dispensation, however, instead of being of the same mixed character as the Mosaic, is purely spiritual, and requires no imposing exterior to elevate or beautify it."

"The Millenarians seem to be led away by an error not very dissimilar to that of the Jews. The Gospel kingdom being, as it is, exclusively

spiritual, does not appear to them sufficiently dignified; wishing, therefore, to invest it with something externally adventitious, they picture to their imagination our Lord as reigning in person with power and glory at Jerusalem."

2 "That the error of the Millenarians arises from adopting a false principle of interpreting the sacred Scriptures."

"Some of the books of Scripture are historical, as for instance the books of Kings and Chronicles; others are preceptive, as Proverbs, and Ecclesiastes; some are symbolical, as Canticles and Revelations; and others of a mixed character: now it acquires very little discernment to perceive, that it would be quite incorrect to apply one common principle of interpretation to all these different kinds of writings. We should deem it a great mistake and highly improper to interpret an historical or preceptive book on the principles of symbol and metaphor, and it would be quite as improper to interpret a symbolical or figurative book on the principles of simple history; what is historical and preceptive ought of course to be interpreted literally, but what is figurative and parabolic on the principles of symbolical interpretation. The Millenarians do not, we conceive, sufficiently regard this distinction; they blend the figurative and literal parts of Scripture, and are led into error by following the latter principle of interpretation where they ought only to apply the former. The Revelation of St. John is the book from whence many of their chief arguments are drawn. Now this book is prophetical and constructed almost entirely on the principles of figure and symbol; but instead of interpreting it as they ought to do on these principles, they wrest certain passages which are evidently figurative, and interpret them just as they would the book of Proverbs or Kings, or any of those parts of Scripture in which the language is plain and free from metaphor*. The argument that *their* interpretation *must* be right because it accords with the plain and literal sense of the text, we cannot admit; we rather view it, when applied to *this* book, as an evidence that they are *wrong*; because it is constructed on principles which will not admit in general of this mode of interpretation, and the application of it would in many instances lead to consequences which our friends themselves are not prepared to admit."

* "I do not mean that the Millenarians *invariably* follow this mode of interpretation; it is only adopted by them so far as it harmonises with their system: and as the literal mode of interpretation is in general more favourable to it than the symbolical, they chiefly follow that. Some of them, however, when the system requires it, go quite to the other extreme; they tell us that, 'literal and symbolical language are frequently interwoven in the same paragraph, and the judicious expositor will easily perceive what expressions are to be understood in the former sense, and what in the latter.' It appears to me, that when the sacred writers commence a subject in symbolical language, this mode of writing is pursued (by them) throughout, until they come to the application of the subject, when they sometimes drop the metaphor and employ (as Nathan in his parable to David) the plain and literal mode of address; but the two are never *alternately* interwoven in those parts which are descriptive, until the description is ended and the application introduced. This mode of interpretation, however, suits the purpose (of Millenarians) admirably; by this means they can make the Scriptures speak any language they please. If one verse taken in the literal sense seems to suit their theory best, that we are told is to be so understood; if the figurative suits the following verse better, then that is to be figuratively understood; then we have literal again and then figurative, and thus they go on from verse to verse, bending and twisting the whole to make it tally with that system which many of them have determined at all hazards to maintain."

"The uniform application of the former principle of interpretation, however, to the book of Revelations, would lead, as I have just stated, to results which the Millenarians themselves are not prepared to accede to. Take for instance the first three verses of the 20th chapter of the Revelations. I have before referred to this chapter, and observed that our friends ask, what right we have to depart from the literal meaning of the words in this passage and interpret them symbolically? To this I reply, if the vision there described is to be taken in the literal sense of the words, we must then suppose an angel actually coming down from heaven with a great chain in his hand, laying hold on a great dragon, binding him, shutting him up in prison, and setting a seal upon him; but who does not see that this is figurative language, and that it would be irrational to take it literally? The inspired penman, when he states that the great Dragon is the devil, does in fact himself convey the idea that the whole vision is symbolic, the Dragon being a symbolic representation of the devil; and this is our chief reason for taking the passage metaphorically. I may therefore ask the Millenarians in reply, what right *they* have to make a sudden and abrupt transition from the metaphorical to the literal mode of interpretation, which they do when explaining the 4th, 5th, and 6th verses of this chapter (on which they principally build their theory), and which form a part of the same vision which is described in the verses with which the chapter commences. In the 22nd chap. of this book, we read of "a tree of life, the leaves of which are for the healing of the nations;" but are we to suppose that this means a tree literally, or are we to explain it on the principles of symbol? The former cannot for a moment be supposed, and yet the Millenarians *ought* thus to explain it to be consistent with themselves*. So likewise, in another part of the same book, we rend of a great apostacy which is to break out at *Babylon*, an apostacy which the Babylonian Church, imbued with the spirit of persecution, is to head until she is "drunk with the blood of the saints and martyrs of Jesus." Our friends tell us that the Church is now in that state of apostacy and declension which the Scriptures describe, and that it is so rife that the coming of the Lord may be daily expected; but if we are to interpret this passage literally, (and whatever others may do, Millenarians ought thus to interpret it,) we must then conclude that this apostacy has *not* yet commenced. How can it? Babylon is yet in ruins; it must be rebuilt, and re-inhabited, and the heresy spring up and be propagated from thence, if these predictions are to be thus interpreted. This principle of interpretation, however, if adopted and applied throughout, would overthrow the Millenarian theory altogether. We can produce very high authority to bear us out in adopting the symbolical mode of interpreting the prophetic parts of Scripture; and such as we believe the Millenarians themselves will not venture to dispute—the authority of our Lord himself. In Malachi iv. 5, we have the following announcement made to the Church—"Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord." Now this language appears very plain, and the Jews might well be excused for interpreting it literally, as we know that they did. But in so doing they were mistaken. Our Lord in Mark ix. 13, tells them that it was symbolical, and that the prediction was fulfilled, not by the return

* "I recollect to have heard of a person who, in the early ages of the Church, insisted that our Lord's words to preach the Gospel to *every creature*, ought to be taken literally; and acting on his own principle, he went out into the fields preaching to birds and beasts; he ought to have descended into the ocean and given a word to the fish also."

of Elijah to the earth as they expected, but by the appearance of John the Baptist 'in the *power* and *spirit* of Elijah.' Our Millenarian friends cannot surely doubt the propriety of following the example of Christ and trusting *him* as an expositor of Scripture."

3. "That the views of Millenarians are directly opposed to several of the plain statements of scripture relative to the resurrection and the Saviour's second advent."

We must give one extract in proof of this portion.

"It is almost unnecessary to observe, that there can be no discrepancy in the word of God; all the parts of it must harmonize; all must speak the same language. Suppose, for instance, a person reading his Bible, meets with a passage which appears ambiguous and difficult to be understood; he examines it, and after some time forms a distinct idea of what he conceives to be its true meaning. Shortly after he meets with another passage in which the language is plain, free from symbol, and the meaning easily ascertained. If the latter passage express an idea, or hold forth a doctrine, which is opposed to what he took to be the meaning of the former, he may at once conclude that he was wrong in the inference which he had deduced from it, and that he has not as yet understood its import. To apply this illustration to the subject of our investigation; suppose I read Rev. xx. 4—6, and, taking the language in the literal sense, adopt the Millenarian idea of a two-fold resurrection, the idea that the resurrection of the righteous is to precede that of the wicked by a thousand years. I shortly after meet with John v. 28, 29, in which it is stated, that 'the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' I at once conclude that I was wrong in entertaining the idea of a two-fold resurrection, and that I mistook the sense of the former passage; because this text has no ambiguity about it; it is plain and free from figure, and yet it speaks of a definite period called 'an hour' when the resurrection of both parties ('they that have done good and they that have done evil'), shall take place simultaneously. This therefore is one of the plain passages of Scripture which appears to me to hold forth a doctrine in direct opposition to that which is commonly entertained by Millenarians."

"Our blessed Lord is represented as coming in glory from heaven with all the holy angels; as descending from heaven with the voice of the archangel and with the trump of God; (1 Thess. iv. 16,) and that he comes for the purpose of conducting the solemnities of the last judgement, is clear from the connection in which these passages stand; hence he is represented as gathering all nations before him, arranging them, discriminating their characters, and passing the final sentence. Now the final judgement and its attendant solemnities, as here described, cannot possibly take place until after the Millennium; but how can Christ *then* come from heaven? descend from *heaven*, be revealed from *heaven*, if the theory of our friends be true? for, according to their system, he will descend from heaven one thousand years previous to that event, and be already on the earth waiting to conduct the final audit, and to put the seal of eternity upon the destinies of men!"

"Never then, my brethren, take a passage of Scripture, if you wish to know its true import, in an abstract sense; always look at it in its connection, examine what is the subject on which the writer in the context is expatiating, and what is the general scope of his argument; guard against

an undue bias, a leaning to any favourite theory; determine to embrace truth when you discover it, however opposed it may be to your own preconceived opinions; and if you thus read the bible, and read it in the spirit of prayer, with a desire to do *His* will, you 'shall know of this doctrine whether it be of God,' John vii. 17, and experience the truth of that blessed promise which assures you, that 'the path of the just is as the shining light, which shineth more and more unto the perfect day.'"

Under the *third* head "The injurious influence which the sentiments of Millenarians exert upon the general interests of the Christian Church," are specified—

1st. "The spirit of pride and self-importance to which the Millenarian doctrines commonly give birth.

2nd. "The extent to which they extinguish the spirit of Christian charity in the bosoms of the persons who embrace them.

3rd. "The principles of separation and division with which they are in general interwoven.

4th. "The paralysing influence which they exert upon the labours in which the Christian Church ought ever to be engaged for the salvation of the souls of men."

The following passages illustrate these charges.

"The deficiency of Millenarians in this lovely Christian grace (of charity) frequently leads them to attack public characters, Ministers, Missionaries, and others who hold office in the Church; but Missionaries seem particularly to be the objects of their censure. Sometimes they traduce their motives, and at others misrepresent their labours; as to the former they are charged with being mercenary and labouring for a pecuniary reward, and not with a single eye to the glory of God."

"I think, however, that our Millenarian friends, if they candidly look at the question, will find that Missionaries do *virtually* act upon the principle laid down by our Lord, when he sent forth the first heralds of his mercy into the world. The various avenues to worldly aggrandisement which are open to other men, are all shut against *them*. They, in point of fact, *do* give up all secular prospects for Christ, and adopt as their own the sentiment of the apostle, 'having food and raiment let us therewith be content.' But the principle of self-denial which these labours involve, has been carried by some to a much greater extent than that which I have now specified. I have, during the period of my sojourn in India, been personally acquainted with *three* individuals connected with the London Missionary Society, who came out to this country *entirely at their own expense*. They were men of independent fortune, and laboured some years in preaching the gospel to the heathen without receiving the slightest remuneration; one of the three quitted India several years ago, and has since been very useful in England; another left in January last; (both on account of health,) and the third is still usefully and honourably labouring for the conversion of the heathen in the neighbourhood of Calcutta.

"But Missionaries do not escape merely with an attack upon their motives; their labours are also the subject of Millenarian animadversion; where are your converts, it is sometimes asked, what your success? you have made few or no proselytes; '*Where is the power?*' There is no power about your ministrations. Your commission is not attested by the broad seal of heaven: you are not sent of God, and therefore you had better retire from your work." But—

Mr. M. justly produces the cases of Nehemiah, Isaiah, and Jeremiah to show the absolute inconclusiveness of the Millenarian argument from the *non*-success, or long *delay* of success, in modern missionary efforts.

"No evidence can be adduced from the slow progress of Christian Missions to prove that the work is not of God. Never did any work proceed so slowly, or meet with such a perpetual succession of difficulties, as the attempt of the Jews on their return from captivity to build the second temple and restore the walls of Jerusalem.

"We beg to tell our Millenarian friends, that with such a fact of sacred history before him, no Missionary, we think, ever need to sit down in despair, or retire from the field of labour, saying, the Lord's time is not come, because of the difficulties he is called to encounter, or because the work of conversion amongst the heathen makes little or no apparent progress. We have much more to encourage us to persevere in our labours than these Jewish builders had to encourage them in theirs; and our efforts in the cause of Christian Missions are much more successful in every part of the world, than were their first efforts to raise from its state of ruin and desolation the city of their father's sepulchres."

"I do not know what such objectors as these would have said to the prophets Isaiah and Jeremiah; the former complains, 'I have laboured in vain, and spent my strength for nought and in vain.' 'Who (he asks) hath believed our report, and to whom hath the arm of the Lord been revealed? We have been in pain, we have brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen!' And the latter, after twenty-five years of incessant labour, says, 'I have spoken unto you rising early and speaking, but ye have not hearkened; and the Lord hath sent you all his servants the prophets, yet ye have not hearkened nor inclined your ear.' 'No man repenteth himself of his wickedness saying, what have I done?' The Millenarians, had they lived in the days of these prophets, would of course, on hearing such language as this, have told *them* that *they* were not sent of God. But how triumphantly might they have refuted the charge, and especially the last mentioned prophet, by directing the attention of his calumniators to the very explicit language in which his call is recorded in the first chapter of his prophecy. 'Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet to the nations. See, I have set thee this day over the nations and over the kingdoms to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.' No man's call to the sacred office, as you may perceive, my brethren, was ever more explicit than that of this good man, and yet no man's labours were ever more unsuccessful: he literally laboured in vain and spent his strength for nought and in vain. Let no Millenarian, therefore, with these facts before him, say of any Missionary, because his ministry is not followed by the conversion of the heathen, that he is not sent of God. The charge is unjust, and the experience of these two prophets may at all times be successfully opposed to it. Labour is ours, success is God's; it is *His* prerogative to command the blessing, even life for evermore; but for this *we* are not responsible. If we are diligent in our work, and faithful to the souls amongst whom we labour, we may, however unsuccessful, still say with the aforementioned servant of God, when placed in similar circumstances, 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.'"

He adds too, of the Evangelists of the New Testament—

"It is not to be supposed that each of the apostles met with the same success as Paul; perhaps some of them met with scarcely any compared with his: even our Lord himself, though he spake as never man spake, witnessed but few conversions as the result of his superabundant labours. Several individuals who laboured in *this* country with little or no success, have, on retiring to other fields, been abundantly honoured of God; and from this I think it may fairly be inferred, that the want of success in India is not to be attributed to the instruments, but to the peculiar sterility of the soil which they are endeavouring to cultivate. What a multitude of ministers are preaching the Gospel in England from Sabbath to Sabbath, amidst a comparatively small population, with all the advantages of home, language, and climate in their favour, and yet how limited are the results arising from this vast amount of labour! If India be compared with England, as to its redundant population on the one hand, and its paucity of labourers on the other; and if all other circumstances be taken into consideration, the result, I am persuaded, will not be so much in favour of the former as is generally imagined."

In illustration of his other position, Mr. M. proceeds—

"I call your attention, my beloved brethren,

"To the principles of separation and division, with which the Millenarian theory is interwoven, and to the manner in which its advocates are endeavouring to propagate these principles.

"The reasons which they commonly assign for not attending public worship are, the corrupt and divided state of the church, and, as they are pleased to call it, the semi-kind of gospel which is usually delivered from the pulpit. But is it possible that they can think themselves justified in staying from the sanctuary of God on such grounds as these? Surely no Millenarian, however defective his Christian charity may be, will venture to say, that the Christian Church and its ministers in the present day, are *as* corrupt as the Jewish Church and its teachers were, in the days of our Lord? Then pride, hypocrisy, and wickedness, on the part of both the priests and the people, generally prevailed; the religious services of the former, their prayers, and other devotional exercises, were but a mask for their hypocricy, a class of means which they employed to enable them the better to make merchandise of the souls of men. I assume it, therefore, as a fact, that no Millenarian will avow, that the Church of Christ is degraded and debased to such an extent as this; and if our brethren cannot assert this, nay, if they cannot even show that the Christian Church is *worse* now than the Jewish Church was in the days of our Lord, then the reasons which they assign for absenting themselves from its services, will not bear them out, and they cannot on this ground, justify themselves in pursuing such a line of conduct. It is said of our Lord, that he hath 'left us an example, that we should follow his steps;' and of course, it is our duty to follow him in this respect as well as in every other; and what is the example, we ask, which he has given us? Corrupt as the Jewish Church was, did he not *always* attend both the synagogue and temple services? and in addition to his own example, did he not also expressly enjoin his disciples to pay due respect to these services—'the scribes and pharisees sit in Moses' seat; all therefore, whatsoever they bid you observe, that observe, but do not ye after their works.'"

"Another class of Millenarians absent themselves from the sanctuary on *other* grounds. It is their opinion that Christians ought only to assemble amongst themselves, for the purpose of mutual edification, and that ministers are neither required nor intended to preach the gospel to *them*. The ministry, they inform us, is only for the heathen and for unconverted

persons, and not for believers. It is strange, that a body of men with the New Testament in their hands, and professing to take it as their guide, should advocate such sentiments as these. Paul expressly speaks 1 Cor. ix. 14, of a class of men ordained by the Lord to preach the gospel. He also tells the Hebrew church to 'remember them that had the rule over them, and who spoke unto them the word of God;' evidently referring to certain persons who laboured amongst *them* as *their* ministers—to a class of men who were appointed to watch over *them* and *their interests*, and whose ministry had a special reference *to them*, and not to the *heathen*. Titus, we are also told, was sent 'to ordain elders in every city;' that is, in every city, wherever there were a sufficient number of believers to form a Christian church; there to appoint over them a minister to maintain Christian discipline and to preach to them the word of life. When Paul came to Miletus, he sent to Ephesus desiring to see the elders, or in other words, the Ministers of that church, and he affectionately addresses them on the subject of their ministry, and their duty to '*the flock* over which the Holy Ghost had made them overseers.' In Acts xiv. 23, the Apostles are said to have ordained elders 'in every Church;' which must refer to stated resident pastors of those churches."

"Division appears to be an avowed part of their system. They openly state that it is the duty of all who expect the coming of the Lord to separate themselves, not only from the ungodly, but also from the religious world, or in other words from all classes of Christians who do not agree with them in their peculiar views respecting the Saviour's second advent! It ill becomes *them*, therefore, to calumniate the church on account of the want of union amongst its members, so long as they, instead of pursuing healing measures, are straining every effort to extend the differences which already exist, and are also very far from being agreed amongst themselves on some of the chief points of their own favourite theory. Influenced by these unhappy views, they frequently absent themselves from the sanctuary of God, although they acknowledge the authority of the passage which says, 'Forsake not the assembling of yourselves together as the manner of some is.'"

"We seriously recommend these good men to reconsider their views on this point, to lay aside their prejudices, and to cultivate a better state of feeling towards their Christian brethren. If they expect to find perfection on earth, they will surely be disappointed; so long as we are in this world, there will always be something to show us how necessary it is that we should learn to 'bear, forbear, and forgive.' The censorious spirit which they display, and the dividing policy on which they act, assuredly will not bear the test of God's holy word. They have not, it is to be hoped, overlooked the passage in which it is written, 'If any man have not the *Spirit* of Christ, he is none of his:' and if they look into their own hearts, we think they *will find* that instead of such a spirit as this, they display in too many instances, a spirit quite the antipodes of it. The manner in which they stand aloof from their Christian brethren, and advocate the principles of separation, is not good. We beg them to bear in mind, that there were such persons as themselves in the Church, in the days of the Apostle Paul: men who refused to attend the ordinances of the Christian sanctuary, and who were carried about with 'divers and strange doctrines.' They were not, however, the objects of the Apostle's commendation, but of his censure; and he desires the Hebrew Christians 'to mark them, and avoid' imitating their spirit and example; and we affectionately intreat our Millenarian brethren to bear this exhortation in mind; it would assuredly be well for them to do so, as it would, we think, tend materially to promote both their happiness and their usefulness.

By attending to this admonition, they may, perhaps, through the divine blessing, resting upon the word preached, become less confident of the scriptural character of their own peculiar sentiments, and divesting their minds of those unhappy prejudices by which they are now shackled, learn to walk towards their Christian brethren even 'as He walked, who for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the throne of God*.'"

On the 3rd head we give the following extract.

"Millenarians in general seem to be particularly hostile to the cause of Christian Missions, chiefly, as they tell us, on account of the spirit and manner in which they are conducted. It seems to be the opinion of some of them that Christians ought neither to contribute of their substance to the cause, nor to labour personally in it, because the Lord is at hand; and it is useless, they tell us to sow the seed, when the harvest is just about to be gathered in*; others say, that no fruit appears as the result of Missionary labour, because the means employed are all of an unsanctified nature, and therefore it is not right to support them†; by some we are told, that no suitable agents are at present to be found, and for these we must wait before we put our hand to the work; it is in vain to run before we are sent!

"Some of our Christian brethren who have embraced these sentiments, advocate Missions to the heathen on a limited scale. They suggest the idea of occupying a field of labour for a given period, say five years, and if at the expiration of this period it does not bring forth the desired fruit, it is their opinion that it ought then to be abandoned, because it may, they imagine, be fairly concluded that God has no mercy in reserve for a people who can so long reject the rich offers of his grace. If this principle, however, had universally been acted upon in the past efforts of the missionary body, how many fields of promise, which are now opening upon us, and from which much fruit has already been gathered in, would have been abandoned years ago to all the misery and wretchedness of perpetual

* "I was once requested by the parents of a young man in England, who held these sentiments, to speak with him on the subject. I did so, but he was alike deaf to reason and argument. He opened the Bible and began to read from Matt. xxiii. 29. 'Woe unto you, scribes and pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous," &c. When he arrived at the 33rd verse, he read it with peculiar emphasis and almost foaming with rage, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' He then closed the Bible and said, 'there, Sir, here is your character described and your doom foretold, and the character and doom of all your party likewise!!"

† "A gentleman, holding Millenarian sentiments, who was once warmly attached to the Church Missionary Society, was lately reminded by a friend in Calcutta, of the extensive labours of that Society; and he was asked if he would, with his present views, consider himself as acting improperly, were he to contribute to its funds; to which he replied, 'I should consider myself as acting very improperly indeed, and I would rather take my money, and throw it into the river, than contribute to any such institutions; the means they employ for the spread of the gospel, are all "unsanctified means," and no blessing can be expected to result from them.' Some years ago this gentleman accompanied the Rev. H. Townley and myself, on a preaching excursion amongst the villages in the vicinity of Chinsurah, and he then appeared extremely delighted in witnessing the manner in which the heathen listened to the gospel; the revolution which has since taken place in his sentiments, is not to be admired but deplored. He now extremely regrets that Missionaries, at least such as are now sent out, should visit India, as '*they are not the men!!*'"

idolatry! In how many instances did our beloved Moravian brethren labour much beyond this period, without witnessing a single convert! but in most cases they still persevered, and in the end the God of Missions crowned their faithful labours with a rich reward."

As a corrective to a common delusion we give the following sensible observation.

"It is to be feared, that some good people are occasionally 'shaken in mind' on the Millenarian question, by what appears to them the devoted piety of its advocates. They think that the people, 'whose lives are *mostly* so much in the right,' must also be right in their views of divine truth. I admit, that there is, in some Millenarians, much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think, it may, in many instances, be doubted whether their *lives* are 'so much in the right.' I have already shown that their *spirit* is decidedly wrong; that it is bitter, hostile, and uncharitable; and as far as their conduct is concerned, I cannot see that they 'in *any sense* live to the glory of God.' Neither do they seek, as they ought, the welfare of their fellow-creatures. How then can 'their lives be in the right?' Christians, it is said, are 'created anew in Christ Jesus unto good works, that they should WALK in them;' by which I understand, that they ought to be active as well as holy, laborious as well as devotional; but where is the activity of Millenarians? do *they walk* in the practice of such works as those of which the apostle speaks? and do they act with persevering diligence upon the principle laid down in the admonition of our Lord, 'herein is my Father glorified that ye bring forth *much fruit*?' It appears to me, that instead of bringing forth *much fruit* they bring forth *no fruit at all*, and that the barren fig tree is in many instances their proper emblem. Their spirit, the line of argument by which they defend some of their views, and the absence of effort for the salvation of others, is *precisely* similar to what I have witnessed in Antinomians. Their goodness, so far is it goes, is entirely of a negative character; the alpha and omega of it, is to sit still and wait for the coming of the Lord. I would seriously counsel them to examine their own hearts, lest they incur the guilt of the '*unprofitable servant*,' of whom it is said, that 'he shall have his portion with the unbeliever in outer darkness.'"

On the subject of miraculous powers, Mr. M. observes:

1st. "In Mark xvi. 17, 18, we find our Lord thus addressing his disciples on the eve of his ascension—'These signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover.' Our Millenarian brethren frequently direct our attention to this passage, and ask, 'Are not miraculous powers and the continuance of those powers here promised by our Lord in the most explicit terms?' That such powers *are* here promised, we freely admit; but the period of their duration is another question. It is our opinion, that the promise was intended to apply only to the persons of that age; if the Millenarians deny this, and assert that it was intended to apply to all ages, and that the power has only been withdrawn on account of the sin of the Church, we then beg them to bear in mind, that if such *be* its meaning, it militates quite as much against *them*, as it does against *us*. If they look at the passage carefully, they will find that the promise of miraculous powers is not restricted to Missionaries and Ministers, it embraces *believers* universally. 'These signs shall follow *them that believe*;' and if believers, in all ages

of the Church are intended, the passage is then quite as much opposed to their *Christian* character, as it is to our *Ministerial* character.—If their interpretation of it be correct, and these miraculous powers were not intended to be limited to any specific period, it then follows, that they, notwithstanding the high opinion which they entertain of themselves, are all unbelievers: no real Christians, according to their principle, are to be found even amongst their *own* party, (to say nothing of others) for where are the signs? who amongst *them* can take up serpents? can drink any deadly thing without being hurt? can cast out devils? or lay hands on the sick, and cause them to recover? And if we go further and follow this inference to its legitimate extent, we must then conclude that real Christianity is now extinct, and that a true believer is not in the present day to be found in any of the four quarters of the globe, because these signs have all disappeared. In no country of the world, and in no section of the Church, are they now to be found. What our Millenarian brethren will say to this conclusion, I am at loss to conceive. I can hardly believe that they are prepared to go so far as this, because by so doing they will condemn themselves. The inference, however, is quite natural, I have not pushed it to any undue extreme, and I do not see how they can escape from it according to their own mode of reasoning on the passage.

"2nd. The history of the Church in ages subsequent to the apostles, furnishes sufficient evidence that Christianity *may* be propagated without the aid of miracles. In all those countries where it now flourishes in its greatest purity, its splendid victories over ignorance and idolatry were achieved by the simple preaching of Christ crucified, and by the same means it has been perpetuated, and maintains its influence to the present time. In no country in the world, perhaps, does Christianity flourish more than it does in America; and yet by what miraculous powers has its authority been attested in that land of the pilgrim Fathers? by none whatever. The age of miracles had long passed away, before this land, in which so many Christian Churches now flourish, was discovered. Again, we may ask, did no real conversions to God take place under the ministry of Wesley, Whitfield, or Rowland Hill? Yes, blessed be God, thousands were brought to repentance through the labours of these self-denying men, and yet they wrought no miracles; the gospel, in its simple purity, was in their hands 'the power of God unto salvation' to the multitudes who heard and believed it. I may ask again, what idea do the Millenarians entertain of their *own* Christian character? Do they look upon *themselves* as converted persons? Men, on whose hearts a divine change has been wrought? If so, it is only fair to inquire, by what means this change was effected? Were any miracles wrought to accomplish it? If they reply, 'none at all, it was accomplished by a simple exhibition of the word of truth:' we then ask, are the hearts of other men naturally more obdurate and depraved than theirs, that they imagine an order of means to be necessary for the conversion of others, beyond what was required in their own case?"

"The idea that a higher order of means is requisite to convert their fellow-sinners, than was required to produce the same change in them, can only be founded upon the supposition that they are by nature less depraved than others, and not labouring under the moral maladies of our fallen nature to such an extent as is common with the rest of mankind."

A very apropos illustration of the inefficacy of miracles to convert or even to convince, and of the easy mode in which they might be evaded by an unawakened conscience and a depraved heart, is given in the following.

"Millenarians in general attach too much importance to miracles as a means of propagating the gospel, an importance which the New Testament writers do not attach to them. Suppose the Missionaries labouring in 'the kingdom and patience of Jesus Christ' in India, had the power of working miracles, what, may we reasonably suppose would be their effect upon the people? Their astonishment might be excited, but I much doubt whether they would believe*. They might, so far as the judgment goes, be convinced; but conversion is the work of the Spirit of God on the heart: and to effect this, the Spirit's *renewing*, and not his *miraculous*, agency must be sought. Our friends, we think, do not sufficiently mark the distinction which exists between *conviction* and *conversion*; at lenst they frequently appear to us, when speaking on these subjects to *confound* the two, and this, we apprehend, is one chief cause of their erroneous impressions; the *former* we acknowledge might be produced by the aid of miracles, but an influence totally distinct and independant of all miraculous powers would still be required to accomplish the *latter*."

"The crowning miracle of our Lord, the resurrection of Lazarus from the dead, only increased the ire of the people, and caused them to take counsel against him to put him to death!"

Lastly, Mr. M. shows that,

"3rd. Miraculous powers appear to have been given for the special purpose of attesting the divine commission of the apostles. I have before

* "The following conversation once took place between a Missionary in India, and his Pundit, on the subject of miracles:—

Missionary.—If I wrought a miracle for the express purpose of convincing you that the gospel message which I bear, is from God, and if you saw the miracle with your own eyes, would you then believe?

Pundit.—I cannot tell, it depends very much upon what you call a miracle; what you call a miracle, I might not.

Missionary.—Well, suppose a person had been labouring for many years under some dreadful bodily malady, and I by a single word restored him to perfect health, would you call that a miracle?

Pundit.—Not exactly so; you might have given him medicine beforehand, and it might have taken effect *just at the moment* you spoke; I should hardly be inclined to call that a miracle.

Missionary.—Well, suppose you saw a dreadful tempest, all the elements in a state of the most alarming commotion; and I hushed all to silence, and produced a perfect calm by a word, what then? you would surely call this a miracle?

Pundit.—No, I do not know that I should; *it might so happen* that the storm ceased of its own accord, just at the moment you spoke, and it would have stopped just in the same way if you had not spoken; this would not carry conviction to my mind.

Missionary.—But suppose you saw me walk three or four times across this river, (the Ganges, on the bank of which they were conversing,) what would you then say? you would surely call that a miracle?

Pundit.—I scarcely think I should, you English are so clever; there is no saying what you cannot do.

Missionary.—Well, suppose I raised a dead man to life, a man who had been four days in his grave.

Pundit.—Oh! you could not do *that*.

Missionary.—That is not the question; what I *could*, or could *not* do, is not the point. I am only supposing the matter. You admit, I perceive, that this would be a miracle. Well then, suppose I wrought such a miracle as this; suppose it was wrought in your presence, and wrought for the express purpose of convincing you that the gospel is a revelation from God, *would you then believe?*

Pundit.—I do not know that I should; I should take time to consider about it."

stated that, with the exception of what took place on the day of Pentecost, and on the conversion of Cornelius, no person could or did possess these powers without the laying on of the apostles' hands. They were *in* no instances the common property of the Church. This was the usual mode of their communication, and such persons as had not enjoyed this privilege were destitute of them."

"It is *their* opinion that miracles were continued in the Church to a much later period; but there is no evidence of this beyond the testimony of a few of the ancient fathers; and they were in general so strongly imbued with superstitious feeling, that their testimony ought to be received with considerable caution. Dr. Jortin, who examined very minutely into this subject, says, 'I would not engage for the truth of any miracle after the year 107; and I think that the majority of such as are said to have been performed after the year 70 are doubtful.'"

To meet the question with which we are assailed in reply to the preceding reasoning, Mr. M. observes:

"Should it be asked, 'How is it, if the present evidence of its divine authority be sufficient, that the people do not receive it?' It is, we reply, because they will not take the trouble to examine the record, and the evidences of its authenticity; could we but once persuade them to do this with seriousness, and in the spirit of prayer, we are fully convinced that we should soon see them brought in the spirit of penitence and faith to the foot of the cross."

"They therefore remain listless, apathetic, and indifferent to the claims of the gospel. 'Their heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart and be converted and healed;' and if miracles were wrought amongst them, however splendid those miracles might be, yet if *they* were treated with the same indifferences; if idolaters were still determined to close both their eyes and their ears, and neither to see with the one, nor to hear with the other, no effect could be expected to result from them. We beg to tell our Millenarian brethren, that it is not *additional evidence* that is required, but *attention* to that evidence which already exists, and which lies open to their view; miracles would require attention also; it would be necessary that the heathen should consider and reflect upon *them;* and let them only give the same degree of attention to the evidence which is now before them which miracles would require, and the speedy and universal triumph of the gospel, may, under God's blessing, rationally be expected: but if, on the other hand, miracles were daily wrought amongst them, yet if those miracles were treated with the same apathy and indifference with which the existing evidence is treated, they would prove equally powerless as a means of conversion, and the people would remain, through all succeeding ages, as hostile to the gospel and as much in love with their idols, as they are at present. Our Lord himself has borne ample testimony to the fact, that the volume of inspiration is 'its own witness.' He has taught us to believe that the evidence derived from its internal purity is sufficient; and he has, in language equally explicit, avowed the *insufficiency of all other,* wherever the evidence derived from *this* source is rejected. 'If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'"

Of the "Corinthian Church," Mr. Mundy remarks—

"This Church seems to have been inferior to all the other Churches of the New Testament in the real piety of its members, and to have tolerated

sin and disorderly conduct, to an extent which no other Church did. It was behind every other Church in the graces of the Christian character, and yet far superior to them all in the abundance of its miraculous powers. What our Millenarian brethren will say to this, we do not know; but in our judgment it tends to shew that these powers are by no means so valuable and important, as *they* seem generally to imagine."

To obviate an equally ungenerous and unfounded retort, it is observed—

"In bringing these discourses to a conclusion, I would request our friends not to calumniate us, as they are in the habit of doing, by asserting that we either depise or treat with indifference the agency of the Holy Spirit. It is an unjust and a false accusation; we should not thus slight the miraculous agency of the Spirit, if we thought we had any warrant to expect it; neither do we so slight it now; although we have no idea that such an agency will be afforded, because the word of God, we conceive, gives us no authority to entertain such an expectation. We do, however, expect the illuminating, sanctifying, and soul-quickening influences of this divine agent; these we are warranted to expect, and if we know our own hearts, there is nothing on earth we so much desire as the speedy, universal, and full communication of these influences. Without the agency of the Spirit we are convinced that no sinner will ever be converted to God; and day by day our prayer ascends to the footstool of mercy, that this boon may no longer be withheld: under these circumstances, how can we be indifferent to a blessing of such unspeakable importance?

It is not a little singular, as observed in a note in page 97—

"That the Papists use precisely the same argument as the Millenarians on the subject of miracles. We have a Jesuit Priest at Chinsurah who harangues the soldiers twice a week, and whose chief aim seems to be, to fire their spirits, sour their tempers, and fill their heads with all sorts of legendary nonsense. This man, when declaiming the other evening (as he frequently does) against EVERY SECTION of the Protestant Church, asked, 'by what authority are their Ministers sustained? who sent them forth? they have no power, they cannot work miracles, and therefore they are not sent of God.' I wish some of Christ's Ministers in Calcutta would take up this subject; these wily Jesuits are very busy sapping and mining. We have held our peace long enough; and it is, I think, now high time that some one came forward to oppose them."

From the whole, Mr. M. gathers that,

"1. The doctrine of Millenarians has no direct scripture authority to support it, and therefore the truth of their theory may reasonably be suspected."

"2. The truth of Millenarianism may reasonably be suspected from the inability of its advocates to defend their theory by any rational argument."

An anecdote in point occurs under this division.

"I have already stated, that they can produce no direct scripture authority to support their position; and I think every inquirer who looks with candour into the subject, will find that they are as much at a loss for rational argument, as they are for scripture proof; but they have another means of defending their position, when argument fails; they then generally resort to evasion, and meet their opponents, as I have before stated, by crying 'human, human,' 'how sad and dark!' I recollect a bigotted Roman Catholic Lady, in England, who would zealously defend the tenets of her

Church against all who opposed them; but when she was foiled in argument, which was frequently the case, she then exclaimed, 'Now I am silent, I can answer you no longer, the devil is now speaking in you; we know assuredly that we have truth on our side, but by his assistance you are now able to make the worse appear the better cause!' And the conduct of some of our Millenarian friends, in their efforts to defend their own favourite theory, is pretty much of the same order; instead of meeting argument by argument, and scripture with scripture, they summarily put us down by saying, 'It is all human reasoning, and carries no weight with it!" What is this, however, but indirectly asserting their own infallibility, setting up themselves as judges, and making their own pre-conceived opinions the standard of truth?"

It is a remarkable and appalling feature in the Millenarian schism, that in the eagerness to support the carnal notions of the personal reign, miracles, &c. the essential and holy truths of the blessed gospel are spoken of not only lightly and unguardedly, but profanely and shockingly, to every reverent and pious mind. Thus,

"We are moreover told by them to take care of resting in such doctrines as the 'atonement,' 'the corruption of human nature,' 'necessity of faith,' 'influence of the Spirit,' &c. lest they should become death to us! Such doctrines, it is said, make us Proud, Worldly, Selfish, Slothful, Pharisaical; they may raise us from our beastly nature, and humanise us a little, but this is all they can do, &c. The meaning of all this is, that there can be no real Christianity apart from Millenarianism. It is truely distressing to see these people, too, ridicule the idea of a man seeking his 'own particular salvation;' at this rate of going on, we think they bid fair to do very serious injury to the cause of Christ in the world. See a tract called 'Enoch's Prophecy,' page 17."

Some good remarks occur on the utility of prophecy.

"It is scarcely necessary to observe, that the utility of prophecy does not consist in communicating to men the knowledge of events antecedent to their occurrence, as Millenarians seem generally to imagine. Its chief design is to confirm our faith in the wisdom, power and omnipresence of God when (after) the events thus announced have taken place. 'I have told you before it come to pass (remarks our divine Lord to his disciples) that *when it is come* to pass ye may believe.'"

The inconsistency of one of their peculiar dogmas with their own practice is thus remarked upon.

"Actuated by this spirit, Millenarians not unfrequently advise their friends to burn all their books except the bible; they hold it improper and unnecessary to read commentaries, and books of human composition."

"Our friends however act very inconsistently on this point, because they publish and circulate tracts, advocating their own views; they are now industriously circulating the Morning Watch, which they have lately received from England, and are talking of having it reprinted in Calcutta; and who does not know that several books were written and sent forth to enlighten the world by the late apostle of these strange theories in London?"

Among Mr. M.'s practical advice to his congregation, we quote from pages 47 and 48—

"1. Let me intreat you, my Christian brethren, to be upon your guard against the plausibility by which the Millenarian theories are supported."

"The reasoning of Millenarians appears in many instances to be very specious, and persons who have not thoroughly investigated the subject, are in some danger of being beguiled by it. They generally plead that the Bible is their only guide, and assert that all their sentiments are supported by its authority. But is this true? I apprehend not. If I enter into an argument with a Christian brother of this creed, he will generally reason with me as long as he is able; but when he can no longer keep his ground, or defend his position, he then not unfrequently exclaims, 'human, human,' it is all human reasoning, and thus he puts an end to further enquiry." Now

"Why may not I put him down in the same unceremonious way, and also cry 'human, human?' but there is neither sense nor reason in this. I assert that I draw all my arguments from the Bible, and he does the same; who is to judge between us? The Millenarian dwells much upon the letter of Scripture, but he overlooks the sense, connection and application; and thus he frequently succeeds in giving his opinions the semblance and the air of truth. But the mere letter of Scripture, let it be remembered, may be abused to the worst of purposes; even Satan himself, when he assaulted our Lord, clothed his temptation in a Scripture garb—'If thou be the Son of God, cast thyself down, for it is written he shall give his angels charge concerning thee, and in their hands they shall bear thee up lest thou dash thy foot against a stone.' The apostle likewise assures us that one of the most insidious ways by which he endeavours to propagate error, is to come 'clothed as an angel of light;' and error is never so pernicious and likely to do so much injury as when it comes garbed in Scripture language; I of course mean Scripture wrested from its connection, mistaken and misapplied; because Scripture, when taken in its true application and connection, can never support or countenance error. But it is possible for men thus to wrest it, and to wrest it, an inspired apostle assures us, to 'their own destruction;' not that I wish to convey the idea that our friends whose sentiments have called forth these observations, are doing this; far from it, but mistaking its sense and import, they so apply it, as 'to deceive and beguile unstable souls.'

"We frequently see in Millenarian tracts ten, twenty, or more (unconnected) passages of Scripture strung together, and some persons, whose penetration is not very deep are beguiled thereby, and think that their sentiments must be correct, as so much of the word of God can be brought forward to support them. Whereas this is one of the most *artful* and *specious* ways imaginable of propagating error and perverting the oracles of revealed truth. The proper way to read the Scripture is to take a whole book, paragraph, or chapter in connection; but to take two verses from one part, three from another, and four from a third part, and string all these together and detach them from their connection, as Millenarians do, entirely annihilates the true sense of Scripture. The honest inquirer after truth ought to beware, therefore, of their procedure in this respect, lest he should be led away by the letter of truth thus perverted and applied to subjects with which it has no connection."

"2. Endeavour to neutralize by your holy walk, and heavenly spirit the arguments of Millenarians, that *their* sentiments must be more Scriptural than *yours*, because they tend to produce a higher degree of holiness and devotedness to God."

"3. Let your prayers continually ascend to the God of all grace on behalf of our brethren, that the Holy Spirit may speedily be given unto them, to correct their judgment, and give them a better understanding of the scriptures."

"4. Let us not, my brethren, be induced by any discouragements

which Millenarians may throw in our way, to relax in our efforts for the salvation of the heathen."

"5. Let your anxiety for the welfare of others, be accompanied by unceasing efforts to attain to higher degrees of holiness yourselves."

"If you wish, my brethren, to do good to your fellow-men, then constantly labour, and frequently pray, for greater conformity to the image of Christ. The moral power of a truly devoted Christian is invincible; he carries about with him an influence which the world may dislike, but cannot possibly resist."

In conclusion: we have extracted largely from this work because the subject is in the highest degree interesting and important, not only in relation to the temper and spirit of private christians, but in its aspect on the extension of our divine faith. We think Mr. Mundy deserves the thanks of christians generally for his contribution to the common cause. We are sure that his motives were the purest and the best, and we pray that the divine blessing may largely accompany this and every effort to "contend earnestly" and promptly "for the faith once committed to the saints."

Many of our readers, it is probable, may not have met with the works of James Douglas, a living writer of great merit, and, what is not of every day occurrence, an actual *thinker* as well as an author. In his "Errors regarding Religion" are some luminous observations on the subject of Irvingite Millenarianism, to which we cannot forbear giving circulation on the present occasion. As a layman he will obtain a more willing hearing from many who are strongly ready to suspect a *clergyman*, in his opposition even to the most unscriptural and mischievous innovations, of exercising rather a professional zeal than a sincere love for the truth as the universal church has ever received it. We present such persons with the following quotations.

"A state of the world, and of the minds of men, which supposes a new influence, changing and renovating all things, requires strong evidence before it can be believed. And this evidence we have in every part of the Bible; for wherever we open it, we find promises of a glory and blessedness upon earth, which are still future. Indeed, all the promises of Scripture have respect to this state of Millennial felicity; for, though they have had their partial accomplishments, they wait for their complete fulfilment till the time that the Messiah's empire be established, and the stone cut out without hands become a great mountain, and fill the whole earth. Then the sceptre of Christ's universal kingdom shall be a sceptre of righteousness, and the words shall be fully accomplished, that are spoken of Him as the Messiah in the forty-fifth Psalm—'Thy throne, O God, is for ever and ever.' Then God shall have 'taken away all his wrath, and turned himself from the fierceness of his anger.' Then 'shall all nations whom he has made come and worship before him, and shall glorify his name.' 'Truth shall spring out of the earth, and righteousness shall look down from heaven.' Then shall 'the Spirit be poured out upon all flesh, and all shall know the Lord, from the least of them unto the greatest of them.' It is impossible for us to expect too highly concerning the Millennium.

We may see promises scattered throughout the sacred volume concerning it, in endless profusion, and conceived in the most emphatic language. Glorious things are, indeed, spoken of the latter days, and of the happiness that is awaiting the generations to come; and of the ages of knowledge, stability, and peace, that are to follow each other in long succession. Then the gates of the church shall be open continually; 'they shall not be shut day nor night, that men may bring unto it the forces of the Gentiles, and that their kings may be brought.' Then it shall be said unto Zion, 'the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. And thy people also shall be all righteous; they shall inherit the land for ever: the branch of my planting, the work of my hands, that I may be glorified.'

"Unscriptural views of Christ's kingdom are very natural to the mind of man, and have, therefore, in all ages, been very common. The empire of the Saviour is an anomaly in the world; it is supported 'not by might or power, but by the divine Spirit.' It is not even evident to the senses of the natural man; it must be 'spiritually discerned.' 'Except a man be born again, he cannot even see the kingdom of God.' The Jews had no other conception of the Messiah's kingdom than that of his reigning in great power and majesty visibly upon earth. The apostles were of the same mind before the Spirit was poured out upon them, and looked for the visible reign of the Saviour, residing and ruling upon the earth, and expected that they themselves should be exalted with him here below, and that the saints should enjoy pre-eminence, and exercise lordship over the nations. Many were the intimations they received that Christ's kingdom was *not* of this world. They understood them not till they were taught from above.

"The same earthliness of mind revived the same doctrines amongst the Millenarians, who dreamt of an earthly paradise during a thousand years, in which their reanimated bodies should enjoy, in innocence, all earthly satisfactions and delights, instead of the glories of heaven. But while these were dreaming of an empire still future, the papists seized on the present enjoyment of it, and reigned as kings and priests over the earth, not with the Saviour, but in direct opposition to his saints and his cause. Since the Reformation, the notion of the saints smiting the ungodly, and taking possession of the earth, has always had its advocates from the Anabaptists downwards; and, above all, in times of civil changes, as when Venner, with his small but determined band, proclaimed the fifth monarchy, filled the whole of London with alarm, and fought with a courage which has never been surpassed, and scarcely ever equalled except by some fanatic warriors among the early moslems.

"But our Saviour's kingdom is to be established by no other sword but the sword of the Spirit. It comes *not* with outward 'observation,' but with inward power. Christ's sceptre is a sceptre of righteousness, of truth, and persuasion; not a rod of force and coercion, except towards his enemies. His enemies must, indeed, perish; but they shall perish like the hosts of Midian, by each other's hands. As the time draws near when our Saviour is coming to destroy Babylon, we are forewarned that many will cry, Lo here, and lo there, expecting a bodily appearance and a local display of power. We know how the prediction of the coming of the Saviour to judge Jerusalem was accomplished; and therefore we know in what his coming will consist to judge Babylon. The same imagery is employed in describing both, and both will have a similar fulfilment.

"Many are the wild and incoherent dreams respecting events still future. This is to be attributed in part to the long and culpable neglect of the

prophetic writings. The blind, when their eyes are first opened, 'see men as it were trees walking.' This is partly owing to their betaking themselves to the Scriptures in the same spirit in which men had recourse of old to the sooth-sayers and astrologers, not to learn what the will of God is with respect to themselves, but to indulge a vain and irreligious curiosity concerning things to come.

"The personal reign of Christ upon earth rests upon no evidence. The mistake consists in understanding many portions literally, of a work that must be universally allowed to be figurative; and much more might have been said for the *personal* appearance of Christ at the destruction of Jerusalem, than at the destruction of Babylon. There are fewer texts in favour of the latter, than of the former; and the example of the former, proves that we are to understand these texts figuratively and typically of the great advent of our Saviour, when, having completed his work of mediation and intercession in the presence of the Father, and filled up the number of the elect, He shall come to pass sentence on the angels who kept not their first estate, and upon men who obeyed not the gospel.

"But the dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. 'The kingdom of Christ is *within* us,' not *without* us, and it is within us that He reigns, visible to the eye of faith, and not of sense. He begins to reign within us when we submit to Him, and He reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the divine Spirit. But the divine Spirit is given so abundantly, *because* Christ is 'exalted at the right hand of God to give gifts to men,' and, above all, the gift of his Spirit purchased by his blood. The right hand of God is, therefore, the place where the Saviour remains during the Millennium, 'pouring out his Spirit upon all flesh,' and realizing to the utmost the predictions of the latter days. The right hand of God is the place from which Christ, as the prophet and teacher of his people, sends forth his Spirit to teach them, and to make his word effectual to their souls. At the right hand of God, Christ, as priest in the heavenly temple, presents 'for ever' his sacrifice, and 'for ever' intercedes for his people. At the right hand of God, Christ sits as a king, not of this earth alone, but of all worlds, and from the seat of universal sovereignty over the creation, administers and orders the affairs of the infinite inheritance he has obtained. Therefore 'he *must* sit at the right hand of God till his enemies are made his footstool.' Now, 'the last enemy that is to be subdued is death,' and death shall be swallowed up in victory only then, when, at the appearing of Christ to judge the world, both it, and Hades 'shall be cast into the lake of fire.'

'One great origin of heresies is the pretension to novelty. Now, it is impossible that there can be any thing new in the *essentials* of religion. Whosoever is saved, is saved by believing the same fundamental truths, from the days of the apostles to the end of the world. The only place where novelty can be admitted is in the illustration or application of these truths, for as these truths are facts relating to the divine government, they are as boundless and endless in their influence as space and eternity; they are possessed of infinite variety, and allow of endless discovery.

'Since the truths by which each believer is saved are for ever the same, this identity of religious views dissuades us from cherishing any peculiar notions of our own, and urges us to maintain the same leading doctrines, and to 'hold fast the form of sound words' which are common to all good

men, whether alive or dead, whether intimately connected with us, or removed far from us in all other views and sentiments, except those which relate to eternal life.

"Our belief is, indeed, not to *rest* upon the opinions of fallible men, but upon the sure word of God. Yet, in casting off human authority, a great and absurd mistake is too frequently made. An independent seeker after truth judges rightly that all men are fallible. Unfortunately, without perceiving it, he makes an exception in favour of himself! He thinks *his* opinions must be right, because he took them wholly from the Bible; and because he despises all human authority, he forgets that there is the same cause for *his* seeing the truths of the Bible through a discoloured medium, as for other men; his understanding is naturally as dark, and his heart as corrupt, as that of the divines and commentators whose interpretation he rejects. One great use of consulting commentators is this, that all minds are liable to error, but not equally to the same errors. Thus, the ray of truth is refracted as it enters through the dusky medium of the mind of man; but different minds having different refractive powers, we can so adjust them as to countervail the defects of *our own* peculiar vision, and behold correctly the distant objects which Revelation discovers, and form a correct outline of the remote, though rapidly approaching, realities of eternity.

But to unite with all good men, we must join with them in heart as well as understanding; and for this we need the Spirit of life and love to be poured out abundantly upon us. None are so richly furnished with Christian gifts and graces as to be able to stand alone, and unconnected with others, without much loss both to their usefulness and to their advancement in the spiritual life. The Holy Spirit does not merely impart his gifts to the children of men, he divides them 'severally to whom he will;' and it is only by the *united* exercise of these *divided* gifts that all the mighty advantages to be derived from them can be reaped. It is a harvest which must be collected for the public benefit, before it can be individually appropriated. Without the teaching of the Spirit, not only will Christian gifts languish, because cultivated in the case of each individual only by himself and for himself, but the clearest understanding, even when put in possession of the truth will retain but a cold and moonlight view of it. Distinct it may be in its dark outlines, but not represented in all its diversity and life, unless the divine Teacher, who first discovered it to the mind, keep up its fading impression on the soul, by continually renewing it; and brooding over the ruins of our nature, as over the chaos of a former world, bring back all into order, and separate the light of truth from that darkness, which, in the mind of man, is so continually mingling with it.

Of the above, the *first* extract exhibits the orthodox, sober, and scriptural view of the Millennium, to which the faith of the church is earnestly and humbly, but confidently, looking forward. The subsequent extracts will serve, we trust, powerfully to enforce the remarks of Mr. Mundy, which we humbly believe to exhibit the mind of the Spirit of God as conveyed in the word of his inspiration, interpreted with understanding and corroborated by the history of the church from the beginning. May the Lord the Spirit diffuse his holy light more and more widely, "that his way may be known upon earth, his saving health among all nations!"

CINSURENSIN.

II.—*Index to Bengálí Grammars, &c.*

[Concluded from page 395*.]

The preceding include all the works, to our knowledge, hitherto published, intended to enable *Europeans* either to acquire a grammatical acquaintance with *Bengálí* themselves or to communicate it to the native pupils in their schools, who commonly have no knowledge whatever of even the common accidence of their mother tongue, and who therefore both speak and write it, for the most part, very incorrectly. The following comprize such as are designed to teach *English to natives*, through the medium of Bengálí rather than as has, from the absence of suitable elementary books in Anglo-Bengálí, in a more natural and direct way, i. e. in the use of the vernacular dialect, unavoidably been the prevailing practice. One work only, in our list, Pearson's Bákyábalí (No. 9 above) contemplates or subserves the double object of affording aid *both* to Natives and Europeans, though specially intended for the former. The works now to be noticed do not properly find a place in a notice of Bengálí grammars, being only grammars, *in Bengálí*, of the *English* language. We have included them however, *first*, because one of them at least, (No. 1.) was designed by the author to assist natives in the use of the Bákyábalí noticed in the previous Index, (No. 9;) and *secondly*, because they are the only ones of their kind, few in number, and will serve as a *text* for some observations bearing on the communication of a grammatical knowledge of the English language to our Bengálí pupils.

Taking them, for a reason which will presently appear, *out* of chronological order, we notice first,

1. A Grammar of the English Language for the use of the natives of Bengal, by J. D. Pearson; Calcutta, 1820.

In its general structure this work exhibits an outline of the English grammar on the plan of Lindley Murray's well known manual, of which it may be considered little else than a version in Bengálí, preceded however by a short primer or an introduction to spelling and pronunciation. The alphabet is given with the supposed equivalents in Bengálí; thus জী for G, কিউ for Q, এফ for F, &c. Then follow 24 pages of spelling and reading lessons; each consisting of columns of *words* spelled and pronounced alike, succeeded by easy sentences with their Bengálí renderings. Thus, under বাৱ, we find bar, far, tar; under লো, no, lo, go, &c.; then the *sentences* go up, উপরে যাও; go on, চল; how do you do? তুমি কেমন আছ, &c. These lessons include lists of words with *silent* letters, as lim*b*, *w*rap, ca*l*f, si*g*n, &c.

The grammar proceeds regularly from the article to the rules of syntax, according to Murray's plan, as already observed; the explanation is in Bengálí, into which the examples are also rendered.

Now we remark 1st, that if no little ingenuity be necessary to express the sounds of the Bengálí characters correctly in *roman* letters, the difficulty is vastly increased when we attempt to convey the *English* al-

* We must beg the indulgent reader to excuse and correct a typographical error in the July No. p. 393, l. 27, where the word *third* should be *second*, as marking the stress in the word Bákyábalí.

phabetic sounds in *Bengáli* letters. The English letters have *already* acquired a variety of different sounds or vocal utterances; we are not only familiar with them, but their number is such as to include a large proportion of the sounds of most other languages. The Bengáli letters, on the contrary, have but *one* proper utterance, for the most part rigidly preserved. Among them, several of the alphabetic sounds of the English, as well as of other languages, are deficient; for ex: v, f, q, x, y, with many of our vowel sounds, as of *a* in *all, want, am,* of *e* in *men,* of *i* in *ice,* of *o* in *on, loss,* &c.

It may be a primary question, therefore, how far it is expedient to attempt giving the sounds of the English letters in Bengáli characters; if done, however, it should be done *accurately*, so as to convey the *true* sounds of the former, without endangering the vocal corruption of the latter; the native scholar must not be allowed either to acquire a habit of indistinct, clumsy, lazy, and confused *English* pronunciation, (already so largely prevalent among the Bengálís,) nor yet, in his haste to learn *English*, must he be permitted to violate the simplicity and propriety of his vernacular alphabet.

Now, in this point of view Mr. Pearson's grammar fails. 1. In the first place, he has given no *table* of *all* the English sounds, nor próposed any *system* of equivalent Bengáli notation. This defect not only increases the labour of the teacher so much as to render this portion of the work of little assistance to him, but operates directly to prevent the pupil's acquiring a just pronunciation, except by viva voce instruction from his master, and then *cui bono* the primer? Thus, the column including the words *all, call, saw,* &c. is headed by অল্ as an equivalent, the only true native pronunciation of which, however, is as if the English *ul*, with a slight vergence, in some districts, into *ol.* In reciting the alphabet, indeed, the short sound of অ, as thus given, is apt, from the absence of a following consonant, and under careless teachers, to be improperly lengthened into *aw*; but even this faulty enunciation is never committed when অ is followed by a consonant as in অল্. The difficulty, here, in conveying to a Bengáli, through his own characters, a sound foreign to his language, is precisely the same as that encountered in endeavouring to teach the sound of the French *u* in *vue* to an Englishman; it cannot be done, except by the *oral* instruction of a living teacher. Where too is the correctness of অয় as the sound of *joy,* বয় of *boy,* &c.? Give the Bengáli words their *proper* sound, and the boy learns to *mis*pronounce his English, or give them the true *English* sound and he corrupts his *Bengáli.* So হাউ for *how,* কাউ for *cow,* are at best but an approximation to, in no respect an equivalent for, the true sounds of those words. We object also to retaining the absurd *names* of some of our letters in a grammar for natives. Thus Mr. P. gives এইচ্ as the pronunciation of *H*; ডবলইউ for W; ওয়াই for Y, &c. Why not have given them the sounds of the equivalent Bengáli হ, ব, and য় as names, with a long vowel if you please, for uniformity's sake; as হা, বা, য়া, &c.?

Partly, it is probable, from the difficulty of a correct Bengáli notation, partly from the want of suitable primers, grammars, &c. (a want which the little work of Mr. Pearson has by no means supplied,) it is,

that in most or all of our schools for natives, English has been taught at once from English books. As long as the teachers themselves are English *also*, this mode is both the less difficult to *them*, and the less ineffective to their pupils; but there can be no doubt that to teach the grammar of any language, *in* that language itself, (as, till of late years, was the system on which the Latin language was, at the point of the birch and by dint of long perseverance, with no little torture both of mind and body to the scholar, infixed in his memory if not his understanding,) is yet unreasonable and preposterous in the extreme, at once circuitous and unjust. Who does not now see and admit the monstrous absurdity and cruelty of such a system, when spoken of in relation to Latin and Greek, German, French, &c. ? A system that, were it not for the exceeding ardour with which the study of English is pursued by the native youth of Bengal, would never have answered at all in this country. Meanwhile, all our efforts are cramped for want of proper initiatory books ; the labours of the best teachers are manifestly exerted on a system of expedients alone: and we notice this subject, under the present head, in the hope that some intelligent friend of native education may be induced to take it into serious considertion, and be led to devise some effort for the supply of what is so much required.

2ndly. If Mr. Pearson's *Primer* be so defective, the *grammatical* portion of his work is, in our judgment, open to quite as serious objections.

First, because he retains the heterogeneous *latinizing* plan and nomenclature of Murray and his school, which originated in the exclusive study formerly of the Roman Language, to the neglect of our vernacular English. But to apply the rules of a *poly*syllabic, terminational, and transpositive language like the Latin, to one, like the English admitting but of a few slight variations for declension and conjugation; in which juxtaposition is the essential principle of syntactical construction; in which a few auxiliary verbs and prepositive adverbs, &c. perform all the purposes of an elaborate system of termination; and whose accidence and syntax are the simplest perhaps of any language on earth, the Persian alone excepted, was surely as great a solecism as was ever committed in this branch of literature. Yet were absurdity the only charge to be brought against so procrustean an expedient to make long and short fit one bed, we should only wonder and laugh at its authors and preceptors. But when its effect is to corrupt the simplicity and purity of our language, to confine all our notions by the introduction of a profusion of cases, modes, tenses, &c. which have no meaning but as a meaning may be *transferred* from a foreign grammar and forced upon our native idiom, fitting it about as well as the armour of Goliath might have sat upon the stripling David ; when it confounds things the most diverse, and contradicts all natural perceptions, as when it tells the hapless learner that '*walk*' is a *neuter* verb, i. e. neither *active* (!) nor passive, while '*beat*' is *not*; or that '*have*' is active whilst '*howl*' is neuter ; when it renders his grammar an object of horror to the poor urchin who must be flogged into a dim perception or mechanical recollection and recitation of innumerable contradictions;

then we cannot longer forbear to express our equal contempt for the absurdity and disesteem of the cruelty that would perpetuate its inculcation. And, once for all, would we most earnestly deprecate its introduction into the system of teaching by which the blessings of an enlightened education are to be conferred on our Bengálí youth.

Again, how is a Bengálí to perceive any reason for calling এক and সে articles, whilst দুই, তিন, &c. are adjectives, and ও, ঐ, যে, &c. pronouns? How is he to distinguish, as in this grammar, p. 65, between ভাল বাসিয়া, 'to have loved,' as an *infinitive* mood, and ভালবাসিয়া, '*having* loved,' as a *participle?* unless it be intended to mark the 'distinction without a difference,' by the existence or absence of a *space* between the components, that being the only variety *our* eyes can distinguish. Evidently we want an *English* grammar for *Bengalies*, composed on true principles, those on which our language is *formed*, not on the wretched nonsense of pedants transferred from dead to living languages as diverse *inter se* as any of the tongues of Babel. And even such a grammar, fully to answer all the purposes for which it is required, must have special reference throughout to the grammar of the Bengálí also; so as to enable those whose vernacular speech is regulated by *this* to enter with translational accuracy and facility into the former; without either indistinctness in their general ideas or habitual difficulty in rendering their thoughts into one from the other, and back again, as may be required.

Mr. Pearson's radical error of *impurity*, i. e. of a mixed phraseology and foreign idiom, is glaring in this as in his other works. Some singular inadvertences too we have noticed, as e. g. in p. 34—

"Widower, বিধবা, widow, বিধবা-স্ত্রী." Now বিধবা is formed of বি *without*, and ধব a *husband*, q. d. *husbandless*, and cannot certainly be applied to the *husband* himself as *wife*less!

The syntax in this grammar, is very inadequate and ill expressed, and the examples are often most unidiomatically rendered.

The book was originally published at two rupees, but is now to be obtained from the School Book Society's Depository at *ten annas* a copy. The impression is nearly exhausted. If no better work appears meanwhile, we trust the agents of that Society will have the work thoroughly revised ere they reprint it.

No. 2. A Self-guide to the knowledge of the English Language, in English and Bengalee, containing words of one to seven syllables with their pronunciation and meaning; to which is added A short English Grammar, &c. &c. chiefly intended for natives of all capacity, by J. D'Rozario, S. N. S. Calcutta, printed at the Bengalee Press.

This work, as its lengthy title indicates, is both a spelling-book, and a grammar, for *natives*, of the *English* language. Like Mr. Pearson's, it exhibits the radical defect of not proceeding on any systematic attempt to *fix* the equivalents, in Bengáli letters, of the *various* sounds of the English alphabet. Consequently, a *true* English pronunciation cannot by possibility be acquired, even by the most intelligent native, from the Bengáli exhibition of it given in this volume. To the inherent difficulty arising from the incommensurateness of the

two alphabets, including both deficiency and redundancy, (for which no remedy being provided, Mr. Pearson's attempts also failed,) are to be added in the instance of the "Self-guide, a vicious employment of the native letters among themselves, including some of the most ignorant vulgarisms in Bengáli pronunciation that are current among uneducated natives; e. g. এ for আ, আই for ঐ, নিও for নূ, আ for য়া, য়্যাক for এক, &c. Besides these, the distinctive sounds of ন, শ and ষ are altogether unobserved, and many most glaring violations are committed of the clearest proprieties of Bengáli enunciation; as when ষ্ণো *(shno)* is given as the equivalent for ষ্নো *sno*; ওয়াই *(o-yai*, without the aspirate) for হ্বি, *whi*; থুই, *thu-i*, for থ্বী, *thwi*; য়্যেট, *fyet*, for ফাট, *fat*; য়্যেক্ট, *yekt*, for আক্ট, *act*, &c. Long and short vowels mingle also in endless confusion; the *short* vowel ই for ex: supplying alike the sounds of *ea* long in *beat*, and of short i in *big*, thus represented—বিট and বিগ! Then again the *slurred* sounds for ex: of *rn, rst*, &c. as in *burn, burst*, are expressed বর্ণ, বর্স্ট, i. e. *baran, barast*, where the easy expedient of *closing* the র্ would have given the true sounds; thus, বর্ণ, বর্স্ট; or else of closing the ণ and ট in বর্ণ, বর্স্ট making বর্ণ্, বর্স্ট্ which would perhaps be neater. But, whatever system be pursued, it is essential that it be distinctly laid down and rigidly adhered to, or none but an indistinct, course, clumsy, and incorrect pronunciation can be acquired. The simple and double consonants, simple vowel and diphthongal sounds, in all their variations, as produced from the five poor alphabetic characters we are compelled to employ for them, must be clearly exhibited, with *equivalent Bengáli sounds*, (as far as the vernacular pronunciation or inherent proprieties of the native alphabet can furnish such,) or with others arbitrarily fixed according to the purest analogies, and falling in with the easiest capabilities of the Bengáli letters. Till this is done, the slow and clumsy expedient of teaching a foreign language *in* that language itself, i. e. *ignotum per ignotius*, is both the safer and the easier course; in every way preferable to the most laborious and, after all, to a great extent vain effort to make the Bengáli letters, as they now stand, express all the minutely various sounds of the English language.

The first part of the SELF-GUIDE, is far fuller than the similar portion of Mr. Pearson's, and shews much care and labour on the part of the compiler. It occupies more than three fourths of the entire volume, and is divided into 12 chapters, regularly advancing from the alphabet, through *syllables* of two, three, four and more letters, to *words* of one, two, or more syllables (as far as seven), up to progressive *reading lessons*, followed by the numerals, months, &c. and ending with *punctuation*.

The spelling lessons are ranged in *three* columns; the English word, its Bengáli pronunciation, and its Bengáli meaning: as—"hope, হোপ্, ভরসা; Blemish, ব্লিমিশ, বদনাম্বি, &c." The last examples will serve in proof not only of several of the defects already noticed, as ব্লিমিশ for ব্লেমিশ্, but also of another, the introduction, in an elementary work, of impure, i. e. foreign words, the Persian বদ্নাম্বি, e. g. being given instead of the Bengáli কলঙ্ক.

The *grammar* occupies only the last 33 pages of the volume. In this portion of his work, Mr. D'Rozario gives his explanations and rules both in English and Bengálí. The latter is evidently a *translation* of the former, as shewn by its idiom and construction, in which it is very defective and closely follows the former. It includes, besides, no *syntax* whatever, containing nothing beyond an exposition of the *Parts* of Speech, the *declension* of nouns and pronouns, and *conjugation* of a regular verb. The grammatical nomenclature is miserably defective and erroneous. In short the Self-guide can scarcely be of any assistance to a learner, in *this* portion of its contents.

We may observe that it has a preface of several pages in Bengálí verse! The original cost was three rupees; it is still to be had in the bazars at various prices.

No. 3. A GRAMMAR in English and Bengalee, and what is necessary to the knowledge of the English tongue, to which is added a translation of words from one to three syllables; laid down in a plain and familiar way. By Gungakissore Bhutachargee. Calcutta, from the press of Ferris & Co. 1816, pp. 216.

This is a *diglot*, having the English on one page, and a Bengálí version throughout, on the opposite. It is also in the catechetical form in both. We will first dispose of the English, which is an original English grammar, (whose we are not able, without reference, to determine,) and which has been assumed, without acknowledgment, by the Bengálí Editor, and simply translated by him into his native tongue.

The English is a somewhat elaborate work, well written, but entirely on the model of the Greek and Latin Grammars, assigning, *for ex:* to the English verb six moods as well as six tenses! It is needless to say how ill adapted this system is to enable a Bengáli to enter into the more than Hebraic simplicity of our Saxon tongue.

But, were the English portion of this work better adapted than it it is to its purpose, the Bengáli version must utterly fail of enabling the native student, yet a tyro in the idiom of the foreign rulers of his country, to acquire a correct acquaintance with it. The translation is almost the worst that we have yet seen in any line of literature. It is evidently made by one who, besides failing to enter into the spirit of his original, was incompetent to express himself, we will not say with neatness and elegance, but even with correctness in his *native* tongue; it is a version so literally *ad verbum*, as to be in many places, apart from the original English, unintelligible; in *all* coarse, vulgar, and faulty: e. g.

পদ্যচ্ছন্দ হয় এমৎ পুকারে শব্দের বর্ণন্ সকলের বিন্যাস যেমন ৎপত্তি করে সেই ধ্বনি যে পদ্য হইতে গদ্যকে বিশেষ করে!!! Who could divine the meaning of this? Yet is it *intended* as a rendering of the following: "Versification is the arrangement of the syllables of words in such a manner as to produce that melody which distinguishes verse from prose!" Mis-spelling, mis-position and mis-translation are equally glaring. So, in the following; এক ক্রিয়া তাহার এক খণ্ড যে সংকেত করে অপরিস্পন্দন পরিস্পন্দন আর পুাপন যেমন আমি থাকি আমি ভালবাসি আমি হই ভাল বাসা.

This is intended to mean, gentle reader, that 'a verb is a part of speech that denotes being, doing, or suffering; as I live, I love, I am loved!' Once more; অনুরাগ যত্ন করে মর্য্যাদা ভেতন হেতক. "Glory strives, Fame revives!!" Yet in this way have many translations been made, taking sentence by sentence, member by member, and word by word, and rendering *verbatim et literatim;* instead of taking the whole sense and spirit of a passage, and conveying it *as a whole* idiomatically; neatly, and forcibly, in the language of the translation.

A little more than one third of this volume is occupied with columns of English words, arranged in the order of the alphabet, rising severally from one to three or four syllables, with a Bengálí rendering. The whole number of words so given is about 2000, each accompanied by from two to four native synonyms. Many of these however are impure, i. e. Hindustani, &c. many are most inaccurate renderings indeed; indistinct, inadequate, or erroneous. Errors in spelling swarm through the entire work.

Its original cost was eight rupees. It is now scarce and little deserves to be sought for or revived.

We have *not been able to learn any thing* of the author.

CINSURENSIS.

III.—*Chapter of Correspondence.*

1.—IMPORTANT FACTS IN CONNEXION WITH TRACT DISTRIBUTION.

This very sensible and important communication well deserves and will, we doubt not, obtain the most attentive consideration of the Calcutta Religious Tract Committee. Our correspondent has *our* hearty thanks for his valuable analysis.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately perused with much interest, Mr. Adam's last Report on the state of education in Bengal and Behar. As this valuable work has already been *reviewed* in several newspapers of the Presidency, it is not my object to give any *general* abstract of its contents, or to remark on the plans proposed by Mr. A. for the diffusion of learning and European knowledge throughout all classes of the native community. I would rather solicit the attention of the friends of Missions to a few statistical results (contained in, or easily deducible from Mr. A.'s Report), which have an important bearing on the grand work of circulating the knowledge of salvation among the inhabitants of Bengal.

2. It appears that education is, on the whole, *advancing* among the people, both Musalmans and Hindus; the proportion of the *young under instruction* to the *educated adult population**, being rather more than two to one. From this it is manifest that the sphere of the Bible and Tract Societies's operations is yearly enlarging, and will probably continue to enlarge, even though nothing may be done by Government for the furtherance of vernacular education.

* Under the former designation are classed all below 14 years of age; by the "educated adult population" is meant all above that age, from the maulavi and the pandit to those whose acquirements extend merely to reading and writing.

3. Another cheering fact is, that education is not only on the advance, but is *descending* even to the lowest classes of the Hindu community, formerly altogether excluded from the means of acquiring knowledge. And this extension of the benefits of education is not (as we might suppose,) solely or chiefly confined to schools instituted by Missionaries and other Europeans, but is equally to be met with in those wholly under native influence. In the district of Burdwan, e. g. "the number of scholars belonging to sixteen of the *lowest* castes amounts to 760, of whom only 86 are found in missionary schools, and the remaining number in native schools"—(Report, p. 80). "The encroachment of these castes on the outskirts of learning, Mr. A. considers to be a spontaneous movement in Native Society, the effect of a strong foreign rule, unshackled by native usages and prejudices, and protecting all in the enjoyment of equal rights." (pp. 21, 22.) However this may be, we cannot but rejoice in the fact, that not only to these poor outcasts from Society is the Gospel now preached, but that many of them are becoming capable of reading for themselves those "Holy Scriptures, which are able to make them wise unto salvation through faith in Christ Jesus."

4. There does not appear to be any reason for supposing that the state of instruction throughout Bengal differs materially from that found by Mr. A. to exist in the localities to which the educational survey was extended. Without, however, attempting to estimate the whole aggregate of individuals possessing the ability to read one or other of the vernaculars current in this part of India, the following may be considered as a probably close approximation to the relative numerical ratio which the different classes of readers throughout Bengal bear to each other.

a. It has already been stated that the proportion of the adult to the juvenile, educated or under instruction, is about 1 to 2.

b. The proportion of Musalman to Hindu youth under instruction is as 1 to about $10\frac{1}{2}$ (i. e. 2 to 21). Of the educated (i. e. *reading*) adult population, the proportion of Musalmans to Hindus is about 1 to $7\frac{1}{2}$ (i. e. 3 to 22). Taking the mean of these two data, we find that, in Bengal generally, there are to every educated Musalman about 9 educated Hindus*.

c. The proportion of readers of the Persian character to readers of the Bengáli is about 1 to $12\frac{1}{2}$, or $12\frac{1}{2}$†, (i. e. 3 to 37 or 2 to 25†.)

d. The proportion of Musalman readers of Persian to Hindu readers of Bengáli is as 1 to 19, or $19\frac{3}{4}$†—(i. e. 3 to 57, or 3 to 59†.)

e. The proportion of Musalman readers of Bengáli to Hindu readers of Bengáli is as 1 to $23\frac{1}{3}$, or 24†—(i. e. 2 to 47, or 2 to 48†.)

f. The proportion of Musalman readers of Persian to Hindu readers of Persian is about $1\frac{3}{4}$ to 1, (i. e. 5 to 3.)

g. The proportion of Musalman readers of Persian to Musalman readers of Bengáli is as $1\frac{1}{2}$ to 1, (i. e. 7 to 6.)

h. The proportion of Hindu readers of Persian to Hindu readers of Bengáli is as 1 to about $31\frac{1}{4}$, or $32\frac{1}{4}$†, (i. e. 4 to 125, or 4 to 129†.)

* The Report does not afford data for estimating the entire proportion of these two great classes of the community to each other throughout Bengal. In page 105, Mr. A. gives the following table:

In the city of Moorshedabad there are 100 Hindus	to 48.4 Musalmans.
In thánáDaulat bázár (Moorshedabad Zillá)..	to 86.8 ditto.
In thánáNánglia (Beerbhoom Zillá).....	to 20.5 ditto.
In thánáCulná (Burdwan Zillá)...	to 23.9 ditto.

"These proportions," however, he adds, "must be considered as strictly limited to the localities mentioned—because the proportions differ not only in different districts, but in different thánás of the same district."

† This latter estimate is on the supposition that the *Hindu* readers of Persian are also acquainted with Bengáli; which is very likely, as it is their own vernacular.

5. The above statement of relative proportions is the result of a close comparison of the various statistic tables contained in Mr. Adam's Report. To simplify it as much as possible, I have added the teachers and students of Sanskrit to the sum total of persons capable of reading Bengálí; for all Sanskrit works studied by Bengálí Pandits being (as is well known) written in the Bengáli character, a *Bengali Sanskrit* scholar is *necessarily* capable of reading any work composed in the bhásha or vernacular Bengálí. For a similar reason, I have considered the readers of Arabic as swelling the list of Persian readers, the difference between the Arabic and Persian alphabets being so slight, that a reader of the former can feel little (if any), difficulty in perusing works published in the latter character. It is also to be observed, that in the above calculations I have not taken any notice of that class of adults whom Mr. A. describes as being able merely to decipher writing or sign their names, as such could not make use of the works published by the Bible and Tract Societies; nor have I included students of English, this being equally foreign to my object; and lastly I have not referred to the readers of the Nágarí character, as from the Report it appears these are so few, (except in the city of Moorshedabad,) that they could not be brought into comparison with the readers of Bengáli and Persian.

6. It has, I believe, been usual to consider the Hindus of this country, as the chief, if not the sole readers of Bengáli. Under this impression, probably, the tracts hitherto prepared and published in that character have been exclusively designed for Hindus; while, on the other hand, the tracts printed in the Urdu Persian, have been written principally (if not entirely), with a view to Musalman readers. This *latter* arrangement, as far as it regards tracts intended for distribution in Bengal, seems a wise one; as it is probable that even those Hindus who read Persian would prefer perusing a tract written in their own vernacular tongue and character, to the same work in Urdu-Persian. It would therefore be supererogatory labour and expense to prepare Urdu-Persian tracts for the Hindus of Bengal. But while it seems right that tracts, &c. designed for the use of *Bengali Hindus*, should be written exclusively in the bhásha or vernacular tongue, it does not follow that tracts designed for the use of *Mahommedans in this country* should, as at present, be exclusively written in a *different* character and dialect. It will be seen from the above table, (viz. 4 *g*) that the proportion of Musalmans reading Bengálí to Musalmans reading Persian is as 6 to 7; i. e. *nearly one-half* of the whole Musalman reading population read the *Bengali* character alone! Yet for their special use (with one very recent exception*) not a single tract has been published!! Can we wonder then, at finding them so much more ignorant and bigotted than their Hindu neighbours, and that converts from Mahommedanism are comparatively so few? If we would place the Bengál Musalman on a par with the Hindu, it is clear that tracts, &c. intended for his especial use should be prepared and published forthwith in the *Bengáli* character; say translations of the best tracts on the Mahommedan controversy already existing in the Urdu-Persian, modified in such a manner as to meet the errors peculiar to the system in this part of India.

7. I would request attention to another important conclusion which may be drawn from a glance at the proportion of individuals both *capable* of reading, and who at the same time may alone be supposed *likely* to take any interest in reading the tracts now in existence. We have already Urdu-Persian tracts for Musalmans, and Bengálí ditto for Hindus; but by a reference to the above table of proportions (viz. 4 *d*) it will be seen that

* Viz. A translation into Bengálí of the Urdu tract "Reasons for not being a Musalman."

there is only one reader of the former to 19 or 19§ readers of the latter. Consequently, if the supply is to bear proportion to the probable demand it is clear that for every 100 Urdu Persian tracts forwarded to a mission station in Bengal, there ought to be sent 1,900 or 2,000 Bengálí tracts. All Missionaries (in the Mufassal, at least), feel the extreme difficulty of disposing of tracts, gospels, &c. in the *Persian* character; while they also feel the impossibility of satisfying the eager demand there exists, in most places visited by them, for *Bengáli* tracts or portions of scripture.

8. In conclusion I would observe, that the "Report" embraces the state of public instruction in Behar; but as that province has not also become a field of Missionary labor, it was foreign to my purpose to include the results of Mr. A.'s educational survey there.

Yours, &c.

June, 1838. P.

2.—An account of Works in Sanskrit, Arabic and Persian*.

To the Editors of the Calcutta Christian Observer.

Gentlemen,

A difficulty must be to a certain extent experienced by the residents at each of the three Presidencies of Calcutta, Madras, and Bombay, in discovering what books in the several languages of the east have been prepared at the other two to aid in the diffusion of the Christian religion and of western science. It is perfectly true that a large proportion of the treatises composed and translations made at each of the Presidencies will be quite unserviceable in the others. There are, however, most important exceptions to this rule in the cases of the Sanskrit, Arabic, Persian, and Urdu languages, all of which are I believe, more or less understood in all parts of India. I will enumerate the works which occur to me as having been prepared in Bengal, adapted to the use of the natives of the other Presidencies.

I. Sanskrit.

1. The Serampore version of the Scriptures.
2. Dr. Mill's Christa Sangita, or History of Christ, in Sanskrit verse: price 28 rupees.
3. Mr. Yates's Padártha Vidyá Sára, or Elements of Natural Philosophy and Natural History, in Sanskrit prose: price 12 annas.
4. Bp. Porteus's Evidences of Christianity in Sanskrit, is preparing, by the Cawnpore Christian Translation Society.

(The Rev. Mr. Yates's Harmony of the Gospels, in Sanskrit, does not appear to have been published; and Goládhyaya or geography and astronomy in Sanskrit, compiled at Serampore, seems only to have been printed in the Bengali character. The Shárírika Vidyá, or translation of Hooper's Anatomist's Vade Mecum, into Sanskrit, unfortunately does not yet appear to have been printed.)

II. Arabic.

What works, besides the translation of the Bible, may have been, in various parts of Europe or Asia, written in Arabic for the promotion of Christianity, I am not aware; but besides the psalms by Dr. Mill, and the English liturgy by Pococke, Tytler and Mill, a few very useful scientific works have been prepared in this language in Bengal; viz.:

1. Anis ul Musarrahín, or Hooper's Anatomist's Vade Mecum: price eight rupees.

* We shall feel obliged if any contributor will complete that which our excellent correspondent has begun.—Ed.

2. Euclid, in Arabic, on the Calcutta School-Book Society's list. I am not quite sure if Dr. Tytler's translation of Hutton's Mathematics, and Dr. Mill's Treatise on Algebra have been published.

III. Persian.

In this language, besides the versions of the Bible by Martyn and Robinson, Euclid and a few other books prepared by the Calcutta School-Book Society, the following has been lately published by the Asiatic Society; viz:

1. Khezanut ul Ilm, or a course of European mathematical and geometrical instruction: price 16 rupees.

IV. Urdu,

(Or Hindustáni *in the Persian character*, and containing a large infusion of Persian and Arabic words.)

In this language, besides the translations of the Bible made or in progress, and the tracts published or in course of publication, by the Calcutta Christian Tract Society, and the treatises preparing by the Cawnpore Christian Translation Society, as well as the books now on the Calcutta School-Book Society's list, or about to appear, comprising works on geography (with atlas), astronomy with atlas, natural philosophy and natural history, and abridged translations from Sturm's Reflections, the following may be specified; viz.:

1. Archdeacon Corrie's Ancient History, translated by Miss Bird: price two rupees.

2. Miss Bird's Syr Inglistán, or description of England: price 8 ans.

Tytler's Ancient History, translated by Mr. DaCosta, being prepared under the auspices of the Bombay Native Education Society, must be well known there as well as here: and may perhaps be known also at Madras. It is for sale in Calcutta in 3 vols. 4to, 12 rupees.

In return for the above information, perhaps some of your Madras or Bombay correspondents, if such there be, may give us a list of any books which would be useful here.

Vidyarthin.

P. S. It is to be hoped that the Persian book on the Evidences of Christianity by the Basle Missionary, the Rev. Mr. Pfander, entitled "The Bible and Korân compared," if really a good treatise, may soon be put into circulation in this presidency.

3.—On the Employment of the Roman Character.

To the Editors of the Calcutta Christian Observer.

A word for the introduction of the English Characters into India.

Dear Sirs,

I have always been a great friend to the Romanizing scheme and have done the utmost in my power to promote it, because I think it fraught with the greatest blessings to this country. I have hitherto not written a single word in defence of it, because the objections brought against it by its adversaries have, in my opinion, been most triumphantly refuted. I wonder that there are still people who oppose it. I do, therefore not intend to open again the discussion, but simply state the reasons why I am still a warm supporter of that character.

1. Because there are in Hindustan a great many written characters, Persian, Dewanágari, Káyathí, Mahájaní, English, &c. one of which must* become general before the natives can be enlightened. What character shall obtain this distinction? The Musalman despises the Dewanágari, the Hindu the Persian, and the Englishman both. Now as one character must*

* Quere the *must?* This is a novel and felicitous idea truly.—*Cinsurensis.*

become general, why should this distinction not be conferred upon the English*?

2. Because books in the Roman characters can be prepared for half the expense of what they cost when prepared in the native characters. This no conservative has ever denied, simply because the fact is undeniable, and an important fact it is†.

3. Because I am of opinion that India will never be enlightened if the English characters be not generally introduced. I do not think that there is any innate virtue in the character itself. I only wish that the rulers and the ruled should use the same character. I would not say, with some advocates of the system, that because all enlightened nations have adopted it, the Hindustáni people ought to adopt it. The Germans have not generally adopted the Roman characters, nor have the Russians, but why? simply because the illustrious Arminius destroyed the Roman invaders. It is evident that had the Romans got possession of Germany, they would have given a tone to all its institutions and its language, as was the case with all countries of Europe conquered by them. But the Germans and Russians remained unconquered and uncivilized, and would perhaps be at present in the same state if the Romans had not introduced the blessings of civilization into France, Spain, and Britain, from which they subsequently obtained their knowledge. The Romans would have never been able to introduce their institutions into conquered countries if they had not in the outset introduced their language and their character. The Musalmans adopted the same course, and how have they succeeded! If the English, therefore, wish to introduce the blessings of English liberty and civilization into India, they must first introduce their characters‡. But if they wish to rule for ever in a degrading manner over a conquered and degraded people, they must carefully exclude the English characters‡, oppose any amalgamation of the different nations and tribes, and their languages and customs; they must tell the Hindus that their religion, their languages, and characters are most admirable, must uphold temples, idols, dancing girls, castes, and make them perfect fools; they must assure the Musalmans that their religion is truly sublime in the eyes of Europeans, their languages and characters matchless; they must constrain their own countrymen to despise the natives, but pay honors to their images and idols: then there will be no fear, for hundreds of years to come, that the natives will get wise, ask for the blessings of English institutions or wrench them from their rulers; for if some castes of Hindus would get dissatisfied, the other castes will be ready to put them down; or if the Musalmans should become a little restless, the Hindus will calm them. Then no European will be able to write a single native book, because he will never sit cross-legged on the ground and use the native reed; the Musalmans will not know what the Hindus write, nor will the Hindus know what the Musalmans write, and the knowledge of Englishmen will be sealed to both, and the native youths who are learning English and are accustomed to paper, pen and ink, will never degrade themselves by sitting cross-legged on the floor with native materials of writing, but will, like their English masters, use tables and chairs, and pen and ink, and look down with supreme contempt upon the common herd. In this way knowledge will effectually be shut out. But introduce the characters of the rulers of the land, which

* Why not indeed? How amusingly naïf!—*Cinsureasis.*

† We deny it point blank. Roman typography has been under a long course of improvement; to it the utmost efforts of European skill have been applied. The Indian characters are almost as yet in all the rudeness of MS.—*Id.*

‡ Our friend means their *alphabetic* characters, not their moral and social habits. —*Id.*

happens to be the Roman, and light will follow. But how can this be done? In the same way in which the Romans, and Musalmans did it. The English characters have already been introduced to a great extent. More useful books are already published in them than either in Persian or Dewanágari. There are at present thousands of young natives in our English schools in Calcutta, Benares, and other large cities, who will all at least learn to read the English characters fluently—[with an English pronunciation too, not with a Bengali one.—ED.] In a few (how few?) years there will be a body of people who can read the English character equal to those who can read any native character. The character is at present spreading by a great variety of useful books. Two hundred copies of the Khair Khwáh i Hind are every month sent to all parts of the country. Scarcely any book in the native characters is bought, but hundreds of copies of Romanized works are easily disposed of*. *Now what absurdity is it to say that the Roman character, in which at present private individuals prepare, print and sell books, in which a native newspaper is printed and widely circulated, is dying if not dead already?* All we ask is to give to the English character the same privilege which the Persian enjoys. Allow all persons to write legal papers in what character they like. And sure I am that all natives will soon begin to write in that character which the judge likes and understands best, and which he is able to write himself. The conservatives, who for filthy lucre's sake, wish to conserve idolatry and shut out the light, are consistent in opposing this reform; but that liberal and intelligent men, like the *Friend of India* and *Cinsurensis*, should cry out against it, and still advocate the introduction of European civilization with all its blessings appears to me inconsistent. They say that the general introduction of the English characters is impossible and hopeless, and still they think the general conversion of the natives to christianity not impossible; still they believe that the natives will one day throw their idols away, restore their ladies to society, read English newspapers, discuss politics, science and religion and become a moral, wise, happy and mighty nation. Such views are certainly inconsistent†. But I hope that after reading this paper they will feel that they are argued down, confess their error and become zealous advocates and promoters of this great reform. I hope that no false sense of consistency will keep them back from adopting so honourable a course‡.

Your's truly,

J. A. S.

Benares, 11th June, 1838.

IV.—*Brief Notice of the late Mrs. Yates, being the conclusion of a funeral sermon from "Blessed are the dead that die in the Lord, &c." delivered in the Circular Road Chapel, on Lord's-day evening, July 1st,* 1838. *By J. Penney.*

Our esteemed friend the late Mrs. Yates, whose death we have attempted to improve, was the daughter of the Rev. W. Grant, a missionary of the Baptist Missionary Society. He came out to this country with Ward, Brunsdon and Dr. Marsh-

* i. e. forced into schools, but are they bonâ fide bought by natives for the purposes of study?—*Cinsurensis.*

† As how? We confess our obtuseness in not having been able to penetrate this inference.—*Id.*

‡ Alas for CINSURENSIS! Where is his δος που ω after this? surely he must now "hide his diminished head!" Yet, somehow or other, we cannot help thinking he has not quite tottered under the *heavy* blows of the Benares mallet. —*Id.*

man, in the year 1799, and she was then about two years old. Her father died very unexpectedly, a fortnight after his arrival, in the bloom and vigour of life at the age of 25 years, and full of zeal for the conversion of the heathen. It appears that he was much esteemed by his brethren, and that his death threw a gloom over the affairs of the mission. Mr. Ward, in speaking of him, said—"*he* finished his course just as *they* were binding on their sandals, *he* obtained the victory and received a crown just as *they* were buckling on the armour, and preparing for action."

Her mother, of whom she had a vivid recollection and whose loss she seemed never to have forgotten, died suddenly on her way from Cutwa to Serampore*. When left by father and mother the Lord took her up. Her step-father Chamberlain died on his way to England, and was buried at sea not very far from the spot where she now lies. One of her sincere friends, to whom she was much attached also died at sea; so that Chamberlain, Mrs. Yates and Mrs. Murphy, all three endeared to this Church, found a grave in the watery deep. The voice that says "Blessed are the dead that die in the Lord:" hath also said that "the sea shall give up its dead."

It could never be ascertained at what age Mrs. Yates received her first religious impressions, though it is known to have been very early. From a child she was made acquainted with the Holy Scriptures, and that which was early implanted in her mind appears to have 'grown with her growth and strengthened with her strength.'

She was the first that was added to this Church by baptism; she was baptized in 1819, (by the Rev. Mr. Lawson, the faithful pastor of this Church) in company with Mr. Calder and two soldiers, one named Chamberlain and the other Grant.

In speaking of her character, it may be observed that she was naturally *lively and cheerful;* she was one who proved, that religion and cheerfulness are not unsuitable companions. Yet while religion supplied her with sources of cheerfulness, it always exercised its power in keeping that cheerfulness within due bounds.

She was one of those who looked at the bright side of things, and at the best side of characters. There was nothing desponding, complaining, or gloomy in her nature. Society was always made more cheerful by her presence, as well as enlightened by her information.

She was *affectionate.* It was not difficult to learn whether she was attached to her friends; she soon made them sensible of the warmth of her affection; her friends were sure to find in her

* See Memoirs of Chamberlain, page 236.

a most zealous advocate; she preferred old friends to new ones. I never knew that she lost a friend by neglect or unkindness, nor did I ever know any who became tired of her friendship.

As a friend she was *faithful*. She was not afraid to speak to her friends if she saw any thing that she thought wrong in their conduct. Such was the sincerity of her motives that she enjoyed a sort of privilege to say more than others. Yet if she could give reproof, she could take reproof and feel thankful for it. The closest friendship that was ever formed in this church, was by Mrs. Yates and one who was nearly related to myself. It was known to all that they were inseparable friends; they lived together, they walked together, sat next to each other in the house of God; they dressed alike, and almost thought alike. If circumstances had permitted they would have been laid side by side in the same grave.

As a *wife*, and as a *minister's wife*, she was truly a help-meet. 'The heart of her husband safely confided on her;' she was capable of affording advice in cases of difficulty, and always ready to administer comfort in the time of affliction. The latter duty she was frequently called to exercise.

As a *mother* she had few equals. She gave up her time and devoted her strength to the interests of her children; she was not guilty of poisoning them by indulgence; she was diligent and assiduous in giving them instruction. Her eldest son, although he left her at a tender age, was well instructed from, and acquainted with, the scriptures; and I trust he will ever remember her pious concern for his welfare. If her loss is felt any where, it must be most keenly felt by her family.

As a *believer*, she was both confident and diffident;—confident of the truth of scripture doctrines and the faithfulness of divine promises, but diffident in expressing her interest in those truths and promises. She was afraid of deceiving herself in a subject so awfully momentous, and this often led her to express herself diffidently where she might have done it confidently. She had however no doubt as to whom she had believed, or as to his ability 'to keep that which was committed to him.'

As a *member of this church*, she felt for its welfare, felt an interest in the labours of her husband. We can all say that she could not well be spared; she will be missed by all, but by none more than by myself, unless we except her immediate relatives. In her death I have lost an invaluable friend!

She was *useful* in all our Societies: specially as a member of the Ladies' Society and as one of the Committee of the Female School Society. Some years ago she gave up the whole of her time to Native Female Schools, and took much delight in the work.

She was *zealous*. A friend in a letter, speaking of her says, "The recollection of her visit here has always been pleasant to me, and it ever will be, though now accompanied with mournful feelings. Several lessons did she teach me which I wish never to forget. Her constant cheerfulness, her charitable spirit, her equanimity of temper, are all deeply impressed on my mind. It was a pleasant visit, a time of much enjoyment; there was no reserve; we felt as sisters, and we loved and were beloved by my dear mother as daughters; but it is all past! She was worthy of my respect and love; she tried to win me to Christ by conversation, by letters, and by sending me 'Pike's Early Piety;' and the very first conversation we had, when she came here, was on religion. I can testify too, that she loved her Bible, the House of God, and prayer; many times in a day have I seen her with her Bible on her knee, calmly perusing the sacred pages; the voice of her prayer also has reached my ear in the silence of night."

Before she left home, she asked her partner, if he had any advice to give that might be useful to her on the voyage? He replied—"Yes, let patience have her perfect work." From her letters subsequently, and from the remarks made on her conduct by living witnesses, it appears that she applied her heart fully to this lesson, until she became "perfect and entire, wanting nothing."

As she lived in the affections of all, she died regretted by all. There appears something melancholy in the closing scene; that she, who was so much beloved by her friends, should be separated from them at a time when she so much needed their presence and sympathy. It was the particular desire of her heart to reach home, if it were only to die amongst us, that she might testify her attachment to Christ by her dying breath. When it was told her that it was not probable, she expressed her resignation to the will of God: as she lived to the Lord, she died to the Lord. Worn out with affliction and pain, the wheels of nature stood still, the pulse ceased to beat, and, without being observed, her happy spirit departed and was conducted to the realms of bliss and glory. Instead of reaching her earthly home, she gained her heavenly home, "her father's house, in which there are many mansions." Her life was useful and her end was peace. May we "die the death of the righteous, and may our last end be like hers!"

The following particulars of her last days have been furnished by the kind friends with whom she sailed.

May 18th, 1838, 2½ P. M. "I have just," writes the Captain, "been to see Mrs. Yates, who expressed a wish that some one should read and pray with her. She is, I fear, sinking fast,

though at times she revives a little. Upon my asking her the state of her mind, she said, 'I hope I feel resigned to the will of God. I have prayed; and he has raised me up from deeper affliction than this before.' I said, the remembrance of past deliverance should not lead us always to expect the same: it might be the will of the Lord now to deliver her by taking her to himself; she appeared resigned but was too exhausted to say any more, and fell into a dose. When asked in the evening, if she still felt resigned should it be the will of God to remove her, she replied, 'I hope I do; I should wish to live only for the sake of Mr. Yates and my children, otherwise I shall be a useless cumberer;' and again 'I have prayed to be resigned, but it would give me great pleasure to go home.' Observing Mrs. H. concerned about her, she said, 'Don't distress yourself about me; you have a little one to look after, and you will also have these two, (meaning her own children,) for *they* will look to you.' When asked if she found Christ precious, she said—'I must not *say* what I do not *feel*;' and then reflecting, she replied—'Yes, I *do* feel that he is precious to me.' At midnight she was observed praying with a great degree of excitement, but the only words heard were, 'Have mercy on us, O Lord.'"

May 19th. "In conversation this day she declared her belief in all the grand doctrines of the gospel, and her hope of salvation through that gospel; which gave us comfort. She said, 'Vanity was inscribed on all things here below, and that when we attain the summit of our wishes, there is still something wanting.' In reply to some remark that had been made, she replied quickly, 'I am going home.' Mrs. Holmes said, 'Yes Mrs. Yates, you are going home.' She replied again, 'I know I am, to the greater if not to the less.' I then asked her, if we should have worship—she said, 'Yes, if you please.' Mrs. Holmes having brought the Bible, I asked her if there was any particular portion of scripture she would wish me to read. She said, the 103rd Psalm: 'Bless the Lord, O my soul, &c.' In this exercise she engaged with much feeling. About mid-day, she asked me if there was any ship near with a doctor. I said, 'What can a doctor do for you now?' she replied, 'Only so far as God might bless his labours.' When asked if she had any message to send to Mr. Yates, she said 'Yes, I have a great deal to say to him, I should like to write to him a long letter.' I said, 'If you will tell me what to write, I will write for you.' Her lips trembled and she shrunk from the task. In the evening she was much perplexed with the idea that Mr. Yates was dead, and that we had received letters and would not make her acquainted with the truth; and all the assurances

we could give her appeared scarcely to satisfy her mind. While I was sitting with her sometime in the day, she remarked, 'I have been troubled to know when I first thought seriously, and I cannot fix on any particular period; it seems to have grown up with me.' Speaking of her illness, she said, 'sometimes I think I shall get better and at others I think I shall sink.' I observed, 'Remember what Peter said when sinking "Lord save or I perish."' She said 'Yes, we are all there on a common footing; it is the blood of Jesus Christ alone that can save.' After this, through the influence of medicine, her mind often wandered, and she spoke incoherently of her husband, her children, her sister, and her dearest friends. In the intervals, she was calm without the least expression of anxiety about her children or about any thing. The diarrhœa continued to reduce her strength till at length, on the 22nd of May, she expired in peace without a sigh or a groan.

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day—
So dies a wave along the shore.

P. H.

Lines written by her Partner after receiving the account of her death.

O thou most fair, most lovely one!
Whither, Ah! whither art thou gone?
In the great deep thy *body* lies,
Thou art triumphant in the skies.

I would not murmur at the blow
Which has my fondest hopes laid low;
But grateful think on pleasures past,
Which three and twenty years did last.

Through all these years endearments kind,
Our souls did to each other bind;
To God our prayers were daily sent,
And frequent to his house we went.

These pleasing scenes no more return;
For I am left alone to mourn,
Whilst thou hast joined the blest above,
Where prayer is turned to praise and love.

Nor would I have thee back to come,
To visit this thine earthly home;
Though I had hoped thee here to meet,
In all the joys of friendship sweet.

While absent long, and sick at sea,
Thou oft didst sigh for home and me;
Didst often long thy tears to blend,
With thy most sympathising friend.

When that indulgence was denied,
And they for thy last words applied,
Thy trembling lips essayed to speak,
But solemn silence could not break.

Thou couldst not tell thy friend afar,
What thou didst feel when death was near;
What thou didst wish thou couldst not say,
But on thy couch didst sink away.

Could he then by thy side have been,
Thy wasted frame and weakness seen,
How had he tried each grief to share,
And ease the burdens thou didst bear!

But no such privilege was given,
To guide thy latest steps to heaven,
To hear and see that all was right,
When Canaan's land was full in sight.

Yet one was with the in the vale,
Whose tender mercies never fail;
He to thy soul did grace impart,
And cheered thy fainting sinking heart.

Friends too were nigh, and did afford
Assistance both by deed and word;
And when they saw no hope befriend,
To God thy spirit did commend.

Thy dust they buried in the deep,
But not for ever there to sleep;
For truth divine has plainly said,
'The sea too shall give up its dead.'

Now freed from sin and fear and pain,
From anxious thoughts and all that's vain,
Washed in the blood of Jesus white,
Thou art, as Angels, pure and bright.

Oh may I reach that blest abode,
Where thou art happy with thy God;
Then shall we both for ever tell,
How He for us did all things well.

From every suffering here sustained,
Increased joy is there obtained;
Thus contrast makes the landscape fine,
And gems when *cut* the brighter shine.

Let mourners then dry up their tears,
And banish all their gloomy fears;
Since God will make their present pain
Productive of eternal gain.

V.—*The Hindu College, the Observer, and the Press.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

When Martin Luther was told that his enemies were enraged at what he had written against them, he is said to have been well pleased with the information, as it proved he had hit them right. The Editor of the *Hurkaru*, I perceive has fallen foul of you, and it is easy to perceive, from the rage into which he has lashed himself, that you have touched him in a tender part.

An answer to the article in the *Hurkaru*, would neither promote the credit of the *Christian Observer*, nor tend to edify your readers. The animus of the thing speaks for itself. The controversy on the infidel tendency of the Hindu College, and of a portion of the Calcutta press has, however, elicited a few facts which ought not to be lost sight of. It appears that even the Editor of the *Hurkaru* can turn commentator when it suits his purpose. When missionaries are branded as hot-headed zealots and bigots, &c., they ought silently to submit, for "charity beareth all things!" When they see men who profess the Christian faith, acting in direct contradiction to its principles, and by their conduct disgracing their profession before the heathen, they ought not to call such actions by their proper names, because "charity thinketh no evil." A commentary on the 13th chapter of the 1st Epistle to the Corinthians, illustrated with extracts from the *Hurkaru* and *Englishman*, by some of the learned gentlemen in Hare Street, would be a literary curiosity, and would doubtless throw new light upon a portion of scripture heretofore not deemed a *crux criticorum*. It will afford great satisfaction to your readers to hear that the Editor publicly professes himself a Christian, and declares that "no man has a more ardent desire for the conversion of the Hindus than himself." Such a declaration from such a quarter is very gratifying; for whatever some may think of it, it proves that no public Journalist, who has any regard to his circulation, dares publicly and directly attack our holy religion. This is an important fact; for it was not always so in India. May we not hope that the time will come, when such writers will not only "have a high sense of the beauty and purity of the Christian religion," but when they will cease to cast discredit upon that religion by attacking its teachers and most consistent professors! It is not my intention to plunge into the Hindu College controversy, but there is one point connected with it which has been too much overlooked. Allow me, Gentlemen, through your pages, to draw the attention of the advocates of the Hindu College

to that point; and this I shall attempt with all fairness and candour.

The advocates of the Hindu College allege, as a reason for carefully excluding the very mention of christianity, the engagement which the Government and supporters of the Institution have come under, not to interfere with the religion of the natives; and they strongly reprobate the conduct of those who would advise such an interference. Let us hear the *Hurkaru* on this subject. "The natives send their children to the Hindu College under the express stipulation that their religious opinions shall not be interfered with. Our opponent and those like him, who have infinitely more zeal than discretion, are for breaking that pledge. For our own part, we think such conduct would be equally impious and impolitic. We consider all falsehood and breach of trust as quite as much a sin against God as against man, and he must be looked upon as no real friend to his religion, who pretends that it sanctions unholy means even for a holy end*."

It is here distinctly stated that a stipulation, not to interfere with the religion of the natives, has been entered into. Whether Christians, or a Christian Government, can consistently enter into such a stipulation, we shall not at present stop to determine. But allowing with our opponents (for we wish to meet them on their own ground) that Christians may enter, and have entered into such a stipulation, it follows, that any breach of it on their part is dishonourable, and as the *Hurkaru* says, "as much a sin against God as against man." We reprobate, with him, every attempt to promote a good cause by unholy means; we detest as strongly as he can, all dishonesty, disingenuousness and jesuitism. Thus there is no difference of opinion between us and the advocates of the Hindu College regarding this matter. We quite agree with the Editor of the *Hurkaru*, in regarding the violation of such an agreement (on the part of those who hold that they acted as became Christians in entering into it), as "impious and impolitic." The conduct of any man or number of men, violating a voluntary agreement under such circumstances, cannot be too severely censured. The question then is, has this stipulation been violated or not? We say it has, and is being daily violated. By whom is this crime, so justly reprobated by the *Hurkaru*, committed? Not by the Missionaries surely, for they never entered into such a stipulation; and the great and *publicly acknowledged* purpose for which they are in this country, is to expose every false system by teaching "the truth as it is in Jesus." Who then is chargeable with this conduct equally "impious and impolitic," with this "falsehood and breach of trust,"

* Vide Hurkaru, July.

"as much a sin against God as against man?" We know none except the defenders and upholders of this system of education. Perhaps I shall be charged with want of charity; let it however be understood that I have nothing to do with men, but with their measures: nor do I apply any terms to this conduct, but such as the defenders of this system themselves apply to it. Wherever therefore the fault lies, the advocates of the Hindu College cannot accuse me of severity of language, for the epithets are *theirs* not *mine*. By interfering with the religious opinions of the natives, in the Hindu College and similar institutions, we understand teaching them doctrines contrary to their belief and destructive of Hinduism. Do not the literature and science of Europe inculcate principles contrary to the religious belief of the natives? Are not our science and philosophy founded upon demonstrable truths which directly contradict some of the most renowned Hindu shástras? The Hindus believe that there are five simple elements, namely, fire, air, earth, water and æther. Professor O'Shaughnessy will teach the children of these same Hindus to despise such a vulgar notion, and convince them that instead of five, there have been discovered 54 simple elements, (see his Chemistry, pp. 15, 16.) If the lads are taught history, they despise the religiously cherished notions of their fathers regarding the high antiquity of their race—the millions of years in the Satya, Dwápar, Tretá and Kali jugs, are regarded as a lie and a fable. Teach them our geography, they will be convinced that the much-talked of Panchadwip, and the enormous mount Sumeru, existed only in the brain of some ignorant Bráhman; in fact there is no science, moral or physical, taught in the Government schools, which is not in direct opposition to the religious opinions of the Hindus. Need I mention what none surely is ignorant of—that the science and philosophy of the Hindus are inseparably connected with their religion? But there is no necessity for my proving that the education imparted in the Government seminaries, is contrary to the religious sentiments of the natives, and tends to overturn the whole fabric of Hinduism. This point is confessed by the upholders of the system; they *know* and *confess*, that European science and literature will destroy Hinduism; and most of them go so far as to assert that they support this system, because it is powerfully adapted to destroy Hinduism and prepare the way for Christianity. Now, in the name of common sense, is this interfering with the religious opinions of the natives or is it not? If this be not an interference, we know not what may be so termed; yea, it is such an interference as, according to the oft-repeated declarations of our opponents, shall overthrow the religion of the natives! The advocates of the Hindu College, who reprobate every attempt to

interfere with the prejudices of the natives, are the persons who teach their children that science and philosophy, which will make them despise the superstition of their fathers! They *know* and *acknowledge* this fact, yet they tell the public that they are under an express stipulation not to interfere with the religious opinions of the natives! O tempora! O mores! Call you this honesty? Is this straight-forward dealing? The unwary Hindu brings his son to be educated by you, with the understanding (according to the *Hurkaru*) that you will not interfere with his religion; you agree to this condition, but the parent has no sooner turned his back, than you begin to teach his son those things which you *know* will make him ridicule and despise his father's faith. Whether this looks like honorable dealing, or like the conduct which the *Hurkaru* reprobates under the name of "falsehood and breach of trust," let every honest man judge. We respect consistency and ingenuousness in every man, however much we may dislike his sentiments; and we entirely deny the insinuation that Missionaries either act disingenuously or advise others so to act. We publicly tell our opponents that whether Missionaries teach in schools, preach in the streets, or publish and distribute books, their *real* and *acknowledged* design is to destroy superstition by the Gospel of Christ. Let the advocates of the Hindu College act with equal honesty, and we shall give them credit for consistency of character. Let them tell every Hindu parent that his son's religion will be destroyed in that seminary—and that he will be taught such things as are directly opposed to his religious opinions, and will make the lad despise his father's faith. Let them do all this publicly and privately, among *Natives* particularly, and not merely among *Europeans*, and then we shall give them credit for honesty. But let them not conceal their hatred and opposition to Christianity, under the pretence of a stipulation which they have so shamefully violated. If Christianity alone, and not the interference with the religious opinions of the natives, be not the object of their jealousy and opposition, how is it, that any thing or every thing may be taught within the walls of the College, except the religion of Jesus? How is it, that principles (according to their own showing) as destructive of Hinduism, as Christianity can be, are taught, when every allusion to *its* principles are so carefully avoided? How is it, that the works of Bolingbroke, Voltaire and Tom Paine, are received into the College Library, when a grant of books from the Religious Tract Society are refused almost with contempt? These things require explanation. If the advocates of the Hindu College would tell us plainly that they are opposed to Christianity and are afraid of its influence, then we should know how to

reconcile their conduct with their profession. But when they tell us that they are bound *not* to interfere with the religious opinions of the natives, while at the same time they know and acknowledge that they *do* interfere, by *teaching* those things which *will* destroy Hinduism, what opinion are we to form of their *honesty* and *consistency?* In conclusion, the advocates of the Hindu College allege, as a reason for their jealousy of Christianity, that they are under a stipulation not to interfere with the religious opinions of the natives; we have shown that they *do* interfere, and moreover they themselves acknowledge that they interfere most effectually, even to the destruction of Hinduism. How is their conduct to be reconciled with their professions? The public are entitled to have this matter fairly explained without any shifting or quibbling.

Yours, &c.

THETA.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The Bishop of Calcutta, accompanied by the Archdeacon embarked under the usual salute on the morning of the 11th July. His lordship proceeds in the Hattrass, Capt. T. Clarke, on his second visitation to Singapore, Penang, Malacca, Arracan, and Chittagong. His lordship is, we believe, the first Indian protestant Bishop who has been permitted by Divine Providence to proceed on a second visitation. May his visit be attended by much spiritual advantage to the members of Christ's church scattered abroad in the remote and religiously destitute stations whither he has proceeded!—The Rev. Geo. Pearce embarked on the Larkins, 3rd of July.—The Basle Mission either have sent, or are about to send out, a number of devoted young men to this country; some of them we hear are destined for northern India.—Our Baptist brethren expect their Mission to be reinforced by the arrival of one or two new Missionaries.—The Rev. R. C. Mather has removed to the new station of the London Society at Mirzapore.—We regret to announce that the Rev. W. S. Mackay of the Scottish Mission is obliged to proceed to New South Wales for the restoration of his health. May he return in the possession of renewed strength!

2.—Conversion of a young Brahmin.

A young Brahmin of good caste, educated under Mr. Penney in the Benevolent Institution, has recently thrown away his brahminical thread, and professed Christianity. His friends have been re-acting the scenes practised with Messrs. Hæberlin and Ewart under similar circumstances on former occasions. They have used threats and violence, and have broken in upon the privacy and sanctity of the Missionary for the purposes of rescue. The youth remains firm; no means have been employed, either to effect his conversion or to retain him, but those connected with legitimate reasoning, and acquiescent protection. May the Lord preserve him!

3.—The Second Visitation of the Bishop of Calcutta.

The second visitation of the Bishop of Calcutta was held at the Cathedral on Friday the 6th July. The Venerable the Archdeacon addressed the clergy from 1st Timothy, 3rd chapter. 15th verse. Apart from the controverted points, the discourse contained much that would find a response in the heart of every servant of Christ. It was simple and faithful, and calculated to be generally useful. After the sermon, the Bishop delivered his charge—a charge, remarkable for the clearness of its arrangement, the ease, purity and elegance of its style, and for its exhibition of the dignity and importance of the ministerial office; but we regret to say containing many things over which we must mourn when identified with so excellent and pious a man as Bishop Wilson. We refrain from further remark until the charge shall be made public.

4.—Native Societies.

The last few months have been prolific in the production of debating and other Societies amongst native youth in Calcutta and its vicinity. We are truly glad to witness these indications of life, and hope under the Divine blessing they may issue in the advancement of truth, and in practical advantage to the Hindu community.

5.—Important Movements in Reference to the Idolatry Question.

We have this month to chronicle two acts, than which nothing has given us more sincere pleasure since the commencement of our editorial career. The one is the resignation of the Commander-in-Chief of the Madras Presidency, Sir Peregrine Maitland, and the other the resignation of R. Nelson, Esq. of the Madras Civil Service. The cause of both resignations, is a determination not to comply with the resolution of the Court of Directors compelling all their servants to assist at heathen festivals.—We give the correspondence between Mr. N. and the Court. It is worthy of the worst days of stern and heathen Rome, and the best days of decided and scriptural Christianity.

'*To the Secretary of the Hon. Court of Directors of the East India Company.*

'Sir,—I have the honor to request the favour of your ascertaining for me the opinion of the Hon. Court of Directors whether the covenant I have entered into with the Hon. the East India Company renders it imperative on me to accept and undertake any office the Madras Government may, conformably to law and to the usages of the service, think fit to appoint me to?*

'In soliciting this information I refer principally to certain offices connected with the idolatry of the country, which I could not feel at liberty to hold.

'I have the honor to be, Sir, your obedient servant,

'Robert Nelson, Madras Civil Service.

'48, Poland-street, Oxford-street, Feb. 27.'

'*To R. Nelson, Esq.*

'Sir,—I have laid before the Court of Directors of the East India Company your letter, dated February 27th 1838, in which you request to be informed whether the covenant into which you have entered with the Company renders it imperative on you to accept and undertake any office the Madras Government may, conformably to law and to the usages of the service, think fit to appoint you to. You state that you refer principally to certain offices connected with the idolatry of the country, which you could not feel at liberty to hold.

* By the words 'conformably to law' are to be understood the act of Parliament, which describes the gradation and seniority of civil services; and 'usages of the service' refers to the class of officers which they are called upon to fill.—J. P.

'In reply I am commanded to inform you, that the Court has seen with surprise that an officer of your standing can entertain any doubt of its being imperative on you to accept and undertake any office which the Government may, conformably to law and the usages of the service, think fit to appoint you to, without any exception or reservation whatever.

'I am, Sir,

'Your most obedient humble Servant,

'JAMES C. MELVILLE, *Secretary.*

'East India-house, March 26, 1838.'

'*To the Secretary of the Hon. Court of Directors of the East India Company.*

'SIR,—I have the honor to acknowledge the receipt of your letter of the 16th instant, conveying the opinion of the Court of Directors upon the inquiry contained in my letter of the 27th ultimo.

'It is painful and alarming to find the Court establishing the principle that every civil servant is bound by covenant to assist in and uphold the idolatrous worship of India. The directors are well aware that acts of this nature form part of the functions of many offices under the Madras Presidency; and your letter tells me that a civil servant has no option but to discharge them, if it be the pleasure of the Government to appoint him to such offices.

'The instructions of the Lord Jesus Christ are to keep myself from idols, and to flee from idolatry.

'The East India Company require me to unite myself with idols, taking part in their worship, by assisting others herein.

'The commands of these two masters are thus in direct opposition to each other; and I have to choose whom I will serve, since obedience to both is impossible.

'As I prefer to follow the Lord Jesus Christ, I must renounce the service of the East India Compay, which I therefore now do.

'I have accordingly to request that my name may be struck out of the list of civil servants on the Madras establishment; all the privileges of which station I hereby resign.

'I have the honor to be, Sir, your obedient Servant,

ROBERT NELSON.

'17, Norfolk-buildings, Bath, March 19th, 1838.

The Court of Directors may flatter themselves that the present state of feeling will expend itself in the withdrawal of a few of their conscientious servants; but if they so think, they are in error; the feeling lies much deeper, and will never be quieted until *they* wash their hands of the evil. The very determinate resolve of the court not to yield one jot to the request of their Christian servants, is the first and principal element in our success. It will call forth the decision of many such men as Sir P. Maitland and Mr. Nelson. It will awaken the sleeping powers of the people of England. This decision is the forlorn hope—the last struggle—of those, who, if they could have avoided it, would not have yielded to the voice of humanity or of religion, either the abandonment of infanticide, or the abolition of the horrid Suttee. It should be remembered by rulers, that the king of Babylon, on the night of his terrible vision and overthrow, was defended by massive walls and gates of brass, and valiant troops; he was surrounded by flattering courtiers and by every thing calculated to drown the voice of an awakened and apprehensive conscience; and yet, ere the rising of another sun, he slept a captive and in death—his palace was his prison and his tomb, and the power he had created was his own curse. MADRAS appears determined to distinguish itself in Indian history for every thing dark and oppressive in religious matters. It has insulted one of the most excellent Bishops that ever filled an episcopate;

yes, it offered insult to a man tottering with age, as he descended to his tomb, for obeying the calls of conscience, humanity and religion; one too, who had been accustomed to listen only to the peaceful but sincere thanksgivings of all classes of his countrymen; and it now adds to its former bays the honor of driving from its service as brave a soldier, as beloved a commander, and as upright a man, as ever presided over the Indian Army; and also of thrusting from its borders a man, who, because he is determined to obey the behests of Christ, finds he cannot conscientiously serve the Honorable Company. May these men find many imitators (like Joshua and Daniel), in courts and camps, and may they obtain that which is promised by heaven to all its faithful servants in the discharge of duty—peace of conscience! and may they yet see an immediate and complete dissolution of a connexion disgraceful in the highest degree to Britain as a nation, to the company as Christian merchants, and to the religion of that country which is at once the parent of the company, and the recipient of this idolatrous gain! How honorably different is it with the sister presidency of Bombay! She has been rebuked by the court for her enlightened and humane policy!

6.—BAPTISM OF NATIVES.

It is a pleasant task to turn from the busy and vexing scenes of life to chronicle the domestic history of true religion, and especially to record the introduction into the church of Christ of young and hopeful candidates. For if "a flower when offered in the bud, be no vain sacrifice," surely the Lord Jesus must see with especial satisfaction of the travail of his soul, when he beholds youthful disciples offering themselves on the altar of his service. We were much gratified on Sabbath, 8th July, to witness the baptism of five young native females, at the Union Chapel, Dharamtallah. Two of them were orphans belonging to the London Missionary Society's Orphan Asylum, under the charge of Mrs. Campbell, the others domestics of families attached to the congregation. The candidates were thoroughly questioned on the doctrines and duties of the Christian Religion by the Rev. J. Campbell, who afterwards administered the rite of baptism. The Rev. A. F. Lacroix preached a sermon adapted to the occasion, to a very pleasing and evidently interested audience. May the Divine Spirit follow the service with his blessing!

7.—FRENCH PREACHING.

It has more than once been suggested to us that if a lecture on the duties and doctrines of the Christian religion in the French language could be established in Calcutta, it might be attended not only by the French and those of French extraction residing in the city, but also by many others conversant with that polite and widely spoken language. We have spoken on the subject with two ministers, competent to preach, who are quite disposed to officiate (gratuitously), provided an audience can be secured. The managers of the Union Chapel have also agreed to lend that place of worship for the purpose, and we are anxious to ascertain the state of feeling on the subject. Any persons desirous of giving countenance to the proposal may communicate with the editors, who will be most happy to forward the object in every possible way. The lecture may be delivered on any week evening, not interfering with the present English services, and at such an hour as would be best adapted to secure the attendance of the parties concerned.

8.—THE MONTHLY MISSIONARY PRAYER MEETING.

We fear the Christian community of the different denominations of Christians in Calcutta are not aware that a monthly Missionary prayer-meeting is held every month, alternately at the Union, Loll Bazar and

Circular Road Chapels. The object of the meeting is to communicate intelligence on the progress of Missions throughout the world and stimulate the faith and excite the prayers of the faithful. It is held on the evening of every first Monday in the month, and commences at ¼ past 7 o'clock. We have felt it a duty we owe to the church to give it this publicity, as it is an object which should be united in by all the members of Christ's body in Calcutta; that they may implore God's blessing on the Church and by prayerful unity to cause the heathen to say, "See how these Christians love one another!"

9.—Interesting Overland Intelligence.

We have gathered the following interesting items bearing on the cause of religion and humanity, from the last overland despatch of our contemporary the "*Englishman.*" We think they will be read with interest.

"Upwards of forty years ago the soul of Carey, the clumsy* cobler, kindled with the sacred enthusiasm of propagating christianity; he lit up a flame in the bosoms of the Baptists; sparks reached London, where Religious Societies were formed with astonishing rapidity and success; year after year they have multiplied and increased: they are based on the principle of responsibility to the public, and the public supports them most munificently. Most of these modern Societies hold their Anniversary meetings in the month of May; and, these 'May Meetings' present the most glorious spectacle in the world; year after year, whenever I have been in England, I have attended many of them; but, this year I have been only at a few; however, they never have been more gratifying than this year; the political press has affected indifference to these meetings; but, year after year it is extending its reports of the speeches made at them; and, big as London is, it actually feels the holy and the busy impulse of the month of May; indeed, Exeter Hall is the centre of an undulating influence which is felt throughout the world; and, year after year, the tongue of every nation under heaven is heard there reverberating the sounds which first issued from that centre of benevolent enterprize. Three successive meetings, viz. Wesleyan, Church and Bible, reported the receipt of about twenty lacs of Co.'s rupees, in the course of the past year! How different from robbing a miserably poor, ignorant country, of a large amount annually, and from taxing myriads of beggarly pilgrims and squandering of the produce at the Albion Tavern!

"Claudius Buchanan attempted to arouse the attention of England to the state of India, by means of prizes for the best essays upon Indian subjects; and he succeeded so far as to draw forth the exertions of Charles Grant and James Bryce, both of whom had luxuriated on the fat things of India. At present, prizes for essays on given subjects are more than ever in vogue, chiefly on religious subjects; and they have produced some excellent works, especially Mammon, Britannia, Schism, by Our Young Men, Harris, Cox, and Hoppus; many more prizes of this sort are yet pending, namely, on Missions, the Church, and Morrison's on the trade in opium, for which last I have heard of several candidates.

"The book published by the Rev. Mr. Williams of the Mission in the South Seas, has produced a much more general and vivid impression than could have been expected; especially as I believe the circulation has reached eight thousand; the Dukes of Devonshire and Northumberland, with Earl Fitzwilliam have honored the missionary with their very decided countenance and liberal patronage; and the Bishop of Chester has sent a copy to each of his clergy, saying that he considers it as the 29th

* This refers to the story of Carey's incompetency to make a shoe, which we believe has been denied on his own testimony.—Ed.

chapter of the Acts of the Apostles! However, the grant of £500 from the city of London is still more remarkable. Mr. Williams asked the public for £300 for his missionary ship, and double that sum has been poured into his lap.

"The Anti-Slavery Society has again summoned Delegates from every locality and from every congregation; country and city meetings are being held, and the House of Commons are addressing the Queen to treat Slavers as Pirates."

10.—Asiatic Temperance Societies.

Our temperance friends in the east are making good progress. The reports of the Society attached to H. M. 16th, the European regiment, and the Penang Society, are now before us. They all contain much valuable matter and give report of success. The friends of the Penang Society have addressed a memorial to Government praying the abolition of spirits as rations in the Indian army. We hope this prayer will be heard; for we are confident no greater temporal blessing could be conferred on our troops than the withdrawal of spiritous liquors. The detachment of Artillery serving on the island had requested the commanding officer to close the canteen, and have to a man discontinued drawing their spirit rations.

11.—Agra Relief Society.

This most valuable Society has been, like the good Samaritan, performing deeds of present mercy to the suffering. The report for April has been forwarded us from which we gather that many thousands have been relieved from the miseries of starvation, and hundreds blessed with medical aid. The unremitting labours of the officers of the Society call for the thanks of a public ever liberal to devise means and offer funds for assisting their suffering fellow-creatures. The public we rejoice to see have subscribed above 1,14,000 for the sufferers; but the more arduous office of distributing the benevolence has devolved on our friends at Agra and elsewhere. They deserve our best thanks.

12.—Penang Sailor's Home.

We are glad to report the establishment of another Sailor's Home. The active Penangians have established a Home at Penang; a coffee and reading room is opened, and the whole is joined with the Temperance Society. We have now therefore Homes at Calcutta, Bombay, Madras, and Penang, and all in twelve months. May they be abundantly multiplied!

13.—Native Schools.

The spirit of awakening and inquiry is beginning to display itself not only in the establishment of debating clubs, but also in the formation of Societies of a voluntary and charitable character. We are happy to see this imitation of one of the best features of Christian benevolence. There is something hopeful in reading of a meeting of natives for the purpose of establishing a free school, with the *Rájá* of this or that district supported by the neighbouring literati and gentry. This has been the case more than once this month. We have no wish to throw the slightest impediment in the way of the success of such operations, but the more intelligent natives as well as ourselves know how prone many of their countrymen are to lay hold of any thing by which to obtain money; this we believe has been done by one or two common school Sirkárs who, without any recommendation, have sent circulars for subscriptions to benevolent individuals. Our advice to the managers of respectable schools needing aid is, to get their circulars signed by some well known friend to educacion, which can be easily accomplished, and will be perfectly satisfactory to those who are ever ready to help in a good cause.

14.—The Hindu College, the Observer, and the Press.

The Hurkaru of the 17th July contains a long and characteristic article in reply to our paper on this subject in the last Observer. We have adopted as a rule that, having once entered fully into our defence, on any subject, our positions remaining untouched or unanswered, we will allow our opponents all the advantage which they can obtain from professions unaccompanied by practice, from garbled extracts, and the application of scurrilous epithets accompanied with professions of piety and liberality. We give the Hurkaru in this instance, all the advantage to be derived from *the* article, and are only sorry that we deserve only in such small measure the abuse and contumely heaped upon us by the theologians of the *Hurkaru* school; for so spoke such of the master and of the most honored of his servants, when *they* felt it a duty to God and man to expose conduct which, under the mask of liberality and religion, was marring the peace of the world, and sapping the foundations of society. The article in question may serve us, on a future occasion, for a text on the morality of the press, a subject we have long wished to discuss and which, from present appearances, we fear we cannot long defer. The writer of the article makes one observation in which he thinks he has caught us tripping. He says, though we have abused him, we have not scrupled from *month to month* to insert on the cover of the *Observer* his recommendation of the work. Now this is both disingenuous and untrue. The recommendation never appeared on the cover of the *Observer* but *one month, and that the last!!* and then it was inserted as *the testimony* of an opponent; for he says "that entirely differing in most points from the learned and pious Editors, he yet recommends the work as instructive and interesting." Had it not been *such* a recommendation, it would never have been used by us. One more remark and we take leave of this subject. The Hurkaru declares *it is* NOT *infidel, but earnestly desires the conversion of the natives of India to the Christian faith.* We merely chronicle this as a remarkable instance of conversion in the history of Missions.—A *little* writer in the Hurkaru professes to give a list of boys converted in the respective schools, in which he, with tiny rejoicing, doth rejoice over a majority in favour of infidelity in making Christians! We suspect *he* was of the Brahmin caste: for if not he must, with his intimate knowledge of things, have known that many more youth had been converted in mission schools than he has enumerated. Whether the Hurkaru's statistical correspondent knows of more, or not, who have been converted in our schools, *we* do: besides, *many more*, does not mean 3 or 4; *in fact*, the whole referred to by the correspondent, from whatever quarter they might have been obtained, would afford no ground for triumph.

15.—The Christianity and Piety of the Hurkaru.

Since the Hurkaru has confessed his attachment to Christianity and expressed his desire for its propagation, we are anxious to give our readers a specimen of the kind of Christianity he professess, the manner in which he would convert, and the *kind* of spirit we have to contend with in Christians of his *school*. The following is an extract from that paper of last month. Our readers will perceive that it refers to the noble conduct of the female martyr in Madagascar registered to in our last. We leave it to tell its own tale. Is not the wrath and abuse of *such a Christian* our best recommendation?

"We have extracted from the *Christian Observer*, an account of the execution of a female of some property on the Island of Madagascar, in consequence of her having become a convert to Christianity. It appears also, that several other persons had been banished or made slaves of, for the same reason.

"These events, although so melancholy, have been viewed as a ground of rejoicing, in as much as they illustrate the strong faith of the individuals

in the truths of the Gospel; but we confess that under all the circumstances, we doubt whether Missionary zeal does not out-run discretion, when it exposes the objects of its solicitude, to such horrible sufferings. Where conversion from one creed to another can be secured by the pious labours of the pioneers of Christianity, without offence to the prejudices and the passions of powerful savages, we shall always hail their success with unfeigned joy; but in our humble opinion, a great and serious responsibility devolves on those who, in propagating new doctrines, at the same time call into existence the horrors of religious persecution, and who can only trace the progress of their own creed by the blood of its martyrs.

"The great end the Missionaries seek is retarded, we conceive, by prematurely enlisting against their labours, the fears or the superstitions of the ruling authorities, who are prone to consider the deserter from ancestral shrines, be those shrines of what character they may, as equally a rebel to the *prestige* of their temporal power; and thus political, as well as religious hatred, is engendered, and the convert to Christianity soon becomes the victim of Paganism, without the shadow of practical benefit to the faith which he has adopted."—*Hurkaru.*

16.—The Hindu College, and the new Church.

Considerable discussion has been elicited on the proposed erection of a new church in the vicinity of the Hindu College. The facts are simply these; the Episcopal Mission intended to build a church; the ground was bought, and the day for laying the stone fixed, when the College council found out, to their surprise, that *they* were never consulted; and the Medical College, an institution the most insulting to native prejudice, joined in the war-cry. As we have so lately and fully exposed the spirit of the College party, we have nothing to say on this peculiar manifestation of it, beyond noticing the fact that the interference of the College or any other body in such a matter is *a positive infringement of the civil right of the subject.*

17.—Religious Tract and Book Society's Larger Publications.

At the last meeting of the above Society it was resolved to reduce the price of the Society's larger publications, such as Baxter's Call, Pilgrim's Progress, and other similar works, in order to increase their circulation without giving them away. The Society are also desirous of obtaining translations of several of the parent Society's works, and would feel obliged if any of their clerial or lay friends would undertake the translation of any such: the list of works can be had on application to the secretary. The conductors of the Hughli College handed over the library of handsomely bound books, sent them from England, containing biography, church history, natural history, &c. &c. to the Missionary of the station, *unopened (!)* stating them to be tracts, and further stating it to be incompatible with their principles to receive such books! If we are not much mistaken we have seen books of a much more questionable character in the library; books at least, involving a much more flagrant violation of the founder's intention and of the contracts entered into by the managers of the College with Hindu youth.

18.—Prize Essays.

A temper akin to that of the olden times appears to have arisen in Europe in reference to dedications and "Prize Essays." Many of the modern and popular works have been dedicated by permission as they were to the maiden Queen, "to our most gracious Lady, the Queen;" and in some cases with flattery equal to that of the Elizabethan age. This is an evil and should be at once corrected. The Prize Essay system is an admirable plan for calling forth the energies of the intellectual giants, and of placing an important subject before the public in a clear, condensed, and striking light. This plan has already procured for us the "Bridgewater Trea-

tises," "Mammon," "Brittannia," and other works equally valuable in their way. We have heard with much pleasure that the Rev. Dr. Duff and his colleagues have offered a premium of two hundred pounds for the best essay on Missions; the adjudicators have been selected from among the most eminent of the several denominations of Christians in Britain. This is the sixth Essay connected with the east now calling for the energy of the literati, viz. The Essay on the Evidences of Christianity; the Essay on the Application of Western Science to this country; the Essay on Opium and its tendency; the two Essays of the Horticultural Society, and this on Missions; these are all directly applicable to this country, and shew that the eastern world shares in the sympathy of the friends of enlightened, humane, and religious sentiments; not only here, but also in the west. Oh that the time might soon come, when the inhabitants of this country shall strive for "the prize with peerless glory bright!"

19.—Ta'ki Academy.

On Saturday the 23rd June, the annual examination of this Institution was conducted by the Rev. W. S. Mackay, in presence of George Temple, Esq. of Bagundee, the Rev. A. F. Lacroix of the London Missionary Society, and several natives of respectability. Examinations of this description bear much the same features; details, therefore, fail of being interesting. Suffice it to say, in reference to the one in question, that the pupils, whose number is at present upwards of 150, were found to have made very creditable progress in the several departments of study to which their attention had been directed, especially in mathematics, history and geography. Indeed a striking improvement since last year's examination was visible, and the good order in which the school appeared to be conducted, reflects no small credit on the teacher, Mr. Shiels.

The institution reckons among its pupils several youths of great promise, and there is no doubt, that, if circumstances permitted of the regular superintendence of the Reverend Missionaries of the General Assembly, it would not yield in efficiency to any similar establishment in the metropolis. As it is, some of the elder pupils have been found so well qualified as to obtain respectable situations under Government, and more are likely to be in time similarly employed. It cannot but be highly gratifying to the two native gentlemen, who are the patrons and chief supporters of the school, to witness already the good effects of their judicious liberality; and it is to be hoped that this may induce many of their wealthy countrymen to become their imitators in so good a cause.

At the conclusion of the examination, prizes were distributed to the scholars who had most distinguished themselves; after which the Rev. Mr. Lacroix gave an address to the assembled pupils, in which he expressed the great satisfaction of the examiners at what they had witnessed, pointed out, for the encouragement of the young people, the great advantages of learning, and admonished them to increased diligence, docility, and a regular attendance.

20.—Exportation of Natives.—Important Meeting.

In accordance with a numerously and respectably signed requisition, the Sheriff of Calcutta convened a public meeting of the inhabitants of Calcutta at the Town Hall, on Thursday the 10th July, for the purpose of petitioning Government to suspend further shipments of Coolies, and to institute a full inquiry into the whole traffic. The meeting was, we believe, one of the most numerously and respectably attended ever held in Calcutta. The opposition, if so it may be called, was feeble. We are glad that the inhabitants of Calcutta have wiped a stain from their character by this public demonstration of feeling. We shall enter more fully into the subject in our next, if the result of the petition which has been presented to his Honor by deputation shall have been made known.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of June, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,670	86,4	84,6	82,8	s.	,716	89,5	94,5	84,0	s.	,694	91,7	93,5	86,0	s.	,570	92,0	94,0	88,0	s. w.	,552	92,0	94,0	93,5	s.	,632	84,3	76,1	76,5	v.	0.10
2	,627	84,5	77,6	77,0	Cm.	,672	89,0	90,0	83,0	s.	,652	90,0	91,0	86,5	s.	,575	90,6	92,3	86,5	s.	,550	90,4	90,5	85,1	s.	,568	88,4	87,8	84,0	s.	0,87
3	,581	83,2	78,1	77,7	s.	,630	87,5	91,5	82,7	s.	,610	88,3	94,5	84,6	s.	,550	90,1	95,7	86,5	s.	,520	90,0	92,0	86,7	s.	,522	88,5	88,9	83,9	s.	
4	,590	84,8	82,1	81,5	s.	,620	88,5	90,9	86,7	s.	,598	89,5	91,6	87,5	s.	,564	90,5	93,9	92,9	s.	,540	90,3	93,0	86,7	s.	,546	88,5	87,1	85,2	s.	
5	,548	84,7	82,0	81,5	s.	,598	88,0	91,5	87,3	S. E.	,590	90,2	93,1	88,2	s.	,540	90,5	92,6	87,8	s.	,528	89,8	90,7	86,0	s.	,539	85,0	80,5	80,9	s.	
6	,590	84,9	82,3	81,7	s.	,652	88,8	89,9	87,6	s. w.	,612	84,5	78,3	78,8	s.	,554	85,5	83,0	81,0	Cm.	,554	84,0	83,3	81,0	s.	,556	85,9	83,0	83,0	Cm.	0,84
7	,560	84,5	83,0	81,7	s.	,616	87,5	91,0	86,2	s.	,614	90,5	94,0	88,5	s.	,542	90,4	93,0	88,3	s.	,538	89,9	91,1	87,0	s.	,544	85,5	84,0	83,3	w.	
8	,600	85,0	82,0	80,3	s.	,660	87,8	91,0	86,2	s.	,652	89,3	92,5	87,0	s.	,578	90,4	95,0	89,3	s.	,578	90,9	93,9	89,9	s.	,566	88,9	88,7	86,0	s.	
9	,584	85,5	80,0	79,5	Cm.	,606	87,3	88,8	84,3	s.	,597	88,8	91,1	85,9	s.	,540	89,7	93,0	85,0	s.	,528	88,8	89,5	85,0	s.	,528	88,5	87,5	83,2	s.	0,12
10	,540	85,0	82,0	80,5	s.	,588	87,1	90,0	85,0	s. w.	,556	87,5	96,5	88,8	s. w.	,520	88,8	98,8	89,5	s. w.	,510	89,3	94,1	90,0	s. w.	,515	88,7	89,3	85,9	s. w.	
11	,554	85,6	83,0	82,2	s.	,588	88,6	91,0	87,0	s.	,588	90,7	94,8	87,0	s.	,544	91,7	98,0	88,0	s.	,536	92,3	97,6	88,3	s.	,540	89,5	89,7	84,9	s.	
12	,550	86,0	85,0	82,0	s.	,612	89,5	92,8	87,1	s.	,602	91,8	95,5	89,5	s.	,572	92,5	97,0	89,1	s.	,556	93,0	96,2	89,5	s.	,556	89,7	89,0	84,5	s.	
13	,570	86,0	84,0	82,3	S. E.	,642	89,0	90,8	87,0	s.	,620	91,0	95,8	87,9	s. w.	,560	92,8	100,0	89,4	s.	,540	93,0	99,5	90,3	s.	,544	89,9	90,8	85,9	s.	
14	,586	87,2	83,6	82,5	s.	,600	90,1	65,0	90,0	s.	,588	93,7	99,0	92,0	s.	,496	86,5	78,2	78,0	s. w.	,520	86,5	80,0	78,5	N. E.	,566	85,5	80,2	79,0	s.	1,07
15	,620	85,4	78,6	78,9	Cm.	,628	82,2	91,4	86,2	s. E.	,614	89,7	93,2	87,2	S.	,530	86,7	83,7	85,2	s.	,520	85,3	86,3	84,4	s. E.	,520	84,7	83,0	83,2	s. E.	0,10
16	,514	84,5	78,8	80,0	E.	,570	87,3	88,2	84,6	E.	,570	85,9	84,5	83,9	E.	,517	87,0	88,0	84,7	E.	,490	87,4	87,0	85,0	E.	,500	86,5	84,8	82,0	s. E.	0,18
17	,504	84,0	79,0	78,5	E.bN.	,550	85,5	88,5	85,0	E.	,522	87,5	92,0	86,8	E.	,478	87,8	95,3	87,0	E.	,458	87,5	89,0	87,0	E.	,450	86,3	85,0	83,1	E.	
18	,520	84,6	79,5	79,5	E.b s.	,552	84,0	79,9	79,7	E.	,548	83,5	80,5	80,0	E.	,489	84,3	83,0	80,5	E.	,470	84,0	82,8	80,5	s. E.	,470	84,3	81,5	79,7	s. E.	0,19
19	,508	83,9	78,8	79,0	Ebs E.	,566	82,5	79,0	79,0	Ebs.E.	,560	83,0	81,0	80,8	E.	,544	82,9	80,2	80,2	E.	,530	82,9	80,1	80,2	E.	,530	82,7	80,0	80,2	E.b.s.	0,50
20	,554	81,5	79,0	79,0	s.	,592	82,9	82,5	81,0	s.b.w.	,579	82,6	81,8	81,1	s.	,522	82,1	81,5	81,0	s.	,510	82,8	83,0	81,8	s.	,530	82,3	81,8	82,0	s.	1,10
21	,530	81,3	78,6	78,8	s. w.	,590	83,2	83,5	82,0	s. W.	,580	83,4	83,1	82,2	sbs.w.	,550	81,7	81,0	80,7	s. E.	,504	81,9	81,2	80,8	S.	,520	81,7	80,8	79,5	s.	1,07
22	,550	81,7	79,5	79,0	s.	,618	84,3	84,8	82,5	s.	,600	84,5	83,6	82,5	S.	,572	84,5	85,0	84,0	s.	,558	84,6	85,5	84,0	s.	,567	83,5	83,0	83,0	s.	
23	,556	81,8	80,2	80,5	s.	,628	84,2	84,9	84,9	s.	,630	84,3	85,0	83,5	s. E.	,580	84,3	82,7	81,5	s.	,602	84,0	80,0	80,8	w.a.w.	,598	80,0	74,5	74,5	Cm.	1,97
24	,564	81,9	79,5	79,5	s. W.	,640	82,3	81,0	79,9	s. E.	,620	82,9	83,2	80,6	s. E.	,570	83,0	84,0	82,2	E.	,580	82,3	80,0	80,7	s. E.	,580	81,5	80,0	79,5	s.	1,14
25	,560	82,0	79,7	79,7	s. W.	,614	83,4	86,5	83,3	w. b s.	,600	84,1	86,8	83,5	s. E.	,558	86,5	88,5	83,5	E.	,548	86,2	88,0	84,3	s. W.	,555	84,5	82,5	81,9	s.	0,07
26	,566	81,9	79,8	79,5	s. W.	,620	83,2	86,0	83,0	s.	,608	85,5	89,8	84,5	s. W.	,560	85,5	89,0	85,5	E.	,536	82,5	80,5	80,7	E.S.E.	,550	83,8	82,2	81,0	Cm.	0,90
27	,566	82,3	80,0	79,6	Cm.	,588	84,3	88,0	83,2	s. E.	,574	84,5	88,8	84,0	w.	,558	82,5	80,0	79,5	Cm.	,540	82,7	81,8	80,0	s.	,551	82,5	80,0	80,0	s. E.	0,94
28	,556	82,0	79,0	79,0	s.	,592	83,7	88,0	84,5	E.	,588	84,0	88,0	84,0	s. E.	,540	84,9	92,5	87,0	Cm.	,522	85,0	90,0	87,9	s. E.	,548	83,8	83,2	83,0	Cm.	0,58
29	,604	83,1	80,0	80,8	Cm.	,630	84,3	88,0	86,7	s. E.	,914	85,6	90,5	87,0	sbs. E.	,577	86,2	90,0	86,6	Cm.	,556	86,8	93,5	88,0	Cm.	,570	84,3	85,4	83,3	Cm.	0,02
30	,636	84,5	80,0	80,0	sbs. E.	,660	84,8	88,5	84,5	s.	,648	85,3	89,0	85,3	s. W.	,595	86,5	87,8	85,0	Cm.	,577	86,5	88,5	87,5	Cm.	,590	84,0	83,9	82,9	Cm.	

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 76.—September, 1838.

I.—*Encouragment to Labour; the substance of an address delivered at the Circular Road Chapel, on Monday evening, August* 6, 1838. *By Rev. Chas. Piffard, Missionary of the London Missionary Society. Published by request.*

"And let us not be weary in well doing; for in due season we shall reap, if we faint not."—*Gal.* vi. 9.

We are naturally disinclined to persevere in that which is good, and to meet with so much opposition, therefore the exhortation of our text is, at all times, deserving attention. Even in the days of the Apostles the advice was not unnecessary. The servants of God were then indeed animated to persevere by the remarkable success which they obtained: they had reason to thank God, who always caused them to triumph in Christ, and made manifest by them the savour of his knowledge in every place. But they were also exposed to severe persecutions, and their faith and patience were tried to the uttermost. Besides this, they had to grieve bitterly on account of the evil conduct and apostacy of many Christians. Thus the apostle Paul writing to Timothy says "all they which are in Asia be turned away from me." In many of his epistles, he also informs us that he was much distressed by false teachers who having crept in amongst his people were perverting the faith.

We also, my Christian friends, require to attend to this admonition, for though we are not exposed to persecutions such as the primitive Christians were subjected to, yet we have greater difficulties to encounter and less success to cheer and animate our hearts. Is there not in fact reason to fear, that some amongst us have taken such a gloomy view of the state of things, as to be greatly discouraged and almost ready to give up the work in despair.

Some, though I trust they are but few, seem to think that the time for converting the heathen is past; that we have now to

preach the gospel, not as a witness of God's amazing love to sinners, but, strange to say, merely as a witness against them, and that we are not to expect any success till the Saviour appears personally on earth. It would be useless to request such persons to attend to the words of our text. We cannot but pity those who believe that we have to preach the gospel not to save men, but to seal their perdition.

Others not obtaining that success which they had expected, think that the time for converting the heathen is not yet come. They do not give up the work which God has commanded to be done, but they do it with little zeal and alacrity. Indeed, who can feel pleasure, or engage in his work with spirit, whilst he is under the impression that it will be of no avail? But do the scriptures warrant us to entertain such an opinion? Do they not rather teach us that God waiteth to be gracious, that He is ever ready to bless the labours of his faithful servants?

But there are many I fear, and to such I would especially address myself, who, though they do not hold such gloomy views, are yet discouraged at the present state of things. They suppose that, either through their unfitness for the work, the unsuitableness of the means employed, the awful depravity of the heathen, or through the want of piety and union amongst Christians, God is withholding his blessing,—in fact that they are labouring in an unpromising sphere.

That want of success may justly be attributed to the reasons above mentioned I do not deny, and it becomes every true Christian therefore to examine himself that he may know his errors and give up that which checks the progress of the gospel. But to engage in the work with desponding feelings is not merely painful, but injurious. It checks our zeal and deadens our exertions. That we may therefore be led to prosecute our labours of love with perseverance, I will endeavour this evening to bring to your notice some of those motives which the word of God and his providence present to us, which are calculated to induce us "not to be weary in well doing, knowing that in due time we shall reap if we faint not." I would observe,

First, that the *promises* which are contained in the word of God warrant us to hope that we shall reap if we faint not.

Our text is a confirmation of this, it does not indeed say that we shall immediately succeed, or even that we shall see in this world the fruit of our labours, but that we shall reap in due season,—that our labours will not be useless. The same apostle writing to the Corinthians says: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord." When our Saviour commanded his dis-

ciples to preach the gospel to every creature, he promised for their and our encouragement that "He would be with them even to the end of the world." In the 55th of Isaiah wherein we have such gracious promises, we find the following words: v. 10. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it." The promises made to our Saviour respecting the extension of the gospel are still more encouraging: thus in Psalm ii. 8 it is written "Ask of me, and I shall give thee, the heathen for thine inheritance and the uttermost parts of the earth for thy possession;" again in Psalm xxii. 27, "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before thee."

Many other passages of a similar nature might be mentioned, which evidently shew that the work in which we are engaged must succeed. Having then such promises shall we be weary in well doing?

But some may be ready to say we do not see them fulfilled? God seems at least in this country to hide his face from us. Are we, my brethren, to distrust God's promises, because they are not immediately fulfilled? Are we to walk only by sight and not by faith? The scriptures do not teach us to act so. And I would also ask, Is our condition in this land so peculiar that we should not rely on them? In former days, have not God's most eminent servants had to labour even under greater discouragements? And as they at last obtained in a striking manner the blessing of the Almighty so may we not expect it likewise?

The history of Joseph is a signal illustration of this. For many years his trials and sufferings were of such a nature as to lead one to suppose that his dreams would never be realised, but at last we find that his trials were steps necessary to produce their fulfilment. Our Saviour who spake as never man spake, and who performed such wonderful miracles as were never witnessed before, yet had so little apparent success, and died in such a manner, that one might have supposed that his mission had been a failure. But we know that the contrary was the case. His sufferings and death, were the means of accomplishing the salvation of the world. The instructions which he imparted, during his ministry, were the foundations on which all future instructions were built, and as for success, the thousands which were converted by an address of Peter, evidently shew that his labours had not been fruitless; in fact, his disciples reaped

the seed which He had sown. We are now, like our Saviour, scattering far and wide the seeds of the kingdom. We may, like him, not see it spring up during our earthly career; but others after our death will reap the seed we have sown. But shall we be discouraged on this account? shall we not rather consider it an honor to be forerunners in proclaiming the gospel? Now we have appointed to us the arduous but glorious task, of tilling the ground and sowing the seed, we have to labour in faith and in tears, not beholding any fruit. Hereafter as the seed springs up the work will become more easy and pleasant. But the primitive founders of churches will be remembered with gratitude; and in the world of spirits they shall rejoice in beholding the triumphs of the gospel where they at first planted the standard of the Cross.

May we not hope, for our encouragement, that the progress of the gospel will be similar to what we see in the works of providence. We have to till the ground, to remove the weeds that cover it, and to sow the seed, and we have even then to wait for a long time, ere the fruits of our labours are visible. But when we see a few shoots springing up, or a few leaves appearing, then we know that the whole field will soon be covered with verdure. And now that real converts have been obtained, may we not expect much larger accessions to the church of Christ?

Though we may appear to a careless observer to be doing nothing, and our plans may appear to fail, shall we be discouraged and indulge vain fears? Shall we not rather indulge the hope that, even now, many are shaken in their minds, that their faith in their superstitions is wavering, that they are in some manner sensible of the truth and excellency of the gospel, that they are beginning to feel the danger of their situation as sinners before God, and that some are desirous of embracing the gospel but are deterred from making an open profession merely through the fear of persecution and of losing caste? May we not suppose that the mere fact of our perseverance in seeking to do them good, contrasted with the selfishness and apathy of their priests, is now making a deep impression on their minds. These are not mere suppositions. We may affirm, without boasting, that such effects will be and are produced by the word of God. We have the promise of Him who cannot lie that, though his kingdom cometh not by observation, yet, it will silently and gradually make its way till at last its influence will be felt over the whole world. When miners are undermining the fortifications of a city, their labours are not perceptible to a careless observer. But when their operations have reached the foot of the foundations then, suddenly, by the downfall of the ramparts, the effi-

cacy of their endeavours is made visible. We are now undermining the religion of the Hindus; we are imparting to them knowledge which must shake their confidence in the principles on which their religion is founded, and therefore had we not even a single convert, yet if this process of undermining be gradually progressing (and we have no reason to doubt it), who can say that we are doing nothing?

But many say, "As you have laboured for so long a time without success, have you not reason to doubt, if not of final success, at least of the suitableness of the means you are now employing?"

If we were employing means devised by human wisdom, we might doubt, but as they are those which God has appointed, why should we? We are preaching the gospel to the heathen, we are conversing with them on religious subjects, we are distributing amongst them the word of God and religious tracts, we are instructing the rising generation in divine things. In fact, from the youngest to the oldest, as far as it is in our power we are directing them in the ways of salvation. Are not these God's appointed means? Why then should we despair and doubt of success? But some say, Does not your want of success prove that God does not intend, at least now, to own your labours? Supposing for argument's sake that we had not any visible success, yet this would not warrant us to suppose that God is hiding his face from us. The history of ancient times, when duly considered, teaches us that nations are not suddenly converted, and that much preparatory work must be accomplished, ere any success is apparent. To support what I have advanced, I will now consider briefly the success of the Apostles, of the Reformers, and of the Missionaries at Tahiti, as these are sometimes brought forward to prove the inefficacy of our undertakings. Let us consider,

1. *The success of the Apostles.*

A few centuries before the coming of our Saviour, the Jews, who had greatly multiplied, had been scattered for the purposes of trade in almost every part of the then known world; wherever they went they carried with them their religion and their scriptures, and as the Greek was the language most current in the Roman empire, especially in the places where they resided, they had the oracles of God translated into that language. By that means the people amongst whom they dwelt were enabled to peruse the word of God. Now, though we have no documents to prove that the Scriptures had been extensively circulated and read, yet there cannot be any doubt of but that numbers of heathen had become proselytes; indeed so great was the influence that the word of God had exerted, that a general expectation of our Saviour's advent existed at the time at

which he made his appearance. The preaching of John the Baptist which was attended by almost all the inhabitants of Judea, and especially that of our Saviour which was attended by the Jews and by multitudes from all the countries around, must have greatly prepared the way of the apostles. Let us recollect that our Saviour who preached for several years, spoke as never man spake, that he daily performed numerous miracles of mercy before the amazed multitude, and we must acknowledge that, when the apostles entered on their spheres of labour, they had their way abundantly prepared for them. Let us not forget also that in almost every place where they went, they had congregations of Jews and proselytes who acknowledged the divine authority of the sacred scriptures. The miracles which they performed also, and the gifts of tongues which they enjoyed, must have convinced the heathen that they were the servants of the true God, and led them therefore to put confidence in the statements which were made. I would observe also that as God gave unto them extraordinary gifts, so of course he would in an extraordinary manner pour out his Spirit on the people. When we then take all these things into consideration, we need not be so astonished at their great success or be discouraged because ours is so little compared with theirs. Let us now consider,

2. *The success of the Reformers.*

It was very great, but their success also was owing to many events which had previously taken place. Before the days of Luther and Calvin the light of knowledge and literature had shone upon the people, who had been immersed in gross darkness. Many eminent Christians in several parts of Europe had arisen to testify against the superstitions of Popery, and had sealed their testimony with their blood. The people, whose minds had been enlightened by the partial circulations of the scriptures, were in many places weary of the impositions of the priests, and disgusted with their profligacy. They durst not, indeed, at first openly express what they felt, for those who did were put down by the strong hand of power; but as they hated the abominations of Popery they were only waiting for an opportunity to express their sentiments. The cruelties inflicted in public on many eminent Christians increased that feeling, and weaned their affections still more from their cruel priests. When therefore these Reformers boldly preached the gospel and exposed the absurdities of Popery and the wickedness of its ministers, they had the advantage of addressing people who were ready to believe what they advanced. Let us recollect also that they had not to establish a new religion, but to bring the people back to the religion of the primitive

Christians; they were Reformers, and they appealed to the scriptures which were acknowledged by all parties to be the word of God. Their situation then being so different from ours it would be ridiculous for us to expect similar success, and we should not be discouraged because we see as yet so little fruit arising from our endeavours. Let us now consider,

3. *The success obtained in the islands of the South Seas.*

I would by no means disparage the great work which has been accomplished in those islands, though there are some imperfections in it. It is a striking evidence of the mighty power of the Gospel, and is well calculated to encourage and cheer every real Christian. But it affords no ground whatever to suppose that God is not with us in our endeavours to promote the kingdom of our Redeemer; we may rather indulge the hope that in due time, as in those favoured islands, we shall obtain success in such a degree as shall fill our hearts with joy and admiration.

The inhabitants of the islands where the Missionaries first laboured were not numerous, only a few thousands. Among this small number of people were several Missionaries. The people had no learned or intellectual men to oppose the statements of these ministers of Christ. They had no ancient records to render their superstitions venerable from antiquity, they had no splendid ceremonies to render their religion attractive, no caste to lose by embracing Christianity. The Missionaries appeared decidedly superior to them, in knowledge, in wisdom, in fact, in almost every thing. From their residing amongst them and trusting to them for protection, they could not doubt the purity of their motives; they must soon have been convinced that they had come but to do them good. Now with all these advantages did they immediately succeed? *No.* For fifteen years they had not a single convert, though doubtless, during that time, every inhabitant must have frequently heard the gospel. But at last, when most of the Missionaries had forsaken the islands in despair, a few converts were attained, then shortly after all the inhabitants embraced Christianity; and other islands influenced by their example renounced idolatry and flocked to the standard of the cross. Are we to suppose that the success obtained was really sudden? by no means. It was owing to the labours which had preceded it. The seed sown had been silently taking root in the hearts of the people, and at last made its appearance. Many, doubtless, before that time had been seriously impressed, had acquired much knowledge and had been convinced of its truth. May we then not expect that the same will take place in this country,—that whenever the gospel has been preached all around the places where missionaries reside, and when a few converts

have been obtained, then multitudes will embrace it, and that others afar off will follow their example?

But when we consider the immense masses of people by whom we are surrounded, the antiquity of their religion, the great influence of caste, and the paucity of missionaries, can we wonder that little has been done? If the Missionaries in the South Seas laboured for 15 years before they had a single convert, we should not be discouraged were we to labour for 60 or even 80 years without much apparent success. We see then, I trust, that we have no cause for discouragement. Let us then engage in our work with cheerfulness, trusting that when some converts shall have been obtained multitudes will speedily be led to follow their example.

Let us now very briefly consider in conclusion those *events in the providence of God* which are calculated to encourage us.

I would observe that God, having put this immense country under the British Government, we have reason to hope that it was to bring it under the influence of the gospel. Of this I think there can be but little doubt. There are other European powers equally brave and intelligent and desirous of extending their dominions; why then has God put this country under the influence of ours which is so far distant? There can be surely no other reason, but because our country has been the foremost in spreading the gospel. Consider again, when was it put under our government? At the very time when a missionary spirit was spreading itself among our churches. Do we not see in this the finger of God? As God has opened to us this wide field of labour, can we avoid believing that in due time he will bestow his blessing?

I would also observe as a cause of encouragement that the people are desirous of obtaining knowledge. They had for ages remained in a slumbering state, having no wish to improve. But now, whatever may be the cause or motive, they are rousing themselves from their state of apathy and indifference; they are learning at our fountains of knowledge, which are more or less tinctured by the truths of the Bible, and even in those institutions where they are debarred from reading the sacred scriptures, they necessarily imbibe many principles and views which must tend to weaken their attachment to their religion and lead them to see its vanity. It is a fact that even now their attachment to their superstitions is on the wane, that numbers are indifferent about them, and adhere to them merely from the fear of losing caste. A few years ago the bráhmans, to support their tottering superstitions, formed a society called the Dharma Shabhá; it flourished for a time, but has now almost lost its influence. That the gospel is silently making its way amongst the people we may justly infer from this fact, that though the gospel

has been preached here for years, and is therefore to most of them, no longer an object of curiosity, yet the congregations are not decreasing. We have now more places of worship, they are more frequently opened, yet the people attend equally as well; in many instances, the people attend with seriousness and seem to feel interested. The objections which many now make, shew that they have read our tracts and the portions of scriptures put into their hands. Are not these causes of encouragement?

We have not indeed either many or such converts as we would wish; but still some of them are decidedly pious and shew that the grace of God has converted them. Let us then take encouragement from these things and from the promises of God, and let us say to each other, "Let us not be weary in well doing, for in due season we shall reap if we faint not." Amen.

II.—*Comparison of Asiatic Languages.*

We have been favoured with the following columns of Chinese and Japanese words corresponding to those contained in the tabular view of the comparison of Eastern languages in our No. for January last and present it with satisfaction to our readers.

There were two other columns in Mr. W.'s communication, containing the sixty words in the several characters; viz. the Kátákáná and Hirákáná which the want of type for their exhibition has obliged us to exclude.—Ed.

To the Editor of the Calcutta Christian Observer.

Dear Sir,

Having been favoured with the perusal of the number of C. C. O. for January 1838, I have looked over the article on a comparison of various Asiatic Languages with much interest. The plan if carried out, will be likely to afford data from which important and interesting inferences can be legitimately drawn.

In the column for Japanese, however, I think you will be a little misled by your authority not attending very strictly to the rules of pronunciation and spelling which you have laid down, and I have ventured to send a column of the words, in order that a comparison may be made from the true sounds of the Japanese, accompanied by two modes of writing most in use. The vowel sounds to the letters of their alphabet are quite uniform; but by elision for the sake of euphony, the number of vowel sounds is greatly increased. I should think that few Asiatic languages could be more perfectly reduced to the Romanizing system than the Japanese, and that there were few people in Asia who would be less inclined to adopt that system than that people.

When Mr. G. says, "that the Chinese character is universally read among the natives with a different sound and accent, more full and euphonical," he perhaps wishes to express that the Chinese character is

used among the Japanese to a considerable extent, but that the people do so universally there are not sufficient grounds for believing. There are in the alphabet, 73 distinct sounds, 25 of which are made by diacritical marks upon some of the 48 letters. In the Hirákáná, there are several ways of writing the same character or letter, making consequently, their number much greater, perhaps above a hundred. In the I'máttokáná (not Imatskana) the contractions are carried to a greater extent, making it one of the most difficult writings in existence to read freely.

It may be true that the Japanese language is spoken by about 20 millions of people with very little variation, but while the country is so hermetically sealed, such an opinion can only he treated as a clever surmise.

I have changed a few words in the list, giving the word which appears to be more indigenous. Sakana is a preparation of fish; kuchinawa and hebi are nearly synonimous, but hebi is the most common; inoshishi is wild boar, bútá the common word for swine.

These few remarks are given only to explain the list, which is sent for the single purpose of making *your* list more perfect, and thus aiding in your comparisons.

Concerning the Chinese sounds, they must be considered as hardly settled yet, and no great stress can therefore be laid upon the sounds as I have written them.

Yours with respect,

S. W. WILLIAMS.

Macao, April 1, 1838.

English.	*Japanese.*	*Chinese.*	*Characters.*	
Air,	... yoki,	... k'í,	... 氣	* 1
Ant,	... ári,	... í,	... 蟻	2
Arrow,	. . yá,	... tsíen,	... 箭	3
Bird,	... tori,	... níu	... 鳥	4
Blood,	... chí,	... híuh,	... 血	5
Boat,	... temmá,	... ting,	... 艇	* 6
Bone,	... honi,	... k'uh,	... 骨	7
Buffalo,	... súigíu,	... shui gíu,	... 水牛	* 8
Cat,	... neko,	... míau	... 猫	9
Cow,	... úshi,	... gíu,	... 牛	10
Crow,	... kárásu,	... ú,	... 烏	11
Day,	... hí,	... yih,	... 日	* 12
Dog,	... ínú,	... kóu,	... 狗	13
Earth,	... chí,	... tí,	... 地	* 14
Ear,	... mímí,	... 'rh,	... 耳	15

English.	*Japanese.*	*Chinese.*	*Characters.*	
Egg,	... támágo,	... lwan,	... 卵	16
Elephant,	... zoú,	... siàng,	... 象	* 17
Eye,	... me,	... yen,	... 眼	18
Father,	... chíchí	... fú,	... 父	19
Fire,	... hí,	... fáu,	... 火	* 20
Fish,	... úwo,	... ù,	... 魚	* 21
Flower,	... háná,	... hwá,	... 花	22
Foot,	... áshi,	... kiah,	... 脚	23
Goat,	... hítsúzhi,	... shán yáng,	... 山羊	24
Hair,	... kámíge,	... mau,	... 毛	25
Hand,	... te,	... shau,	... 手	26
Head,	... átámá,	... tau,	... 頭	27
Hog,	... bútá,	... 'chú,	... 猪	28
Horn,	... tsúno,	... koh,	... 角	29
Horse,	... múmá,	... má,	... 馬	30
House,	... íye,	... òh,	... 屋	31
Iron,	... tetsú,	... tíeh,	... 鐵	* 32
Leaf,	... há,	... yíeh,	... 葉	33
Light,	... hikári,	... kwáng,	... 光	34
Man,	... shto,	... yin,	... 人	35
Monkey,	... sárú,	... hau,	... 猴	36
Moon,	... tskí,	... yúeh,	... 月	37
Mother,	... háhá,	... mú,	... 母	38
Mountain,	... yámá,	... shán,	... 山	39
Mouth,	... kúchi,	... hau,	... 口	40
Musquito,	... ká,	... wan,	... 蚊	41
Name,	... ná,	.. ming,	... 名	* 42

English.	*Japanese.*	*Chinese.*	*Characters.*	
Night,	... yorú,	... yèy,	夜	* 43
Oil,	... ábúra,	... yíu,	油	44
Plantain,	... báshiyo,	... tsínu,	蕉	* 45
River,	... káwá,	... kiáng,	江	46
Road,	... míchi,	... lú,	路	47
Salt,	... shiwo,	... yen,	塩	48
Skin,	... káwá,	... pí,	皮	49
Sky,	... sorá,	... tsáng tien,	蒼天	50
Snake,	... hebi,	... shè,	蛇	51
Star,	... hoshi,	... sing,	星	52
Stone,	... íshi,	... sheh,	石	* 53
Sun,	... níchírin,	... yih,	日	54
Tiger,	... torá,	... fú,	虎	55
Tooth,	... há,	... yá,	牙	* 56
Tree,	... kí,	... shu,	樹	57
Village,	... múrá,	... hiáng,	鄕	58
Water,	... midzú,	... shui,	水	59
Yam,	... tskúneímo,	... tá shú,	大薯	60

The sounds of the Chinese are written in accordance with the system published in the Chinese Repository, for February, 1838, and the Japanese after the list of sounds on pages 83, and 101 of the select papers on Romanizing published at Serampore. The last *i* is short in the Japanese words, like *y* in beauty. The difference between the two kinds of writing is shewn by the two columns of Kátákáná and Hirákáná; the Imáttokáná is much like the Hirákáná. The Japanese employ Chinese characters to express the same ideas as the Chinese, but often call them by a different name. Those marked * were probably derived from a common source, and perhaps there are more. The Chinese sound is often known among the Japanese, but does not seem to be the name most commonly used.

III.—*Journal of the Rev. W. Lacey, Baptist Missionary at Cuttack, kept during the Rath Festival,* 1838.

We have a melancholy pleasure in giving insertion to the Journal of our esteemed friend at this moment, as it presents us with a faint description of the practical horror of the Government-supported Idol worship of India. This is one of the scenes from which the Leadenhall-Street legislators have determined not to withdraw any of their influence. Oh we sicken as we pen it—these broad cloths and ornaments, &c. were all bought by a Christian Government! We have in this paper an account of disease, lewdness, misery, obscenity, and imposition enough to sink the stoutest heart. How painful too is it to hear the very natives drawing arguments from the practice of the Government in favor of the divinity of a senseless block. Our prayer is, that the people of God may arouse themselves in this country and in Britain to beseech the Great Ruler of the universe to dispose the hearts of our legislators to flee from idolatry, and to employ every legitimate means for educating usefully and piously the millions of British India.—Ed.

June 22nd.—This morning I arrived at Púrí for the Rath festival. Left home at half-past four yesterday and reached Púrí by half-past seven this morning. The night was cool and the journey pleasant. During the first stage I walked in company with two Hindus who were intelligent and of good caste. Had much conversation with them on the subject of religion, and they appeared convinced and impressed. They promised to call on me at Cuttack, and have further conversation. They both appeared unwilling to leave me and walked a considerable way beyond their own village. Passed great numbers of pilgrims on their way to Púrí. They appeared generally in good health and spirits. Near Púrí I passed two cases of cholera. The first was an aged woman lying on her back in the highway, rolling in filth, throwing about her arms in an agony of thirst and uneasiness. Opposite to her, and waiting for her flesh, sat, watching, about a dozen eagles or vultures. The thousands of people passed by without a sigh, nay even without noticing her; and among the crowds of fellow-worshippers there was no commiseration felt for the dying and aged female worshipper and pilgrim of Jagannáth. Her friends had all forsaken her. Perhaps some friend who reads this account may say, Why then did not you act the good Samaritan? I answer, It was, first, impracticable for me, and, secondly, to have attempted it would be useless, as the poor

creature was gone too far to afford the slightest hope of recovery, with even the best attention and most vigorous means. The other case was a young woman, near the tax-gate; she lay under a tree watched by some of her relations at a short distance. Our native brethren, who followed me into Púrí some few hours afterwards, reported that the poor old pilgrim lay dead in the road. After some rest and refreshment, as soon as the moderated heat of the sun would permit, we started for the large road in Púrí. The distance is a mile, and the road passes over a bed of loose burning sand. The party consisted of myself, Gangádhar, Rámchandra, Purusuttam, Bámádeb, and Bhikárí. We formed one stand in the middle of the wide street. Gangá spoke first, then Ráma, and I closed the service. The people were extremely noisy and the time unfavourable. Distributed about 350 tracts in Bengálí and Oriya.

23rd.—Rose this morning pretty early, and walked with the native brethren to the town. Gangá, Ráma, Purusuttam, Bámádeb, and myself addressed a large multitude of pilgrims who heard us tolerably well. The pandás attempted to interrupt us and succeeded to some extent, yet not so as to entirely destroy the effect. Gave away, satisfactorily, about 500 Oriya and Bengálí tracts. While we were preaching a pandá cried out with a loud voice, "Ho! ho! If Jagannáth be no God, if his worship be a deception, if we be deceivers, then why does the *Company* take rupees from the pilgrims, and support Jagannáth in all this glory? This question was uttered more as an appeal to the multitude, than to elicit information. A poor little fatherless and motherless bráhman, followed me half way home over the sands, laid hold of my hand and with tears repeated to me the tale of his woes. He is a clever and interesting boy. Had some talk with him on the sin and misery of idolatry, and exhorted him to think upon and worship God.

In the afternoon we were confined within doors by heavy rain. The time, however, was very usefully spent. We lamented the want of fervent Christian affection among our native evangelists, and I made some remarks on the subject, especially pointing out its injurious effects. Our two principal native evangelists felt deeply affected and expressed a desire to be cordial and united. To this end they commenced mentioning to each other what they had seen, or thought they had seen, inconsistent in each other's conduct, and which, through not being mentioned, had produced shyness and disaffection. Four hours were thus spent in a very useful manner, and the effect was most happy. Tears of Christian sympathy were shed, several mistakes in judgment were rectified, and after the root of bitterness was cast forth, their hearts flowed with affection

for each other which soon found some modes of expression. I have seldom witnessed a more interesting display of Christian feeling, and am confirmed in the persuasion I have long had of the genuine experience of our native converts. I wish those who are ready to despise them had witnessed the scene. I wish they would go and do likewise. Read and explained some verses in Ephesians, and Rámchandra prayed.

24th.—This day, about six in the evening, the idol with his brother and sister were placed on their cars. The rain has fallen heavy all night and it still rains. About half-past six in the morning we took our tracts and walked into the large street. For some time we were obliged to seek shelter in the sheds which had been erected for the workmen who had made the cars. Here we conversed with the people who like us sought shelter. After the rain had somewhat subsided, we went forth and, forming three parties, spoke among the people on the subject of their eternal good. The hearers were disposed to dispute in favour of their superstition, which made the occasion less profitable. More than once they protested *that if Jagannáth were not divine, the Government would never support him in such glory, and the whole crowd with their voices responded to this sentiment!!!* Here we were, therefore, Europeans, European ministers and Missionaries sent out by our own nation to entreat the people to forsake vain idols and worship one God, directly opposed in the prosecution of our labours by arguments in favour of idolatry given to it, by those drawn from the direct support of our own nation and profession. And what makes the matter still more lamentable is, that all the proof of which the natives can take cognizance is against us. We come without authority, and without display, and proclaim that an idol is nothing, and God is the only object of worship. On the other side,—that is on the side of idolatry,—here is a government supporting Jagannáth, a government unequalled in religious merit, in science, in justice, and in military fame. All the power, fame and splendour of the British government, are so many arguments to disprove our assertions—so many arguments in proof of thein divity of the idol at Púrí. Our protestations against idolatry, our persuasions to worship and serve God have but little weight under such circumstances. The people form the same opinion of us, as was recently expressed in high quarters, viz. that we are "Fanatics," and that we deserve no regard. This is the impression at Púrí, and while our countrymen are mounted on their elephants watching with the utmost anxiety for the first appearance of the idol when he comes forth from his temple, and which is *the* time to get a *darsan*, we are some

600 or 800 yards below, preaching the gospel surrounded by a crowd of people, pelted by a contemptuous mob with dust, broken pots and cow-dung; nay, I have often noticed, while among the people at Púrí, that so secure did they feel in the approbation of their European tax-collector that they have taken the opportunity of his passing by us to vociferate with all their power Hari bol! Jagannáth-ku bhaja! At the close of the service we disposed of about 250 Oriya and Bengálí tracts. There are a few cases of cholera and only a few at present. To-day the rain falls heavy and if it continue long the people will be much exposed, and the disease accelerated.

In the afternoon at half-past two o'clock we sallied forth to the war in the large road, in several parties, and in many places we spoke to the people and distributed many tracts, most of which were received gladly, and I believe with no ill intention, yet some were immediately torn up and thrown upon us in the crowd. The educated Bengálís, with the exception perhaps of the Púrí pandás, were the worst behaved of any class of persons we had to do with. We ended our day's work about six in the evening, and came away from the scene of tumult and blasphemy. About a lákh and a half or 150,000 pilgrims surrounded the cars. Some bodies are lying upon the sand, thrown out to the wild dogs and eagles. One was quite fresh, the body of a little girl, a dog had got the fingers of one of her hands in his mouth grinding them up. The eyes and cheeks were already gone. While I am writing this journal, nine o'clock P. M., the people are saluting the idols in their cars which they have just mounted, and are moving on a little from the temple. Bholabadra came out first, then Subadra the sister and last of all Jagannáth.

25th.—At five o'clock this morning we all started to the different outlets of the town, to distribute tracts to the pilgrims as they passed away homewards. Purusuttam and Bhikárí went to Loknáth ghát, Gangádhar to the Indradrammon, myself, Ráma, and Bámádeb placed ourselves at the Aṭharanalá ghát. As we arrived 50,000!!! kangálís were let through the gate and were rushing into the town *en masse*. In about half an hour they had mostly passed away and the outwardly bound pilgrims became distinct. We commenced the distribution of Oriya and Bengálí tracts to them. We also disposed of some Nágarí. The proportion of Oriyas to Bengálís was two to eight, and of Bengálí females to men six to two. The Bengálís from Calcutta *were especially ill behaved, and of these those who were educated, that is who could talk English*, were the cream of the rest, not unfrequently insulting God and Christ.

in our own language* ; getting tracts and immediately tearing them up and throwing them at us, or scattering them in the way. I remained till nine o'clock and then came away for breakfast, leaving the two native preachers to occupy till I should return to them or send others to relieve them. About eleven o'clock Gangádhar having returned from Indradrummon, and taken his rice, went to Aṭharanalá and occupied the post for Rámachandra. Thus we rested till about three o'clock, at that hour we all started for the town. Myself, brother Stubbins, Ráma, Purusuttam and Bámádeb placed ourselves about the cars, and in several places reasoned with and preached to the people. Afterwards I mounted a scaffolding in front of an half-built house, and from thence, by the aid of a sipáhí, succeeded in distributing some tracts; but the press was so great and so violent as to endanger the fingers of the distributing hand. The people could not have made a greater effort for their lives, yet their motive was derived from example ; others got the tracts, and the people from the outskirts of the crowd or from the road, bound up their loins and rushed into the press with all their might, determined to get a book for themselves. Thus they became excited to the highest pitch as though every tract contained the charm of immortality. The addresses delivered I cannot particularize, and merely refer to one argument used in my own. We were standing just before the car of Jagannáth, from the front of which the most obscene sentences were being delivered, and appropriate jestures formed. I remarked to a respectable looking bráhman, who heard and understood the hymns, that it appeared impossible to me, *that their wives, sisters and daughters could retain their virtue under such circumstances as these.* He readily acknowledged that they could not. I then appealed to him whether in truth and sincerity he could think that religion to be divine, the first, highest and most public exhibitions of which destroyed the ordinary virtue of their females ? He was confused, and attempted not to defend the system. A very large assembly listened to this conversation, and I closed the discussion by earnestly directing them to God and Christ. I retired amidst the tumultuous vociferations of the infatuated multitude. On the whole this has been a useful day. Oh that God would send down the Holy Spirit to give vitality to the good seed which, in various ways, has been scattered among the people.

There are a few dead bodies lying about, but the people are surprisingly well, considering the state of the weather, and the large crowds congregating together. There must be at least two lákhs or 200,000 of people. We came away thoroughly fatigued.

* Where did they obtain this spirit? from the fountain we suspect.—Ed.

26th.—Rose at five o'clock and fixed the native brethren at the two principal ghâts. Distributed several hundreds of tracts at the Átharanalá. Afterwards in company with brother Stubbins visited the large street. Stood before the car of Bholabudra some time, where I reasoned, conversed, and preached, and then retired for breakfast. Have gathered some information to-day about this festival which I knew not before, and which displays the peculiarly stupid credulity of the people. The Christian's faith gives existence in his mind to things unseen and future; the Hindu's faith point blank contradicts the evidence of the senses, especially the sight, and he believes things to be what he sees they are not. And yet who can deny that he has such a faith? He sees a block of wood, but believes it a spirit; and a temple of stone, but believes it gold; sees sand in the streets and plains of Púrí, but believes them diamonds, and precious stones; sees filthy bairágís, bráhmans and pándas, the veriest incarnations of wickedness, but believes them heavenly saints, pure and holy; hears lying, cursing, abominably obscene language; sees adultery, theft, murder, &c. at Púrí, but believes there is no sin there; sees disease, misery and death in every part of the town, but believes it "*Baikanta*," where there is neither disease, misery or death. Sees the idols' cars drawn by the strength of men, but believes the idols impel them on solely by their own will and pleasure! The temple of Lakshmi is apart from that of Jagannáth her husband, and she has a distinct establishment with Saraswattí the daughter of Bramha. When Jagannáth goes on his rath festival, he steals away clandestinely, lest if his wife should hear she should prevent his departure. The greatest care is therefore taken lest his departure should be known to Lakshmi. After about the fourth day of Jagannáth's departures, by some means she gets to know of his having left her, and she immediately throws herself into a terrible rage, and all her priests and servants participate in her feelings. She vents her rage by uttering the lowest and most abusive epithets towards her husband, such as "O that black wretch! O that defiler of his sister! of his mother, of his daughter! But I'll reckon with the debauched black-faced wretch!" Lakshmi now issues orders for preparations to be made to follow her husband, beat down his car and bring him back to his temple. Her priests set about these orders with spirit, abusing Jagannáth's people very freely. When ready she is carried all flaming with anger to the car of the world's lord, where she begins to abuse him in low obscene language. Her priests also take part with her, and abuse the priests of her husband. Sometimes, I am informed they actually fight with each other. Presently she proceeds to

attack his car; perambulating round it. Meanwhile Jagannáth confesses that he is guilty of having absconded, humbles himself, and begs her to moderate her rage, promises he will soon return, and satisfy her uttermost wish, she rejects all these entreaties with indignation, and Jagannáth employs the mediation of two other divinities; i. e. Nilakanteswar and Loknátheswar, two images of Mahádeb. These come and praise great Lakshmi, speak of the numbers of poor sinners who will be saved by seeing Jagannáth, which they could not have done, had he not gone abroad; promises that he shall soon return home and give her all her desires. They barely succeed in moderating the violence of her anger; however she consents to return to her temple, vowing vengeance on the black-faced destroyer of his sister's virtue, and that, as her husband, she will never see his face again. Sometimes she throws handfuls of dust and sand towards his car, saying as she departs, "Go thou black-faced destroyer of the virtue of 1,600 gopees, who were kicked and called for thy vile ways; why did I expect joy from being united with thee? Go thou, who lettest thy wife be stolen in the jangal, and then went about like a fool, crying to this tree and that jackal, Saw you my Sitá? Saw you my Sitá? Why should I hope to escape sorrow from thee?. Then she abuses Subhadrá the sister, saying, O thou prostitute! what! he has put a beautiful sárí on thy filthy body has he? and beautiful ornaments on thy hands has he? May fire be put into thy face who wert not ashamed to elope with another woman's husband, and thy brother too!" She remains very angry till Jagannáth's return, when he finds the door of his temple closed against him, and all entrance denied him. He sends to inquire the reason, and is informed that Lakshmi is offended and has ordered him not to be admitted. A great deal of anxiety is now manifested by the lord of the world and his servants, as to what is to be done. Message after message is sent to no effect; submissions, confessions, promises are all in vain. At length a happy thought occurs to one of his people that perchance a present from Jagannáth will appease the angry Lakshmi's wrath. This is immediately adopted and ear-rings, nose-rings, bracelets, anklets, beautiful sáris, &c. &c. are arranged on splendid salvers and carried in state to the apartment and presence of the jealous goddess, with a prayer that they may be accepted and Jagannáth forgiven. When she sees all these fine things she is appeased, and exhibiting a kind of half smile says to the messengers, "O that black-faced wretch! That defiler of his sister! This is how he overcomes me is it! Well, well, open the doors and let him come in." This permission is received with joy, the doors are

thrown open, reconciliation proclaimed with acclamation, and the lord of the world after a tedious journey enters his temple cheered by the loud salutations of his worshippers, and even smiled upon by his jealous wife.

About four P. M. we all repaired to the large road and took possession of a large pakká house with a front verandah raised about seven feet above the ground. From this verandah we distributed tracts to the number of about 1,500 small and great in Oriya, Bengálí and Nágarí. The crowd was immense and the eagerness to obtain tracts very great. Some pressed for an hour together to obtain a tract with a degree of labour, I may, venture to say, which they never exerted before. The length of the house admitted of our distributing the books in three places without interrupting each other. After each half hour's distribution, we stayed our hands, and addressed the people. Sometimes we were heard with attention and seriousness. Some tracts were torn up and scattered in the street by the Bengálí people, but their number was trifling, compared with the numbers given away. Several people came to beseech me to assist them in recovering their property which had been stolen or forced from them by the pandás, whose names they mentioned. One man had his blanket stolen from him, and another his loṭá; I promised to write to the magistrate about the blanket and a few pice were acceptable to the owner of the loṭá, to assist him in getting another. The cars of Jagannáth and his sister moved past us as we were distributing tracts, surrounded by a vast multitude of people. The living mass moved on with the cars, and in consequence of their being loaded with people they too seemed to be living, the scene was sorrowfully grand. Many of our hearers were carried along with the multitude, and the pandás as the cars passed us came to our side of the cars and gave us "Hari bol"! and "Jagannáth bhaja!" with a sneer of bitterness and triumph. After they had passed we again applied ourselves to our work and our congregation settled. There must have been 150,000 people around the cars. A good many dead bodies were being eaten near the road by which we went to the town, which have been thrown out since last night.

27th.—Early this morning I walked with Gangádhar to the Aṭharanalá gate, where we distributed tracts to the outgoing pilgrims. We addressed a few words to them as they passed. Afterwards we walked down to the cars on the large road; the scene was gay, the front of the houses decorated with flowers and evergreens, the people were moving about in their gayest attire, the cars were decorated with English broad-cloths of the most brilliant colours, and ornamented with glittering

tinsel, the morning was fine and the plain dry. This however was surface, the dead were thrown out of the hospitals and lay upon the adjacent sands, while many a wretched object lay concealed from public view; some we saw with the glare of death in their eyes, and others again watched by their nearest relatives. One especially attracted my attention,—it was a mother sitting over her daughter, nearly dead with the cholera. I said to her, Is your daughter ill? "Yes sir," she replied, "and her disease will not stop." Stood in the large road and spoke to some apparent effect to a number of people. Distributed some books among them. The rest of our forces were employed in the verandah we occupied last evening: great numbers heard them and received tracts. In coming from the Aṭharanalá I met a number of respectably looking persons forcibly leading a woman who was weeping aloud. I inquired what was the matter, supposing she had lost a relative, but was informed she was weeping in consequence of being obliged to leave the idol to whom she was greatly devoted.

As soon as the day became a little cool we repaired into the large road in the afternoon. It was almost filled with people: we formed several parties among them. Brother Stubbins and Gangádhar made one, myself and Purusuttam another, and Rámchandra, Bámádeb and Bhikári a third. Purusuttam addressed the multitude which surrounded us with clearness and affection on the existence and attributes of God. He spoke particularly on his goodness, and exposed the guilt of sinning against such a Being. He finally dwelt on the gospel he has sent for the belief and salvation of sinners, and pressed them to repent and look to Christ. Before he had done Rámchandra joined us and followed Purusuttam, and I closed the opportunity. Thus we spent about two hours very usefully, much information was dispersed among the people. We distributed no tracts as we have but few left, and those will be best disposed of at the Aṭharanalá. Some old Telingá inquirers came up while we were engaged. They profess to be trusting in Christ, and worshipping God; an open profession of Him would expose them to loss and shame, their wives and children would forsake them: on this account they say they are not prepared to profess Christ openly. Purusuttam told them they must regard Christ outwardly as well as inwardly, if they would enjoy his salvation.

28th.—We were pretty early at the Aṭharanalá, but many had passed out before we arrived. For about two hours we distributed books to all who could read them, and would receive them; at the same time keeping up useful conversation with the people. We returned home by way of the hospital and got

among the people, but it was now grown too hot to make it prudent to remain. Some few books were distributed among the people in the road as we passed through them. Several cases of cholera were lying about the streets and by the road side. We stopped a few minutes to watch some vultures eating a corpse. These creatures are peculiarly fitted for such work, they thrust their long sharp and hooked bills under the skin for 10 or twelve inches and tear away the flesh in masses and gorge it instantly. Two hours would suffice for twelve of these birds to make clean work of a corpse. They exhibited a disgusting tameness, and would hardly move out of our way. As we returned, the people were busily preparing for the enraged Lakshmi to visit her run-away husband. I inquired of one of Lakshmi's pandás, how her goddessship was. He answered, that she was in a great rage, and was so very justly, for as she was the great proprietress of the whole universe and had nothing while the black-faced wretch got every thing, how should he be better than a thief while Lakshmi was unjustly deprived of all? The people who were making preparations for her passage through the town appeared very serious, and without even a smile told us Lakshmi was going to smash the car of Jagannáth. She commences her journey this evening about eight o'clock. Our native brethren have departed for Cuttack, commended to the care of providence.

This afternoon was very usefully spent, more so than any we have yet had among the people. The cars were all up near the Gandicha temple, and the pandás with them, which accounts for people hearing better than usual. The common people heard gladly, and all tolerably. I spoke for an hour with pleasure and liberty. I directed my observations to the understanding of the hearers reasoning on grounds which they admitted. A devotee stood and heard all the time with great attention and afterwards followed us home. As he walked with us in the street with our books in his hand, he became the object of remark and threatening. One young fellow told him he had no business with those books, and that if he threw them not away he would inform his superior and get him turned out of his convent or math. The man was not however an inmate of a Púrí máth. After we had taken dinner and rested a little while, we walked over to the cars for the purpose of witnessing the contest between Lakshmi and her husband. She remained till about midnight. About eleven o'clock the procession of Lakshmi appeared with torches, drums, &c. and the people began to be in commotion. She presently arrived and encircled the car of the lord of the world. Some negociations were commenced, and the sound of canes on the car and loud conversa-

tion among the pandás was heard. Srí Lakshmi and her accompanying Mahádebs placed herself in defiance in front of the car of her husband. Here he presented her with a beautiful necklace of scented flowers, and this was hung tastefully on her neck by a priest. Lakshmi is a golden image about eight inches high. After some trifling delay she took her departure.

29th.—This morning for the last time we started to the Aṭharanalá and gave away about 150 tracts, the last we had. We retreated when the sun became hot, completely exhausted by walking over the loose hot sand. Here our labours close for this season at Púrí. A great number of persons have heard the word of God, and 11,000 books have been taken away which contain the word of God able to save the soul. This allows 500 for loss by tearing up, &c. And may God bless and succeed His word by imparting the Holy Spirit which is promised in connection with the preaching of the gospel. This Spirit was given in the first times of the gospel, and hence the glorious success which succeeded; this Spirit is now promised, and until it shall be poured forth, we shall preach in vain and labour in vain. O for a universal effort of prayer, faithful believing prayer, instead of coldness and disbelief. I leave Púrí for Cuttack this afternoon.

30th.—After a tolerably comfortable journey arrived at Cuttack this morning about nine o'clock, and found all well, thanks to our gracious Preserver. There was a pretty considerable number of dead in the bed of the Catjoorey river, pilgrims who had died of the cholera.

W. Lacey,
Missionary at Cuttack.

IV.—*Facts illustrative of the Government connexion with Idolatry.*

Since our last and more lengthened publications on this subject, we have gathered a few scraps which we have much pleasure in laying before our readers. A correspondent at Madras writes as follows, respecting

THE CONJEVERAM PAGODAS.

"I have heard of a fact lately upon this subject in connexion with the Conjeveram pagodas, which clearly proves that a certain annual feast is kept up there at the expense of government; that for the 10 years preceding 1825, it was stopped; but after that period it was actually revived again, and obtained the full sanction of government, and that on one occasion when the heathen government of Mysore requested permission to conduct this feast, at its own cost, this request was denied by the Madras

government on the ground that as the rulers of the country, it was more fitting for this government to perform the ceremony, than that it should be at the expense of any other!! Can you imagine any thing to equal this? A Christian government actually Contending with a heathen one, which shall have the honor of holding an annual feast to a base idol."

We have much pleasure in transferring the following document to our pages from our excellent contemporary the Oriental Christian Spectator respecting

THE YELAMA TEMPLE*.

"This sum† lately formed the net *profit;* but from *it,* we conjecture, the pilgrim tax realized from the Yelamagud temple, amounting to about Rs. 5000 annually, and which already has been very properly *abandoned* by the Bombay Government, will fall to be deducted.

"The following notice of the Yelama temple is from a report of the Belgaum Missionaries, lately printed. 'In July, Mr. Beynon visited for a second time this year, the Yelama jatra and witnessed the most horrible and revolting scenes. The remark which a native Christian who was with him, made in reference to them was, 'Come, let us flee, this is Sodom and Gomorrah.' Among other disgusting spectacles, was that of males and females, promiscuously and indiscriminately walking the distance of about a mile; some with girdles made of the branches of the neem or margosa with their clothes loosely thrown over them, other with girdles without any clothes, and others in an entire state of nudity, which together with their dishevelled hair and bodies besmeared with a mixture of turmeric, gave them a most frightful appearance. In passing through the crowd; they received the same homage from the deluded spectators as Yelama herself. When reasoning with them and showing to them the debasing nature of their ceremonies; many appeared to feel, and many declared that they would not fulfil the vows they had taken upon them, some of swinging, others of going naked, &c. We are happy to say that Government has relinquished the revenue which it derived from this festival; and it would be well if it had nothing to do with it. In consequence of some disagreement between the pujáris, who are shudras, and the kulkarnís, who are bráhmans, about the apportioning of the fees; Government has appointed four bráhmans as a kind of trustees to collect and take charge of the offerings. The pujáris are dissatisfied with the arrangement, and say, they have a claim to all, and receive nothing. The impression produced in consequence on the mind of the people, was that the fees were collected by the authority of Government.'

"As we have formerly mentioned, we ourselves visited this shrine about eighteen months ago. The hereditary Pujáris, (beadles,) we found to be *Lingawants,* and the trustees *appointed by government,* to be adherents of *Brâhmanism.* These trustees are required by Government to divide the free-will offerings of the pilgrims between the *hakdárs* (shareholders) of the temple, *the pujáris,* and the hereditary *kulkarnís,* according to the use and want of the establishment. Any party supposing itself injured may prosecute the trustees in the Adálat.

"These arrangements we have no doubt, were considered by the Government to be the best which could be made in the circumstances of the case. We have no hesitation, however, in declaring that they are among the worst which could have been imagined.

* See an account of this in the May No. of the C. C. O.—ED.

† Rupees 9,519, the net loss which the Bombay Government would sustain by the cessation of its interference.

"1. Government, on relinquishing the pilgrim tax, and the care of the temple, ought to have left it in the hands of the *pujáris*, who were, and had been for generations, in the immediate possession of it, and left *them* to satisfy the *hakdárs*, according to their supposed civil rights in the property, capable of being recognized in the civil courts, should they be overlooked. Had it done this, it would have ceased, as it intended, not to have any connection with the establishment. As matters now stand, it is still the principal of the concern, for it is by *its* authority that the *trusteeship exists*. This fact is undeniable, even though it may be alleged that the Government, after having established the trusteeship, declines the control of it, and leaves all appeals against it to be settled in the civil courts.

"2. The trustees appointed by the Government, were *not the choice* of the whole, or any of the persons connected with the proprietary of the temple. They owe their status to the sovereign will of the Bombay Government, as expressed in the edict appointing them, a copy of which we have in our possession.

"3. The trustees appointed by the Government are *not acceptable* to any of the parties connected with the proprietary. From both the *hakdárs* and the *pujáris*, we received petitions begging us to represent this fact to the authorities!

"4. The appointment of trustees who adhere to *Brâhmanism*, is the source of unceasing *feuds* among the pujáris, and the majority of the worshippers, who are *Lingawants*.

"5. The appointment of men of respectable character among the natives, such as Morobá Dádáji Ráo Sáhib of Nargund, Anáji Pant of Pádsháhpur, Chintáman Ráo Sáheb, and Shinapa Náyak of Dhárwár, to be trustees of what is worse than any brothel, is conferring a dignity and importance upon it in the eyes of the natives, which it never could have enjoyed, if left in the hands of its former possessors.

"6. The arrangement of the Government has increased the number of the persons having a direct interest in upholding the practice of superstition and impurity. Though the services of the trustees are to be gratuitous, they are allowed to keep clerks, &c., for registering the offerings, and disposing of them, and keeping minutes of their proceedings. These clerks are paid from the proceeds, and must of course desire them to be abundant.

"7. The arrangement of the Government, requires the trustees to keep the temple in repair. It is evident, that being personally independent of it, they will maintain it in a style superior to what would have suited the views of the hakdárs and pujáris, who from time immemorial have been more attentive to their own bellies (we use their own expression) than the glory of their goddess.

"These remarks, we would most respectfully submit to the Government. We give it all due credit for what it has already accomplished; and we beseech it to make the endeavour to give due effect to its own benevolent wishes. 'The Sarkar did well,' said one of the persons interested in this affair to ourselves, 'in drawing his hand out of our dish, but why, after dirtying it, has he again put it in?' We put the same question. *Edit. of the O. C. S.*"

THE ANTI-IDOLATRY CIRCULAR.

The following copy of a circular issued by one of the presidency committees for gathering information on the idolatry question, so well expresses the wants and views of the advocates of *total suppression*, that we have with a few alterations adopt-

ed it as our own, and have much pleasure in inserting it in the *Calcutta Christian Observer*. Any information will be gladly received by the editors and forwarded to the respective committees at Madras and Bombay. The object of those and the Bengal Committee is to correspond with the friends of humanity and religion in Britain on this subject.

1. The reply which the Madras Government and the Government of India returned to what was called, "*the Madras Idolatry Memorial,*" and the discussions which have recently taken place in the court of proprietors at the India House in London, on the subject of the countenance and protection afforded by the several Governments of India to the idolatry of this country, together with the reply of the Court of Directors to the memorial noted below*, clearly show that it is not the intention of the local Governments, or of the Court of Directors, to afford the measure of toleration sought by the Memorialists, nor to carry into effect the orders of the Court of Directors, of the 20th February, 1833.

2. This course of proceeding cannot be considered to arise from any love which the parties have for idolatry, but principally it is believed from the three following causes.

1st.—Want of information as to the extent and manner in which the Governments of India are countenancing and supporting the idolatrous rites and ceremonies of the Hindus and Musalmáns.

2nd.—Insensibility to the sin and guilt which they and the British nation incur thereby, and,

3rd.—An undue and unnecessary alarm as to the consequences of their granting the measure of relief which has been solicited at their hands by the Christian public.

3. All that the Christian servants of Government require for themselves, is not to be implicated in any heathen ceremonies by which their consciences are violated, and all they ask for the honor of the Government, as Christian rulers, is, that it shall in no respect or degree interfere with or control the Hindus or Muhammadans in any of their religious services. In fact it is that neither individuals, nor the Government should participate in, or countenance any observances which may be inconsistent with Christian faith and practice.

4. To argue that, if the Government were to deliver over to their native subjects all their property, directing them to take all the advantages of it to themselves, and the management of it into their own hands; assuring them, at the same time, that the fullest protection, as heretofore, should be afforded them in securing to them all possible freedom in the exercise of their religious observances; to argue that this would produce disaffection or rebellion in the country, would be to state what is contrary to the experience of the world, in all ages, in this, or in any

* Extract from a letter from the Hon'ble the Court of Directors to the Governor General of India in Council, dated 18th October, 1837, (No. 14.)

Para 8th. "We now desire that no customary salutes, or marks of respect to native festivals be discontinued at any of the presidencies, that no protection hitherto given be withdrawn, and that no change whatever be made in any matter relating to the native religion except under the authority of the Supreme Government."

9th. "With reference to a memorial received through the late Bishop of Madras, on behalf of the Christian community under that presidency, praying that all interference on the part of Government or its Civil and Military officers in the religious ceremonies of the natives may be discontinued. We shall furnish the Government of Madras, also that of Bombay, with a copy of this despatch for their information and guidance."

other country. It is far from difficult to conceive how assuming the management of property, and participating in the benefits derived therefrom, should excite disaffection, but it is absolutely inconceivable to any reflecting mind, that *letting them alone* should produce these results.

5. The authorities no doubt must entertain the erroneous notion, that something aggressive is intended on the part of Christians, when they pray for religious toleration; for it is past belief, that rational men should conceive that a rebellion in a country could possibly be excited, by giving the people all the property which belongs to them, and by letting them have their own way, in all respects in what they consider religious observances*.

6. Yet such it is believed is the manner in which the minds of our rulers reason on this subject, and if they do not reason thus, they act in a mode quite consistent with it. Their fears have never assumed a tangible shape; there is therefore no means of saying precisely what they are; in what particular way they apprehend the danger will arise; or how it is to be removed. The very mention of the subject, seems, to fill their minds with some undefined apprehensions, which put an end to reasoning and prevent all further consideration of the subject, and induces them to regard, as religious fanatics, if not as enemies to the public peace, those who view the subject in another but its true light.

7. He must have lived in this country a short time and to very little purpose who does not remember, or know, that the introduction of every important moral improvement into India, has been denounced in the same manner, and has been regarded in the same gloomy way by men, who, without intending any personal disrespect to them, may certainly be considered as unreasonable alarmists. Look for instance at the first entrance of Missionaries into India. The majority of those who had resided longest in this country and who ought to have known better, were quite sure that an insurrection would ensue, and hence the manner in which the first Missionaries were hunted from place to place by the Governor General. The parliament of England was not however to be deterred by a fear so truly visionary, but acting upon the only sound and legitimate principle on which man can proceed, viz., by doing that which is right and leaving all consequences to God, the country was opened, Missionaries have flowed into it on all sides, and where is there an instance of the so much apprehended disturbances and danger?

8. The same may be said of the institution of Bible and Tract Societies, the establishment of Schools, and the introduction of the Scriptures into them, the abolition of infanticide and of the Suttee, and other things, but who ever heard of a disturbance occasioned by any of these means, or by all of them put together; notwithstanding all these were of positive aggression, whilst the boon now sought is one of an opposite character. It was a truth then, and it is the truth now, that the imagination, rather than the judgment produced all the alarms on the subject.

9. It is moreover undeniable that the same usages, and the same support and countenance of Idolatry, are not practised in all parts of the country, and therefore why should they be practised in any? In Bengal for example, troops and individuals are little engaged in idolatrous rites

* It seems impossible to conceive the natives so utterly unreasonable as to deny to Christians the privilege of freely discharging their own religious obligations, and of declining to take part in the acts of worship and religious ceremonies inconsistent with that book which they believe to be *the word of God*, when a similar privilege in the fullest extent has long since been enjoyed by the Hindus and Muhammadans themselves.

compared with what they are in Madras and in one part of Madras little compared with other parts. This fact of itself is conclusive as regards all reasoning upon the subject. If the interference of Government with idolatry be unnecessary in most places, why should it be retained in any, and if abstinence from interference does not produce rebellion in many instances, why should it in those which still remain to be relinquished. It is believed that it can be proved that in the greater number of instances in which Idolatrous rites and ceremonies are practised, the Government does not even now interfere with them nor give them any direct countenance or support; why then should the interference of Government be any where retained.

10. It has been thought that if all the information upon these subjects which this country is capable of supplying were concentrated in one body, the evidence would be so overwhelming that infatuation itself could no longer hold out; and for the purpose of collecting and digesting such information, a few friends have united into an association; upon some has devolved the duty of communicating with ——; on some with ——; on others with England; on me it has fallen to collect information from this Presidency and its dependencies, and the object of my present address to you is to request, that you will be so kind as to collect and furnish me with all the information in your power upon the following points.

1st. In what way is the Government connected with idolatry or Muhammadanism in the neighbourhood in which you reside?

2nd. Are the Troops, or are Civil or Military men, under the sanction of Government, engaged in performing or assisting at any Hindu or Muhammadan rites or ceremonies?

3rd. And what is the nature of the service or ceremonial in which the Officers or Sipáhís participate and the extent to which they lend assistance?

4th. Are there any Pagodas in your neighbourhood? Has the Government any connexion with them?

5th. What is the nature of that connexion? and does the Government assist in any way in the support or services of the Pagoda by collecting its revenues or otherwise, or in regulating its affairs?

6th. Are there any offerings made on any particular festival, in which its Officers take the lead officially, acting in behalf of Government?

7th. If there are temples or pagodas to which pilgrims resort, are the offerings collected by the Government officers or rented? if rented, please to obtain a copy of the Cowle.

Our readers will perceive by an advertizement on the cover of this month that the papers which appeared in the *Observer* for April, May and June have been reprinted in a pamphlet form for general distribution. We advise our Mufassil friends to purchase and distribute them far and wide.

φιλος.

IV.—*On the use to which the Pseudo Vedas written by the Roman Catholic Missionaries, might be turned for the refutation of Hindu errors.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

When the perfection of the Sanskrit language, its aptitude for the conveyance of every modification of thought and sentiment, the universal

veneration with which it is regarded by the Hindus, the number of learned men by whom it is understood all over India, and the contempt in which they hold every other medium of written communication, together with the formidable obstruction which the influence of the Brahmans, if not conciliated, may offer to the improvement and Christianization of this country—when all these things are duly considered, it would appear that no laboured argumentation is necessary to prove that Sanskrit should be largely employed as an instrument for the diffusion of our faith. These views are, I imagine, pretty generally if not universally admitted to a certain extent. But they do not, I think, receive nearly so much attention as they deserve. If however, the number of their zealous supporters be very small, it is fortunate that the beginning which has been made to give effect to them, is so vigorous and splendid. I allude, of course, to that finished production of ripe and affluent scholarship, the Christa Sangita of Dr. Mill. It is much to be regretted that the Harmony of the Gospels prepared by the Rev. Mr. Yates, mentioned at page 373 of your number for this month, should have been lying for ten or twelve years in the desk of the compiler from want of funds to publish it. It is highly desirable that it should be given to the Indian world, because it would probably from its simplicity and from its being in prose, be intelligible to Hindus of less learning than is requisite for the understanding of the Christa Sangita. I cannot form any idea of the cost of printing, but could not a subscription be got up adequate to meet it? Mr. Yates, I imagine, must in the "Harmony" referred to have given a new rendering into Sanskrit, which the style of Dr. Carey's version would probably render expedient*.

2. I now come to the object of this letter, which is to suggest that inquiry should be made whether the Pseudo Vedas, written by the Roman Catholic Missionaries on the Coromandel Coast, do not contain much valuable matter which might be easily adapted, with a little modification and retrenchment, to the refutation of the Brahminical errors, philosophical or popular. The propriety, or even necessity of meeting with an exposure in their native Sanskrit, the many perilous and delusive doctrines of the six Darsanas (or schools of philosophy), and the other errors of Hinduism seems to admit of no reasonable doubt; and if such a confutation is to be found in the labours of the Romanists, as with some expurgation, revision and addition could be rendered satisfactory and conclusive, it should be seized upon with avidity. I subjoin some notices of these pretended Vedas from the preface to the 1st Edition of the 1st part of the Christa Sangita.

* The following are Professor Wilson's remarks on this version, which apply to the first Edition, but the whole of the second does not seem to have appeared.

"Considerable advance had been also made in the revisal of the Sanskrit translation, and the Pentateuch and historical books had been printed. It is to be hoped, therefore, that Dr. Carey may have been spared to put the finishing hand to the work, at least in manuscript, and thus wound up his pious labours and well spent life together."

"The revised edition of Dr. Carey's Sanskrit translation will no doubt be exempt from many of those imperfections which its preparation at so early a period of Sanskrit study rendered unavoidable. These defects were neither incorrectness nor obscurity; but inelegance of expression and harshness of construction. The latter was in a great measure inseparable from the principle which appears to have influenced all the Serampore versions: that of translating as closely to the letter of the text as practicable; a rigour of fidelity that cannot fail to cramp and distort the style of the translation. The novelty of the subject, also, and the necessity of employing words to designate meanings which, although admissable, were unusual and unknown, contributed to disfigure the composition; and the Sanskrit Version has accordingly never been popular with the learned natives of India, for whose use more particularly it was designed."—Carey's Memoirs of Dr. Carey, pp. 606-7.

"The style of these mythological poems (the Rámayana and Mahábhárata) has been indeed before attempted by Christian imitators for a different purpose,—but one to which, from Indian usage, it is equally well adapted as the celebrated episode of the Mahábhárata, the Bhagavad Gita may suffice to shew,—that of conveying moral or metaphysical instruction in the form of dialogue. The attempt in this manner to restore the great truths of natural religion which the Brahmanical religion has obscured or depraved; to refute, by arguments drawn from themselves, the polytheistic and pantheistic systems to which the vulgar and the sage are severally addicted, is a work strictly within the province of a Christian instructor; and, if executed with as much of good faith as of spirit and ability, would have reflected undoubted honour on that celebrated society from which the project originated. But when, as if to defeat the success of the design with all heathens of knowledge and integrity, we see the names of Nárada, Jaimini, and other venerated teachers of Brahmanic theology, introduced as refuting and denouncing it, and the name of the most ancient and sacred of all Hindu writings prefixed as the real title of the composition, (though the Vedic style is widely different from that of the Puránas in which these pretended Vedas are written,) no skill in the execution can screen from censure the authors and abettors of a forgery equally disingenuous and imprudent. The work, of which the part containing the false Yajurveda in a loose French translation was printed at Yverdon in 1778, imposed on some even of real sagacity in Europe, where an eagerness to see the genuine Vedas had before been strongly expressed by Mosheim and others. But strong suspicions of its genuineness had been excited, even before the discovery of the MSS. of the original forgery formerly belonging to the Jesuit's College at Pondicherry, which is the subject of Mr. Ellis's satisfactory dissertation in the 14th Volume of the Asiatic Researches." pp. iv.—viii. In a note at pp. v. and vi. the annexed observations occur. "The following are the remarks of an Indian Missionary of the forger's own communion, though not of his religious order (F. Paulin a S. Bartholomæo in his Systema Brahmanicum, p. 315), on the subject of this singular work. 'Ezour-Vedam nobile Voltairii donum, quod in Bibliothecam, Regiam, Parisinam, irrepsit, seu potius quod Voltairius intrusit, ut inde philosophicæ suæ moli superimponendæ basim haberet, codex est manuscriptus cujusdam Missionarii Indici in Masulipatam in ore Coromandelico contra gentiles exaratus, in quo religionem paganam Indicam refellit, hui ut sub mentito nomine a gentilibus avidius legeretur, et ii per lectionem illius confunderentur, eum Ezour-Vedam inscripsit."

Though it appears that the composer of this work "puts Christian or at least anti-Vedic sentiments into the mouth of Atri, Nárada, Jaimini, &c. —a mendacious assumption of their names" "which enters into the whole texture of the original composition," still this might be easily corrected if these compositions are really valuable refutations of the Brahminical tenets. The dross could easily be left and the pure gold extracted, refined, stamped and circulated.

July, 1838. VIDYARTHIN*.

* We do very much admire the perseverance of "Vidyárthin," in his efforts to render "the language of the Gods," more useful and familiar to mortals, and hope that his labours may be successful in arousing a dormant public to encourage by their benevolent aid the attempts of those who are qualified to make the language of the pandits a vehicle of popular instruction.—ED.

V.—*On spelling Scripture proper names.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Will you allow me a corner in the *Observer* for a few remarks on the subject of writing Scripture proper names. In your July number, you refer your Lúdiánah correspondent, to the January number of the *Observer* of 1833, where an article occurs and several excellent rules have been given on the subject. My object in writing to you is to call particular attention to Rule IIIrd, which directs that all such names as have become universally known through the intercourse that has obtained among eastern nations, should be spelt according to the manner in which they are written by the natives. As to the principle of this rule all will agree that it is excellent, but to the unlimited form in which the writer has presented it, an objection will probably lie in the minds of many. I would propose the following clause limiting the rule, "except in those cases, where Scripture proper names have been so much corrupted, that to adopt them, would be inconsistent with the dignity and historical accuracy of the sacred record." It is well known, that the spread of the Musalmán religion has been the chief means of spreading Scripture proper names, and that the standard of accuracy, in respect to the proper manner of writing them, has always been and is still the Qurán; while it is equally well known, that the author of the Qurán, was an illiterate man, and unacquainted with Jewish and Christian history otherwise than by hearsay, and that he wrote for an illiterate people, who were quite incompetent to detect and expose any blunders that he might make, either as to the history of events or the orthography of names. Judging *a priori*, one would conclude, that Christian writers would not, in such circumstances, be very forward in even listening to the dicta of such a man, and if they did, they would at least exercise great care in scrutinizing every term and expression, lest haply they might be found bolstering up a lie with the weight of their own authority; and certainly on every ground it does become the writers of the present generation, to see to it that the advocates of error gain nothing by our ultra charity and excessive pliability to follow bad authorities. It is to be lamented however, that sufficient attention has not been paid to this point, and that names have crept into our modern translations, which are utterly unworthy of our scriptures, and one of which at least tends to establish a lie. I allude to the name of John the Baptist, which in all our Urdú translations is written Yahiya instead of Yuhanna. Yahiya is a word from the Qurán, familiar to all Musulmáns, which

they apply only to John the Baptist, for the writer of the gospel they style Yuhanna as it is in the Greek. How Yahiya came into use, whether from mistake or otherwise, cannot now be ascertained, but the use of it has produced this impression in every Musulmán's mind, that John the Baptist and John the Evangelist, were not men of the same name. But this is not the worst: Muhammad has affirmed of this Yahiya, that no one ever bore the name before him. In the Surat i Mariam, the 7th verse, is the following passage, as translated by Maulavi Abdul Qádir. "Ai Zakaríá, ham tujh ko khushí sunáwen eklarke kí, jis ká nám Yahiya: nahin kiyá ham ne pahle is nám ká koí." In English this passage will stand thus, "O Zechariah, we announce to thee good tidings, thou shalt have a son, and his name shall be Yahiya; no man has ever borne this name before." How Muhammad came to make such an assertion respecting John the Baptist's name is easily seen; he mistook the meaning of Luke where it is written, "there is none of thy kindred that is called by this name." But how are we to convict Muhammad of inaccuracy? It is easy to shew that there were many Yuhannas before John the Baptist, one of our Lord's own ancestors, on his mother's side, was a Yuhanna, see Luke iii. 27, and among the Jews the name was quite common, see 1 Maccabees ii. 1,—1 Maccabees ix. 36. But to shew that ever there was a Yahiya before John will indeed be a difficult matter. And so the fact is that by our adopting Yahiya as the name of John the Baptist, we volunteer to shield Muhammad's ignorance and incapacity, and we willingly fling away one good argument by which the Qurán can be demonstrated to be the composition of a blundering man, and not the book of God.

In like manner, the Qurán has blundered the name of the prophet Enoch, whom it calls Idrís, and relates such a multitude of marvellous stories respecting him that one stands aghast at the perusal of them. The fact is that there was a Jew of the name of Enoch whose surname was Idrís, but he lived several centuries after the Enoch of scripture. But they are confounded together in the Qurán. However, in this case, our translators have adopted the Hebrew name in preference to the Qurán name. But unfortunately Cain's name has not escaped so well, and the venerable pages of scripture have actually admitted Hábíl Qábíl, as though we would convert a piece of history into a fable, and assimilate the scriptures to the Hadís of the Qurán, in which abundance of such jingle has found a place; as, for instance, Harút Márúl, Munkir Nákir, &c. Moreover by writing Qábíl, the etymology of the original word, namely "a possession," and the key to Eve's feeling and hopes at the time of his birth, are both sacrificed, and to please whom?

those who know not the Lord that bought them, and who like not the knowledge of his ways. Perhaps in the above remarks enough has been said in support of the clause proposed to be added to Rule III. and I may therefore leave it to the consideration of the Christian church. One other remark I may make before closing in connection with the slight changes of words for the sake of sound, *euphoniæ gratia.* The difficulty here is to ascertain which is euphony in the ideas of the people. The surest guide will be of course their own standard works, from which may be gathered not only their own rules of the permutation of letters, but in the case of modern names, the names themselves may be found. In the Aín Akbarí of Abul Fazl, there is a list of geographical names of places, and amongst them most of the names mentioned in the New Testament occur. Martyn's Persian Testament is likewise valuable in this respect, as being written near the very places spoken of in scripture, and where he could ascertain the exact form and pronunciation of the names as now given by the modern inhabitants.

Mirzapur. M.

NOTE.—We hope the important suggestions of our intelligent correspondent will meet with the attention they merit from our *translating* friends.—ED.

VI.—*On the want of Missionary success.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The aspect of the Missionary field in this part of India, is of a most extraordinary character. Ushered in as the work was in this country by a splendid exhibition of providential arrangement in its favour, and met as it was in Europe and America with an ardour and liberality corresponding to the vast scenes of usefulness thus wonderfully opened up, expectations were naturally cherished, that something great was about to take place, that the Lord having uttered his signs in the heavens, and his church having responded to his voice, a work would be begun and results would be realized worthy of the Lord of the church when he girds himself for the battle, and comes forth conquering and to conquer: but what has been? Missionaries have been poured into the country, efforts of various kinds have been made for years, and a whole generation of preachers, have laboured and passed off the stage, but as yet no adequate results have arisen from their efforts. And what is yet more extraordinary, though the whole work has to do with the undoubted verities of God, as to its objects and instruments and plans, which, attended as they are with the power of divine demonstration, might naturally be expected to produce unity in view and in effort; yet on the contrary such is the difference of opinion held on the subject, that even medicine, that science above all others that allows free scope to the wildest empiricism, and in which there is such a glorious uncertainty, that disputants may contend for ever on its arena and yet not be driven from the field, is yet not much more uncertain than the existing

science of Missionary effort. The pages of the *Christian Observer* can testify to the fact, that there are amongst Missionaries nearly as many different theories about their work as there are men. The question of the amount of success to be expected, the kind of men required, the nature of the means to be made use of—each of these, has furnished grounds for different opinions, and in the general each has advocated his own, with all the warmth of conviction, that he only is right and all others are in lamentable error. But the mischief is that no one is convinced by his neighbour; opinions still differ, the difficult problems of our anomalous state, still continued unsolved, and of course it is no marvel, that from time to time fresh attempts are made and fresh theories proposed to help us out of our troubles. Of course, every such attempt, whether it be successful or not, deserves the thanks of the community and so far from discouraging any from presenting his ideas on the subject, it seems to be the wiser policy to promote free and full discussion, that as the world of yore, by the moving of the waters the only just theory may emerge to light and universal approbation*.

In the March *Observer*, there is a paper signed "B. Banáras" proposing a new theory to account for the want of success in our missionary efforts, of which the gist is, that neglect of concentrating our efforts has been the cause of our failure, and that if now greater numbers of missionaries could be sent out to one place, the work would immediately assume another form and advance prosperously. And in the *Friend of India* newspaper of date April 5, there is a letter signed "Missionary," written professedly in refutation of B.'s theory, and in the place of it resolving all our difficulties by the assertion that God's time has not yet come to give the kingdom to his Son. Each of these writers advocates his own plan as fully sufficient to account for all the difficulties of the case. Of course each is sincere, though it may be doubted whether either is entirely correct in his views, and whether some other theory may not yet be discovered more in accordance with the realities of the case. Any how, if we cannot find out the just cause of our failure, it will not be without its profit to know, that the supposed causes, have little or nothing to do with the matter

To begin with "Missionary's" scheme, that of resolving our want of success by the assumption that God's time to favour India has not yet fully arrived; this plan certainly has one advantage attendant on it, that by shifting the responsibility off the shoulders of the distressed and wearied labourer, it tends to create him immediate relief, though in this very advantage there is also an evil, inasmuch as the relief it gives is of that opiate character, which while it tranquillizes the morbid sensibilities, may deaden the active powers, and paralyze the hopes of the aspirant after usefulness. However, every good may be abused, and I grant that if the doctrine be true, the abuse of it furnishes no argument against the use. So that it becomes us not to rest here, but advance to the consideration whether it be true or not. The main objection against it is, that it is chiefly contrary to all the great indications of God's providence, and moreover seems to cast a reflection on the divine Being, as beginning a work and assuring the church he is about to perform it, and calling labourers to its execution, while yet he has no intention of going on with it immediately, nor even in the lifetime of the devoted agents, whom he has summoned

* We think that want of success, in the majority of cases, has arisen from *want of perseverance* in the *simplest, and hence best, plans*. More prayer, more faith, more spirituality of mind, more labour are the great requisite, for procuring success; when we possess these we shall not *discuss theories* but *work* the work of Him that hath sent us and rejoice in success.—ED.

to the field. God has opened the door to India in a way so unusual and astonishing, that all, even the general observers who look no higher than proximate causes, stand amazed at the sight, and exclaim, "What has been wrought?" To cite merely one passage in support of this assertion, which occurs at the commencement of Sir John Malcolm's sketch of the political History of India. "The great empire (says he) which England has established in the east, will be the theme of wonder to succeeding ages. That a small island in the Atlantic, should have conquered and held the vast continent of India as a subject province, is in itself a fact, which can never be stated without exciting astonishment. But the surprize will be increased when it is added, that this great conquest was made, not by the collective force of the nation, but by a company of merchants, who originally vested with a charter of exclusive commerce, and with the privilege and right to protect their property, and to retaliate attack, were in a few years hurried by the enterprize and ambition of their agents, the hostile and rival spirit of other nations of Europe, and the weakness and perfidy of the princes of Asia, to whom they became, from their encroachments or their riches an object of jealousy or plunder, into the possession of royal power, and actually found themselves called upon to act in the character of Sovereigns over extended kingdoms, before they had ceased to be the mercantile directors of petty factories." Such are the sentiments of a general observer, but the Christian philosopher, along with surprize at the scene, will direct his mind to the consideration of the end for which such a rich and extensive province has been committed to the care and subjected to the authority of a Christian nation, and besides the spread of Christianity and the redemption of this portion of the divine family, he will find no other final cause that could have had place in the divine mind. God has given India to Christian Britain, that it might become in reality as it is in right, the possession of his Son. Had there been no other signs of the times than these, they would yet have spoken volumes of evidence to the fact that God's time to favour India has already arrived; but conjoined with these it has pleased the divine Being to excite throughout two of the four vast continents of the earth, a lively interest in India's welfare, her claims have been weighed and acknowledged, and pleaded by thousands at a throne of grace, hundreds have been so much impressed as to give themselves up to the work of evangelizing this country, while hundreds of thousands have given up their hard-gained earnings to furnish the treasury for the messengers of Salvation. Again, considering the comparatively high state of civilization which characterizes Indian society, men somewhat peculiar as possessing talents and education equal to what the best candidates for home service ever receive, were required, and the finding such who were willing to consecrate themselves to the work was a very improbable matter; yet the Lord has wrought in his providence, and men have been found in abundance, and the number is yet increasing, and it would be cruel to imagine that they were running before they were sent, or if they had received a general commission from the Lord of the church, they had chosen their sphere without his consent and direction. Again, an obstruction did exist to missionary efforts in the jealousy of the ruling powers and the dread of the conflict between light and darkness, truth and error, but the God of providence removed this obstacle also, and made over the whole country to the free unfettered range of his servants and gospel messengers. Can these things be, and yet God's time not have arrived for India? If these signs are not plain, assuredly we shall search the moral horizon in vain for any plainer and more satisfactory; and if these do not convince us, we had better shut up the book of God's providence and abandon the service of intrepretation as a fallacy. But

if these be signs of God's good pleasure towards India, it becomes us to conclude, that his set time to favour her has already arrived, since it cannot be but that a strict harmony will obtain between the dispensations of providence and of grace. If India be not given to the Saviour, then, it becomes us to seek for another solution to account for the matter, other than charging the Head of the Church with unwillingness to carry on the work, which he has made so many important preparations to begin.

B.'s theory is of another class from that adopted by the writer signing himself 'Missionary.' The one, while it gives relief to the mind, at the expense of the depreciation of human agency yet tends to exalt God's prerogatives. But B.'s exalts human agency, at the expense of the divine prerogatives. However it is only a tendency, for I have not the least doubt, but that both would alike join in exclaiming against any such inference being drawn, from a consideration of the views they individually hold. "B." maintains, that in order to success, it is necessary that where there has been only one missionary, there should be some ten, and at large stations some 20, or 30, or even if the church could afford it some 50, and that they should not engage in any separate undertaking to gather a flock by the exhibition of Christian worship in conjunction with Christian preaching, but should all unite in one church and congregation,—in what way, whether by one being pastor over all, or all being pastors, is not said,—and that they should all thus continue united till their converts, should amount to some hundreds, and separate churches could safely be formed, and he thinks that his view of the matter is established by the reason of the case, by scripture and by Missionary experiences in other lands, where the gospel has triumphed. Whatever may be the native value of this scheme, one remark must strike all respecting the importance of well considering it, ere it be adopted by Missionary Societies, as the immense expense that will attend its workings, is likely to drain the coffers of the sanctuary, and if after all it should prove unsuccessful, it will have had the effect of throwing back the work some twenty years at least. In the general view of the desirableness of concentrating Missionary effort somewhat more than it hitherto has been, all will be of one mind and will concur in many of the remarks made on this subject by B. in the letter in question. For instance all will concur in the statement that it is not in the general desirable, that a Missionary should be entirely alone at a station, without society and without a friend with whom to take counsel; the plan seems to be unfavorable to the health of the individual, it is also injurious as far as his work is concerned, nor does it correspond with our Lord's own plan of sending out his disciples on the first Missionary expedition, although so far from its being attended in this country by the disastrous effects attributed to it, it so happens that the three most flourishing churches in this part of India, and which perhaps are the only ones deserving the name of churches, have been under the care, and mainly gathered by the labours of, single missionaries, and that so far from being men of morbid sensibilities they happen to be of the most active and diligent labourers, that are in the field. However, doubtless these respected labourers would freely confess, that their own comfort and usefulness would be much promoted by their having an associate. But between this, and placing some 30 on a station, there is an immense difference; it is unreasonable that there should be only one, but is it reasonable or expedient, that there should be 30? This is the question to be examined, and as the difference in expense will be that lying between the item of £300 and that of £9,000 it becomes all to consider it well, and the arguments brought forward to support it. To begin with the argument drawn from the history of missions, which seems to tell most powerfully in this matter. It is said, that in the mission to the

South Seas, this was the plan pursued, and success was realized. Now what are the facts of the case: the directors of the London Missionary Society sent out at first 29 labourers, to the South Seas, amongst whom, four were ordained missionaries and the rest were artizans and tradesmen. The intention was that this body should be located in three different groups of islands, the Society, Friendly, and Marquesas islands. Of course when divided as equally as they could be, there would have been only one Missionary to each section, except for the largest where there would have been two. Again the directors sent out another body of 29 labourers, of whom five were ordained missionaries, and the remainder mechanics and tradesmen. Of course, here there would have been to two sections, two missionaries; still although so few, it is remarkable, that it was thought by the labourers themselves that there was no need of more, for in a joint letter forwarded to the Society, they ask for more missionaries, but recommend that the greater part should be mechanics, rather than missionaries, of the latter they say; that they are not necessary: of course there is little doubt, that many of those who were not originally missionaries had by dint of effort become competent to the office, yet the remark shews how little the South Sea case has to do, with the question at issue. However, had it been otherwise there was in the South Seas a necessity for a large body keeping together for a considerable time from the circumstances of the case,—a barbarous people, with a language not written, and so difficult to be acquired, that out of the seven who remained of those first settled at Tahiti, there was not one, who had learned the language sufficient to enable them to preach, six years after they had landed on the island, and there were some of them which required co-operation to overcome them:—while here, there are so many facilities for learning the language, that in the space of one year, from the date of our arrival in the country, we may make something out in the preaching way with not absolutely intolerable impropriety. However, to call for 30 missionaries to be located in one town in India, and plead the South Sea precedent, involves an incongruity. The only mission that that precedent would warrant, and which would doubtless answer all the purposes of numbers, according to B.'s ideas of their value, would be, to call for a band of pious laymen, many of whom might be met with in Calcutta and elsewhere in this country, who might become most intimately united with the people, and not only in the domestic relations, but what is of much more importance, in commercial dealings would exhibit the influence of Christianity in those circumstances in which Christians in general find it most difficult to be consistent among such a body, bound by the ties of affection to one or two spiritual guides, whose instructions and plans were similar, one might expect unvaried harmony, so that even though they might not do all that a missionary could do, yet perhaps on the whole, their influence as an affectionate, united and co-operating body, would not be much less valuable than his. A second proof from the history of missions is deduced from the examples of the Roman Catholics, with what reason it is difficult to perceive, for I imagine all will concur in the fact, that it would have been as well for the world, if the Roman Catholics had never attempted to evangelize it. That by one means or another, whether by numbers, or processions or a yielding to the idolatrous rites of their worshippers, they have succeeded in collecting a motley host of disciples is most true, but whether it is desirable we should imitate them, is more than questionable.

But 'B.' pleads scripture precedent in favour of his view; perhaps however, an attentive consideration of the cases cited will lead us to another and different conclusion. Our Lord's command to his first apostles, was, to remain in Jerusalem for a limited period, till they should become qualified

to leave it and itinerate in other places and this seems to imply, that had they not made that specified use of the qualifications which he was about to give them, and much about the specified time, they would doubtless have been guilty of neglect of duty. How long they remained in Jerusalem, is a matter which cannot be ascertained: one thing we know that for ten days together they continued in a protracted meeting for prayer and mutual exhortation, and at the close of the period God the Spirit burst forth upon them, in all the effulgence of heavenly glory, and scattered abroad heavenly gifts, and in this we may imitate them with great advantage; this also we know, that almost immediately afterwards, Peter and Philip, were engaged in preaching elsewhere than in Jerusalem, and that in most important and difficult spheres, and yet one of them was alone in his work, and the other attended only by non-preaching brethren. In like manner the great Apostle of the Gentiles, travelled on his missionary expeditions with generally only one associate, and if ever there appear to be more they are only converts either made on the way, or private Christians who from respect and love to the apostle accompanied him on his journies; church after church was that blessed individual honoured to form, and yet he never had recourse to the machinery which is thought to be essentially necessary in modern missions, and I imagine that had the proposal been made, either in the church at Jerusalem or Antioch, to send out thirty of their best preachers to the city of Philippi in Macedonia, it would have been very coolly received. But there is yet remaining an argument drawn from the nature of the case, that situated as we are, it is necessary that we should depend mainly on the internal evidences of the truth of Christianity, and it is desirable to have with us a large body of holy men all witnessing to the truth by their lives and conduct. Undoubtedly, our reliance must be on the internal evidences, as the great means of producing conviction and conversion, although there is no necessity for subscribing to B.'s remarks depreciating the value of the external evidences. It is not true that the Hindu or Musalmán thinks our well written authentic history to be as false as his own fables: the difference between history and fable is clearly seen by both classes of persons, and it would be a marvel if it should not, for general history also has its internal evidences as well as the bible, and though so to speak is indeed comparing small things with great, yet, neither the one nor the other are to be despised or depreciated in the work of evangelizing the world. Doubtless the internal evidences stand far first in value as simple means, that adapt themselves to every case and circumstance, yet even they cannot stand alone, for there are a multitude of books, written by pious individuals, the internal evidences of which would demonstrate them to be something like the book of God, and how are we to distinguish between them, except by being informed of their literary history, which constitutes their external evidences. Now to have the demonstration of a holy life, in conjunction with efficient preaching, is indeed, most desirable, and the more such proof can be brought to bear on the minds of the heathen, the more likelihood there is that we shall command success; but it is not necessary to place 30 missionaries at one station in order to exhibit this species of evidence successfully or to most advantage. Missionaries are foreigners, living in the general at some distance from the people, with foreign customs that separate them from the affections and confidence of native society, so that from the very circumstances of the case their example cannot be expected to effect all that is desired, and every way the example of natives of the country, whether pious East Indians or others will effect much more. In such circumstances, if it be absolutely necessary to success, to have a small body of such witnesses with us, it would be better at each station, first to revive religion in the hearts

of nominal Christians and then with these as our helpers to make an attack on the hosts of the heathen. There are other objections to B.'s scheme, which "Missionary" has already noticed, and which doubtless are incapable of answer: that 30 missionaries should agree on all points necessary to the welfare of a church, is indeed, next to an impossibility. Even a Paul and a Barnabas could not see eye to eye on all points, and how much less, the missionaries of the present age devoted as they are? If they could however thus agree yet their proposed union would be profitable for little; each would be competent to do what each would not find opportunity to perform, while each would be prevented doing what he might otherwise accomplish. Union is lovely, it is the glory of all God's works, but yet it is only that kind of union that is for use; that which impedes, cramps, fetters, is to be hated and avoided, and I cannot see how thirty Whitfields, could ever be content to meet Sabbath after Sabbath, in one small chapel, not to preach, but merely to enjoy the luxury of hearing while at all the windows and doors, the cries of the heathen were coming in, "Come out and help us." It is an impossibility, it is an absurdity, and woe to the church, when such times come. I know it will be said, that all are not Whitfields, and indeed, "B." has remarked that there are some missionaries, that are not competent to direct their way: if it be so the case is of course somewhat altered, and the necessity of superintendents to general the army will be established; still I would urge that it becomes us to call upon the church to send only those who are competent to all the labours of a missionary as the work can be done efficiently only by such.

So much in consideration of the theories which have been proposed to account for our want of success. The remainder of the subject, I must reserve for another paper.

UNITAS FRATRUM.

VII.—*Some notices relative to the present position of the Opium Trade in China.*

We must offer a word or two in explanation. We gathered our information of course from the public prints, and did imagine though we had our serious doubts about it, that the Chinese were in this instance decided: we regret both for the honour of Britain and for the Chinese themselves, that we were mistaken. The children of this world are indeed more crafty and quick than the children of light. We suspect if half the daring were displayed to introduce the gospel that is manifested in this traffic, we should soon see China bending to Christ. We intreat our excellent correspondent to continue his communications, for against the Opium and Cooley trades, as well as against the Government connexion with Idolatry we will, God helping, wage an unceasing warfare. May *He* who sitteth in the heavens give us the spirit of heaven to contend with them, and crown our labours with success, and we ask no more. We intreat our readers to forward us the most accurate and the earliest information on these three important topics and endeavour to increase our circulation that the information may be influential; for we do not conduct this periodical or write either for literary fame, or for the sake of writing, but for the alone purpose of doing good.—ED.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In the May No. of the *Calcutta Christian Observer* and at page 295, I observe the following remark, viz. "From the last

accounts the contraband trade in opium to China has become almost extinct. The Chinese ever desirous of putting it down have now become determined." I am a decided enemy to the opium trade, but am sorry to say that by these "last accounts" you have been seriously deceived, and from actual observation I regret to have to assure you that the "opium trade to China" is not only *not* "almost extinct" but at present flourishes to an extent hitherto unprecedented.

This trade which was formerly confined to the store ships stationary at Lintin is now actively prosecuted by means of *eighteen* square-rigged vessels, along the whole coast of China, from the island of Chusan on the Northeast, to the island of Hainam on the Southwest. The stationary ships at Lintin have also increased in number in consequence of the increased demand for the drug there. Besides these, there are *thirty-two* European schooners daily engaged in carrying the article through the very mouth of the Bogue up to Whampoa and Canton, where, particularly at the former place, the deliveries are very extensive and are becoming more and more so. *A number of the foreigners have themselves become personal smugglers* IN SMALL BOATS, *of this contraband article of trade.* Indeed it is a fact that they clandestinely deliver many chests some seven or eight miles up into the country *above* the city of Canton. Several large ships have just arrived in China freighted with opium from Bombay, and also from Calcutta the scene of your editorial labours. Why, my dear Sirs, the identical vessel which has just brought me the May No. of your valuable Journal brings from Calcutta *this* voyage between 12 and 15 hundred chests of opium.

Whether or not the above slight notices, and others yet to be mentioned, warrant the faintest belief that "the Opium Trade to China is almost extinct" I leave you and your readers to determine. That this fatal traffic should very speedily become not only *almost* but entirely extinct is a matter most devoutly to be wished by every philanthropist, for it is making terrible strides towards plunging the whole of China into evident and rapid ruin, by draining the specie from the country and withering the souls and bodies of the people. But do not let us be deceived on the subject and sound our pæans of triumph over the downfall of the OPIUM TRADE, while in reality, the trade is now revelling in all the desperate success of unprecedented activity. Twelve months ago the largest holders had probably but little expectation that the drug could soon be introduced within the Bogue, but now so successful are the attempts that even the foreign passage boats which lately passed between Macao and Canton have all entirely abandoned their

legitimate employments, and are exclusively engaged in smuggling opium on the river.

As to the Chinese being desirous of putting down this disgraceful trade, there is very great room for doubt. At this very time there are more facilities for pouring opium into the country than were ever known at any former period. Some years ago the Mandarins demanded of the native smugglers a stipulated sum per chest for their connivance (about £20) which was paid; of late they have demanded a larger sum (about £80), but the smugglers refusing to pay so much have nearly all been hunted down, and the Mandarins have taken this "contraband trade" into their own hands, and carry it on most extensively, coming in the government boats and junks and receiving the baneful drug from the foreign vessels. Chinese edicts against opium are all humbug, never intended to be enforced by those who issue them, nor obeyed by those against whom they profess to be levelled. It is commonly reported and believed that his excellency Governor Tang has himself privately promised his connivance toward all opium brought up the river by the Mandarins, provided he be paid *twenty dollars* per chest.

Several of the merchant ships proceeding to Whampoa for their regular cargoes have lately taken up with them from Lintin, opium to a large amount and disposed of it at Whampoa to great pecuniary advantage. Some few months ago a ship applied for a pilot to go up to Whampoa, the captain stating that his vessel was freighted with rice, upon *rice*-laden vessels there being exemptions of port duties to the amount of nearly two thousand dollars. A pilot was accordingly granted, the vessel proceeded with the least possible delay to Whampoa, and as a rice-laden ship from Java was immediately secured by a Hong merchant. It was soon discovered however, that in addition to a few bags of rice taken in at Lintin she had on board several hundred chests of opium. Sales went off rapidly for several days, notwithstanding the remonstrances of the security merchant, and his earnest solicitations that the ship would immediately leave Whampoa. At length this merchant who ignorantly secured the ship was threatened by the Governor and Hoppo with decapitation and confiscation if the vessel did not forthwith leave the anchorage, and although this information was laid before the captain, still he refused to go away notwithstanding he had had his ship secured under the false idea that he had no opium on board. Finally he agreed to weigh anchor on receiving for so doing *six thousand dollars*, which was paid down by the trembling security merchant to save himself, his property and his family, and the ship moved out of the river, not however until nearly all the poison had been sold. Such

disgraceful procedure by citizens of Christendom deserves the indignant frown and withering contempt of every honest individual. It is too black for comment. And there have been some transactions still darker which could be mentioned. In stating these things I mean no offence to any one, and in justice I may observe that apart from this poisonous traffic I have seldom met with men more kind and gentlemanly than are some of these opium dealers. They themselves have acknowledged to me that they considered the opium trade a curse to China, but justify their course by the thrice exploded principle that *if they do not engage in it others will.* Twenty millions of dollars annually is the average amount paid by the Chinese for this fatal luxury, and as long as the present vast gains accrue from the trade there can be but little doubt but there will be found men in abundance, even from Christendom, to engage in it.

Yes! the Opium Trade is a "CURSE" to China, and if not sent, yet it is still allowed by a righteous God. In every age of the world Jehovah has scourged the nations of the earth for their wickedness and their contempt of his authority. Vengeance is mine, saith the Lord. Many have been the cities which have met the fate of Sodom and the other fallen "cities of the plain." The affecting history of the scattered Israelites; the trembling knees of the astounded Belshazzer, the downfall of Babylon, the destruction of Jerusalem, (O Jerusalem, Jerusalem!!) the parted glory of the "eternal city," the *continual* residence of that awful scourge, the cholera, in the land of the Muhammadans, and a thousand other circumstances demonstrate that Heaven's vengeance becomes terrible on earth because of the crying guilt of guilty man. The Chinese, as a nation, have forfeited the favour of the Almighty. With daring blasphemy the Emperor has assumed the title of the "Son of Heaven," and proclaims himself the vicegerent on earth of the most High, and actually demands and receives that worship and reverence which is due alone to his God and Maker. As the high priest of the nation and the only mediator between God and man, he regards it as punishable heresy for prayers to be addressed to SHANG TE, the Supreme Ruler by any individual save himself. The laws of the empire class Christianity with witchcraft, treason and false doctrines, and all are alike punishable with fines, imprisonment, and death. Abominable idolatries, grinding oppressions both mental and physical, consummate collusion from the highest to the lowest officers of the state, presumptuous and senseless fancies, false philosophy as well as no philosopy at all, intrigue, &c. &c. &c. all, *all* are not only tolerated but supported, while the eternal truths of the eternal God are impugned, falsified, libelled and their entrance into the country denied

by positive and official prohibitions. Under this state of things therefore should it be regarded as a phenomenon in the history of the divine movements, that the terribleness with which this nation is now shaken should have been ordered by Him whom they have blasphemed, and against whom they have rebelled? At least we will believe that these deplorable evils, which in very many respects are the legitimate results of their own unwise and illegitimate policy, will be overruled by Heaven for good to the Chinese. The cure however, is a desperate one. The Opium trade, in which natives and foreigners are necessarily brought into such close contact with each other, may ultimately cause a collision which may result in placing them mutually in a more satisfactory and more honourable position toward each other. The present position of affairs between foreigners and the Chinese, particularly on the Opium subject, cannot surely long remain as they are, and that a very serious crisis is fast approaching cannot be doubted by the most sceptical. I think it exceedingly doubtful whether the British Government, as intimated in the Observer, intends appealing to arms for the purpose of supporting the Opium trade. What results, however, another twelve months' time may develop are known only to Him who judges the nations. One of the darkest and most humiliating features in this Opium drama is the part acted by the professedly Christian Government of British India. On this subject, however, I forbear observation for the present, suffice it to say that in Europe and America there is evidently a growing feeling of public disapprobation and disgust toward that trafficking monopoly which annually pollutes its treasury with the unhallowed revenue derived from its official connexions with Idolatry in India, and Opium in China.

China, June, 1838. SIWEL.

VIII.—*Brief Memoir of the late Reverend C. T. E. Rhenius.*

We think that many of our readers will be gratified with the accompanying memoir of the devoted Rhenius, in the welfare of whose widow and family they have taken so prompt and liberal an interest. The memoir is extracted from the last half-yearly report of the Tinnevelly Mission.—ED.

It is with peculiar feelings that we enter upon the difficult duty of committing to paper some particulars of the life and death of Mr. Rhenius. We feel that his course has been an honourable one, and yet are we jealous over ourselves, lest, in giving him the praise which we think due to his memory, we should seem to forget that he was a man. It is our desire to do him the justice which was his desert, and it must be left to the reader to draw conclusions for himself. We intend therefore to confine ourselves almost exclusively to facts and plain narration—not to draw up a panegyric.

And we think, that on a review of the life and character of the departed saint, it will be found that to the work of a Missionary "many are called, but few are chosen."

Charles Theophilus Ewald Rhenius was born on the 5th of November, 1790, at the fortress Graudens in West Prussia. His father, Otho Rhenius, was an officer of infantry in the Prussian army, and died when his son Charles was but six years old. Besides Charles, one elder brother, a younger brother, and a sister were thus early deprived of an affectionate parent. The care of all four now devolved upon their mother, and most enthusiastically does her son speak of the affection, the faithful and anxious love with which she ever watched over the welfare of her children.

Till the year 1804, Charles visited the Cathedral school at Marienwerder. The three following years he spent at Balga, near Konigsberg; but, in the spring of 1807, was invited by an aged uncle to his estate near Memel, in order to assist him in the management of its concerns. Of this uncle, the departed always spoke with the greatest pleasure; for it appears that while with him real piety took deeper root in his heart and grew into strength. Of his reception at Bachmann, his uncle's estate, Charles writes thus; "he received me with the love of a father, and I enjoyed the rights of a son."

These particulars, and others mentioned in this brief notice of his early life, are extracted from some papers written by him many years ago. The following passages are translated from the German.

"The year 1807, was memorable as being that, in which I was directed to the knowledge of divine things. It would be too long to relate fully the circumstances. One word of our Saviour I found verified again in my own experience, viz.: 'the Son of man is come to seek and to save that which was lost.' This word, together with the precept, 'follow me,' was the means of producing a saving change in my soul. The grace of God in Christ Jesus began now to dwell in my heart, and enlightened me with the pure light of the gospel: after which the sweet truth penetrated me—God become man, and died for man. It was then I could fully appreciate the word in John iii., 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' The Spirit of our Lord Jesus Christ, who had manifested himself to me as the true God and life eternal, found a free entrance into my heart, and impressed me with the firm resolution to 'follow him.' Daily I improved in knowledge of myself, seeing my extreme sinfulness—I improved in the knowledge of the love of God towards poor sinners, and of the redemption which had been effected through Christ. And thus was I confirmed in my resolution by that blessed Spirit, to whom I committed myself, to follow Jesus, and in future to depart from iniquity—and to dedicate to him my soul and body with all their faculties for the practice of righteousness. To sum up all in a few words, a lively faith in Christ Jesus was begun to be wrought within me."

After some remarks as to the vanity of relying on mere moral and externally correct conduct, he proceeds.

"I now found, in the gospel, words of eternal life which pointed out the way of communion with my Creator and Redeemer. I discovered a force in it which overcame and cast down all carnal reasoning, and I found it confirmed by my own experience that Jesus Christ is God and Lord, no less than He was man. I could not understand it; but I could believe it; and this faith had been kindled in me by the power of God. I felt my heart longing for the things above, where my Saviour reigns. I felt enjoyment in Him, and in the meditation of His love during the silent hours of retirement. I knew what was truth, and desired to be but truth myself."

We extract a few more lines, connected with the same subject, which show the ardour of that devotion which has since distinguished his career.

"What more shall I say of these happy circumstances of my life? They are too momentous to be described by me—attended with too many consequences to make it possible for me to tell them all. What shall I say of him who has wrought this in me?—who has commenced so good a work? To praise Him as He is worthy, I am yet too imperfect—too much polluted with sin. This humbles me indeed before my God, but it causes me also to experience the healing power of my Saviour which is despised and denied by the world; and I have a firm confidence, grounded upon His word, that his loving mercy will bring me nearer to that happiness which consists in being made alike to Jesus. His name be adored and glorified. And, even if all the world, out of ignorance and malice, should rise up against Him, truly my experience shall furnish me with strength not to deny that He is Lord, and God over all for ever and ever."

He appears to have desired, at a very early period of life, to devote himself to the ministry, and he patiently waited upon the Lord for an opening. Whilst indulging in expectation, he met with several accounts of Missions and Missionaries; and the mere perusal of them seems at once to have led him to decide on his course. After consulting with his uncle, whom alone he let into the secret, he applied for admittance into a Missionary institution which had been lately established in Berlin, of which the Rev. John Jänicke was principal. He kept his intention as secret as possible. To no one of the members of his family did he reveal it—indeed his design would have been scarcely intelligible to several of them, and he probably feared that attempts would be made to keep him from his purpose. On his way, therefore, from Bachmann to Berlin, he told his beloved mother that he was going to study theology. This seemed to satisfy his brothers, but she had some misgivings respecting his real intention. "My dear child," she said to him, "only do not go over the sea." The reply was, "what am I to do, if the Lord should order it so?" Upon this obscure intimation of his views, neither parent nor child was desirous of dwelling on so painful a subject; and a few minutes after this conversation, Charles started for Berlin, where he arrived on the 6th of May, 1811.

On the 7th of August, 1812, he was ordained, and in the course of that month left Berlin for England. Here he was taken into connexion with the Church Missionary Society and committed to the care of the Rev. Thomas Scott. Of the seventeen or eighteen months which he spent in England we cannot find a regular journal. But it appears that his parent, and especially his brothers, were greatly annoyed at his getting away from them by stealth; and most impassioned letters did he receive from them, endeavouring by the mention of all that was dear, and by alluring prospects, to divert him from his determination. He was not, however, to be so moved. On the 7th of January, 1814, he took his formal leave of the Committee and members of the Church Missionary Society in London; and sailed from Portsmouth on the 22nd of February.

He and the Rev. J. C. Schnarre were the first Missionaries to India, after the renewal of the H. E. I. Company's charter in the year 1813. They embarked on board the *Marquis of Huntley* in company with a fleet, consisting of other East Indiamen, and of several ships of the royal navy. The journal, written on board by the Missionaries, shews that they had scarcely a single person who could much sympathize with them. The passage, though attended with difficulties, or dangers, now scarcely known, was on the whole a prosperous one; and, by sailing with a considerable fleet, they witnessed several interesting incidents, which they have mentioned in their journal, but which must here be omitted.

On the 4th of July, 1814, the *Marquis of Huntley* anchored before Madras; and Messrs. Schnarre and Rhenius were heartily welcomed to the house of the Rev. Marmaduke Thompson, then one of the chaplains at the Presidency. From him and other Christian friends they experienced much kindness, for which they express in their journal their humble thanks to the Lord. A fortnight after their arrival they proceeded to Tranquebar, to which station they had been appointed by the Parent Committee. Here they zealously applied themselves to the task of learning the Tamil. The following we find in the journal, for the 24th of December, 1814. "Seeing our servants spend the evenings in an idle manner, (and our circumstances greatly encourage this habit,) I thought of reading to them in the Tamil language something out of the Testament, especially as we now celebrate the nativity of our Lord. This I thought would also be of great advantage to me in the Tamil. I have therefore begun the practice, and make also some remarks on what I read. It is true my Tamil speaking is yet very poor; however, such exercises serve to improve me therein."

But, in January, 1815, for reasons which we do not find in the journal, Mr. Rhenius was removed from Tranquebar to Madras. Here he again joyfully resumed his labours, as he hoped this would be "a permanent station." In the Schools he was diligently employed nearly every day; and commenced his translation of the Scriptures into Tamil, taking for the groundwork the version of Fabricius. He also made many excursions into the country, to Tripassore, Chittoor, and among the Jaina sect. He was instrumental in establishing the Tract Society, and a Tamil Bible Society; and apparently the Lord's blessing rested upon his varied labours. In the year 1820, however, in consequence of differences with the corresponding Committee of the Church Missionary Society, he was, when on the point of returning to Europe, induced to remove from Madras to Palamcottah. Of his departure from the place, in which he had begun to see the Lord's work prosper, he thus writes:—

"I left, therefore, Madras for Palamcottah this day, June 2nd, much affected, but much comforted, knowing that the Lord reigns and that he will turn this also for good. Oftentimes does the word occur to my mind, 'what I do, thou knowest not now, but thou shalt know hereafter.' The Mission affairs I left in the hands of Mr. Barenbruck. My separation from dear brother Schmid was particularly affecting to both of us. The Lord bless him and comfort him abundantly!"

It is with pleasure that we have incidentally to mention the name of that devoted servant of God, the Rev. Bernhard Schmid; and we are sure that all who knew him must have the same feelings for him, those namely of love and esteem. In the course of October in the same year, 1820, he too arrived at Palamcottah to be a fellow-labourer with Mr. Rhenius. For the space of ten years he diligently employed his talents in the Tinnevelly district, and now, in Germany, is doing all in his power to aid the cause of Missions.

For the 6th of October, 1820, is the following entry in Mr. Rhenius' journal. "Opening a letter from Mr. Caemmerer this morning, I read thus: 'My dearest brother, this is the first letter I write to you at Palamcottah; yet not with joy or pleasure, but with grief of heart. My dear Schnarre is no more! Just now I come from the burial ground, where I had the heart-rending duty of committing his remains to the earth.' I could not possibly get a greater shock by any other intelligence than by this. My dear brother Schnarre no more! What shall we say to these dispensations of our God? A few months ago brother Schroeter was called to his eternal rest. Now also Schnarre, long my companion—fellow-

student—fellow-traveller—and fellow-labourer! One labourer less in this wilderness. O! how I wish to have been with him in his last days and hours. But he is gone to glory, he rests from his labours, from establishing and enlarging the kingdom of God in his own soul and in those of his fellow-creatures. Now he rests! Nothing will now obstruct his love to the Saviour; his following the Saviour—his praising the Saviour with a pure heart; nothing keep him from being holy as God is holy! Now the turn is mine. I am the last of those who studied together in Berlin in 1811. Where *my* body of clay will rest, I know not. Let it be wherever the Lord please. Only may my soul be found with him. Therefore, my soul, watch and pray! Be ready. Do diligently what thou hast to do, whilst it is yet day to thee in this land of the living, and at last go into the blessed mansion prepared for thee by thy gracious Redeemer! Amen!"

He was spared yet longer. And though to him life has been attended with greater and more numerous trials, his labours also have been more abundant. From the year 1820 till 1835, he quietly and steadily prosecuted his Missionary labours, except with the interruption of an occasional visit to Madras. His name began to be associated as one with Tinnevelly, and the people of this district venerated him, we might say, universally. We think it, however, unnecessary here to dwell upon a life which has so eminently been one of usefulness, and so extensively known throughout India: and for this reason we pass over these fifteen years without any further mention.

In 1835 his connexion with the Church Missionary Society terminated. Two pamphlets which he had published the year before, militating against the principles of the English Establishment, but never intended to give the slightest affront to the members of the Church Missionary Society, were the ostensible cause of this separation. The Committee required that he should leave the Mission without delay; and accordingly, for the sake of peace, but not acquiescing in the justice of the other party towards himself and the native Christians, he, on the 19th of June, 1835, quitted Palamcottah. His colleagues soon followed him, and having arrived at Madras they removed to Arcot, as their future station for Missionary labour. But, both here, and previously at Madras, they received letters from many Catechists in Tinnevelly, expressing the wishes of a majority of the people for the return of their former pastors. Mr. Rhenius, therefore, felt it his duty to accede to their wishes, left Arcot, and arrived at Palamcottah on the 22nd of October in the same year. Since that time, the Mission in connexion with him, and his brethren has been known under the name of "The German Evangelical Mission in Tinnevelly."

We now willingly pause, to consider for a few moments the striking features of his character. None was ever more *diligent* than Mr. Rhenius was in those duties which devolved upon him. Indeed they were not duties to him. It was his meat and his drink to do the will of his Maker. In season and out of season was he to be found sedulously engaged in something directly useful. His diligence was not occasionally exhibited, nor did it strike by any peculiar zeal existing only for a season and then waxing cold, but it was steady and uniform. Indeed, but for this quality, and the great blessing of general physical health, he could never have produced so many monuments of his zeal and perseverance. Of time he took especial note; and in the regular routine of Mission work, every department had its particular hour. Except during a few years before his death, he regularly sat up till twelve or one o'clock at night. In the middle of the day he rested for about an hour. In the household arrangements he studied simplicity; and by regulated temperance he was suffered to be free from many ailings too common in this country.

Never did he omit an opportunity of doing good. Whether it was a native or European, rich or poor, high or low, to any, if there occurred a fit opportunity, he would endeavour to do some good. A few years after his arrival in India, he wrote to the King of Prussia, a letter containing an account of Indian Missions and of his own labours, and sent with it copies of the Tamul and Teloogoo New Testament. His Majesty returned a gracious answer, and from that time ordered an annual sum to be paid from the Royal treasury to the Missionary Institution in Berlin. But, it will be sufficient to have mentioned this one instance: for many in India and elsewhere have, we know, been personal witnesses to that zeal for his Heavenly Master, which was so prominent in every period of his career.

His patience and submission to the Divine will were truly admirable. He was never known to fall into any fit of impatience or sullen discontent. Whatever happened he recognized as the ordinance of God; and through grace he cheerfully submitted to it, allowing nothing to interrupt that peace of mind which was so richly bestowed upon him. In any afflictive dispensation, he was the pillar of consolation to those around him; and, even when in personal affliction, have we seen him with tears in his eyes singing the praises of God. His patience under provocation was equally great. When ill-treated, he seemed not so much to think of himself, as to lament over the poverty and weakness of human nature; and many a thing which would sorely try the tempers of other men, he appeared scarcely to feel. In sickness too, his patience was wonderful. We allude particularly to his last days, when not a single repining word escaped his lips. Though he had enjoyed for many years a good degree of health and strength, and during that time not a day passed without active engagement, yet for the three or four weeks preceding his death, he quietly laid aside his regular duties, and waited till he should feel better. But this resignation may be attributed to that decision of purpose which, we may observe, was the most striking feature in his character. He probably saw that it was now his duty to cease a little from his work, and so he at once resolved to abide by this conviction.

The firmness of his mind was indeed remarkable. What he found to be his duty, was every thing to him. He persisted in it through all opposition, and never heeded the opinions of others, unless they were satisfactory to his own mind and his own conscience. Did he fix upon any plan, and he never did this without prayer and mature consideration, he ceased not, till it was, if possible, carried into effect. To those who felt unpleasant consequences from his determined purpose, it cannot be excepted that his proceedings could be agreeable, and to such they might appear to be the fruit of pure obstinacy. But we know well the kindness of his heart, and that nothing but internal conviction as to the path of duty ever led him to act in opposition to the desires or entreaties of others. At least, we have the testimony of one, who was for twelve years his fellow-labourer, and as well capable as any to judge impartially of the character of the deceased. We refer to Mr. Schmid. In a conversation with a friend respecting Mr. Rhenius he spoke thus. "He is a remarkable man. We often differ, and I often think him precipitate and deaf to counsel; *but almost invariably the end has proved that he was right.*" We quote these words from memory, as they were related to us by the friend with whom the conversation took place; and they will be allowed to be no less honourable to Mr. Schmid himself, than to the memory of the departed saint.

His talents as a Missionary, we have no hesitation in saying, were of

the *first order*. His Tamil writings tended not only to lead to the principles of practical Christianity, but were of a far more diversified kind. On morality, on general knowledge in different departments, in fact on whatever subject which he thought would be useful for enlarging the minds of the Native Christians or the heathen, he attempted to write, and has written much. Latterly he composed a Tamul grammar in English; and it was his intention, in case the present undertakings by others should happen to be frustrated, to enter upon the laborious work of compiling a Tamul Dictionary. Just before his illness, he finished "The Body of Divinity" in the Tamul, a book intended particularly for the use of Catechists: but his translation of the Scriptures has been left incomplete, several of the books of the Old Testament not being translated.

He possessed a retentive memory. When going about among the villages and congregations, if there was any of the people, noted for something either of a pleasing nature or otherwise, he has been known to recognize such a one immediately, though he may not have seen him for a considerable time. His manner among the people was the most affectionate and attractive, and his command of the language was very great. In his diary, many are the interesting accounts to be found of his journeys, not only within this district, but in other parts of India; and we believe his remarks to be valuable in many respects. From a hasty perusal of his journals it appears to us that he very early obtained an insight into the Hindu character. There was much indeed to blame and dislike in it; but, though he always sharply rebuked the blameworthy, he never behaved towards this people in any other than the mildest and most considerate way. While none was more quick in discovering their faults, yet, unless fully convinced of their guilt, he put the best possible construction upon their actions, and aimed only at teaching them the ways of purity and holiness. He well knew that a moral change cannot be wrought upon a people so long immured in darkness, without time and without much patience. And thus, especially in the later years of his life, there was a tenderness in his exhortations both to heathen and to erring native Christians, which they only can imagine who have witnessed the love and the forbearance which he manifested on those occasions.

We have hardly any room for enlarging upon his *private virtues*. His habitual cheerfulness and patience saved his family from many a scene of confusion and unhappiness. His love, and above all, the concern he showed for the spiritual welfare of the children the Lord had given him will, we trust, never be forgotten by any of them who can appreciate a father's affection. But we may proceed to express our feelings upon one more point of his character, bearing principally upon his public connexion with Tinnevelly. It was that entire subordination of all else to the grand work of Missions. Every thing he did was with this view, and for this end. It was the earnestness of his zeal for their good, which secured to him the love and veneration of his people. He thought himself well rewarded, if besides an approving conscience, he obtained the affections of those whom he loved, and for whom he sacrificed much of private comfort. Many years ago, when he found that his work here was gaining strength and the Lord's blessing rested upon it, he resigned to other members of his family in Prussia the property which he there possessed. Latterly too, when his brothers urged him to return home, and they would secure him a living, he decidedly refused to entertain the thought. There was none, we believe, who so entirely took the word of God for his guide, heedless of men's opinions—none, who more fully,

more unreservedly cast all his cares upon the Almighty: and truly never did the Lord put to shame the confidence of this His servant.

Among the people whom he loved, and by whom he was venerated, has he closed his useful life. His remains lie, not very far from the spot in which were written the affecting lines in his journal, already quoted in another page. On the 12th May, he commenced a letter to a friend in Europe, but did not live to conclude it. He now ceased from his regular occupation, and although he sat up every day, even till that of his death, he contented himself with occasionally giving some unimportant directions in the Mission. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death. During his illness, he frequently had the 14th chapter of St. John read to him, and portions of the epistles to Timothy and the Colossians. Four or five days before his death, he admitted into his room all the Seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, "Jesus Christ, the same yesterday, and to-day, and for ever." There was during the three weeks preceding his death a constant dry heat about the head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time, the remedies employed appeared to be useful; but on Sunday, the 3rd of June, the symptoms of determination of blood became worse. On that day and the following, bleeding by leeches was resorted to as before, and all was done to induce moisture and coolness about the head and neck; but in vain. On the morning of the 5th he appeared indeed to feel better, but about half-past two in the afternoon, the symptoms suddenly became very urgent. He was quite restless, and already it seemed as though his last moments were come. It was a mercy that during these trying hours, and for a week preceding his death, there was a medical friend in the house—a surgeon attached to the Travancore Mission—and it was a consolation to us to think that all the means possible would be used. The medical aid of the station was also obtained; but all in vain. A little after five, the apoplectic fit came on in all its violence, and about half-past seven o'clock he ceased to breathe.

His age at death was 47 years and 7 months. Of these he spent in India 24 years, all but one month.

The nature of the attack did not admit of his speaking much, during the last hours, to any around him. The evening before his departure, he derived great comfort from the 23rd Psalm, which he desired to be read to him; and, on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said "yes," and already joy indescribable brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to say the German for the words "my beloved Lord," and to speak of "the remainder of life." Also, while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave us, he replied, "we must have patience—patience." He expired amid the sobs and tears not only of his family and friends, but of many natives, Christian and heathen, who collected at the doors, as soon as they heard of his dangerous condition.

When in health, he is remembered several times to have expressed a wish that when his end drew near, he might be taken away unexpectedly. It was but natural that a man of his usual health and acti-

vity should recoil at the thought of bodily pain or comparative idleness. And the event has been according to his desires. Suddenly was he deprived of sensibility, and it was solemn to witness the gradual sinking of his earthly frame. He quietly fell asleep in Jesus.

Most affecting was the sight, when, one after another, the Catechists who were out in the District, and the people, came breathless to the house, to try if by any means they might once more behold the face of their long-loved teacher. Many were too late, even to be present at the funeral; and for a whole fortnight after, Catechists and people were coming in here, in order to mourn the loss of their spiritual Father with his surviving brethren.

We now bring to a close this hasty review of Mr. Rhenius's life. Imperfect it must be confessed to be; and we trust that we shall be excused for having dwelt at some length upon the last hours of his existence. These, at least for the present, retain the strongest hold upon our memory, and have inflicted the deepest wound upon our feelings. But we are assured of the joy unspeakable and full of glory which has now become his portion; and we mourn for ourselves, not for him. His religious course has been that of "a strong man" rejoicing. To us it appears to resemble the scene, which we in these climes witness nearly every day. His sun was not preceded by a long and faint twilight. He rose at once into brightness and warmth, and took his steady course upwards, and increased only in splendour: but, scarcely had he reached the meridian, when he has been snatched away to fairer worlds. His was the life of a cheerful Christian from first to last; and we shall not perhaps better express the feelings and thoughts which were present with him during the whole of his eventful career, than by transcribing a passage from his journal of the year 1811. The following lines, originally in German, were written when he was on the point of devoting himself to the work of a Missionary, by entering the Institution in Berlin.

"'His will be done,' was the motto of my heart, in respect to what was to happen to me in future. On him, who is the Lord of the whole creation—the greatest Benefactor of men—the All-wise finisher of the great work of making known his Gospel to every nation, I could implicitly trust, because he would do all things well. And indeed I have at all times—even under the most trying and afflicting circumstances experienced his free grace. For without him, I should be a miserable grovelling creature, who would have for ever perished.

"The glory of his name sound far and wide from eternity to eternity—from one end of earth to the other; and in all the heights of heaven be sung, Amen. Hallelujah!"

July, 1838.

Basle Missionary Society.

The Missionary Society at Basle have determined to establish a Mission in Northern India. Two of their Missionaries who have been expelled from the Russian dominions are now on their way to Calcutta and others may be expected direct from Basle in the cold season. Our friends have been encouraged to take this step partly from the liberal donation of 1200 rupees forwarded to them through our medium last year. We hope to insert a full account of the subject in our next.

IX.—*A few Remarks on Cinsurensis' notes on my Paper in the last Observer.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I thank you for having published in the last number of the *Calcutta Christian Observer*, my paper "on the employment of the Roman Character," and am equally delighted to see that both you* and *Cinsurensis* have been employed in writing notes on it.—I maintain in that paper that one of the many characters, now in use in Hindustán, *must* become general before the natives can be enlightened. C. asks: *must?* and adds, "This is a novel and felicitous idea truly." I appeal to all reflecting men in the land whether we, or the poor natives, can form a national literature in about 10 different characters? My second argument for employing the Roman Character is, that books in that character can be prepared for half the expense of what they cost when prepared in the native character, and add that this important fact is undeniable, C. says, "We deny it point blank. Roman typography has been under a long course of improvement; to it the utmost efforts of European skill have been applied. The Indian characters are almost as yet in all the rudeness of MS." Here C. to my great satisfaction, denies and affirms my statement in one breath. C. will understand that because more than 300 years' time and labor have been bestowed upon the improvement of the English characters, and because the Indian characters are almost *as yet* in all the rudeness of MS., books in the latter are two and often three times as expensive as in the former. We do not know in what state the Indian characters will be after 3 or 400 years, and it is useless to argue on unknown facts, and mere assertions are useless.

The other notes are unimportant; for instance, in my paper on the employment of the Roman or English characters in writing the native languages, I use the phrase "exclude the English characters"—on which C. thinks it proper to inform the intelligent readers of the *Calcutta Christian Observer* that "our friend means their alphabetic characters, not their moral and social habits." ! !

Your's truly,

Banáras, 9th Aug. 1838. J. A. S.

* Our correspondent errs: we did not append any notes to the paper referred to.—ED.

REVIEW.

Short notices of New Publications.

Letters on the Evidences of Christianity addressed to Hindu Youth, by Philalethes.—Tract Society, 1837.—*price* 12 *annas.*

This is a very excellent compendium of evidences, well adapted to the youth of India; the arrangement is lucid, the style chaste, and the whole argument conducted in the temper of the religion it proves divine. The following is a fair specimen of the author's manner of treating the subject.

"To whom do the poor apply with confidence, for pity and assistance? Who are they that visit the dark and lonesome alleys, and search for the wretched and the starving? Who are they that go from house to house, making the heart of the widow and the orphan rejoice, and imparting the consolations of truth to the ignorant and the despised? Who are they that are distinguished for building hospitals for the sick and the destitute,—almshouses for the aged and infirm,—Schools for the children of the poor, and for providing religious instruction for those who are otherwise unable to obtain it? Who are they that leave the endearments of home and of country, tear themselves from the arms of parents, of sisters and brothers, and go to a far distant and insalubrious clime, to pity and instruct, and save a people of a strange tongue, of a different colour, and it may be, of a fierce and forbidding aspect? Who but Christians are distinguished for such acts of self-denial, benevolence, and kindness?

"Compare the lives and practices of infidels with what has been just stated regarding Christians. I shall not refer you to the conduct of the low herd of infidels, who swarm in the sinks of vice and profligacy, that too often disgrace the large cities of Christian lands. No, I require not to take any such advantage, I request you only to consider the sentiments of their champions and philosophers,—their Humes, and Tindals, and Bolingbrokes, and Paines, and Voltaires, and Rausseaus, as affording the average of their characters, and standing in fearful contrast to the ornaments of Christianity. 'Herbert maintained that the indulgence of lust and anger is no more to be blamed than the thirst of a fever, or the drowsiness of a lethargy.' Hobbes, 'that every man has a right to all things, and may lawfully get them if he can.' Hume maintained 'that self-denial, self-mortification, and humility are not virtues, but useless and mischievous; that pride and self-valuation, ingenuity, eloquence, strength of body, &c. are virtues; that suicide is lawful and commendable; that adultery must be practised if we would obtain all the advantages of life, &c.' Bolingbroke, 'that ambition, the love of power and vice and sensuality, may be lawfully gratified if they can be safely gratified;' 'that adultery is no violation of the law of the religion of nature, that there is no wrong in lewdness, except in the highest incest.' Gibbon's moral character is seen in his History of the Roman Empire. 'A rage (says an able writer) for indecency pervades the whole work, but especially the last volume. If the history were anonymous, I should guess that these disgraceful obscenities were written by some debauchee, who having from age or accident, or excess, survived the practice of lust, still indulged himself in its speculations: and exposed the impotent imbecility after he had lost the vigour of the passions.'"

We do most cordially recommend our friends to purchase a few copies as presents to Hindu youth. It would make an excellent school-book.

Questions for Examination for every day in the year.—Baptist Mission Press, 1838,—*price Rs.* 1-4.

This excellent little volume is the production of a lady, a member of the established Church. The design is most commendable and the execution good. It is well calculated to excite pious and devout reflection, which is, we suspect, the highest reward sought by its devout authoress. It has our hearty recommendation.

An easy Primer of the English language, particularly adapted to assist Indian youth in learning the English tongue. By Babu Ramchunder Mitter.

We must apologize to the author of this neat little primer for not noticing it before. It is highly creditable to his industry. We are pleased to see that the author has not relaxed in well doing; our advice to him is, 'go on.' We recommend his primer as a useful school-book.

A letter to a Friend on the State of Religion.—Mendes, Calcutta, 1838.

This is a little reprint on the Irvingite question. We have always a respect for a noble and frank antagonist; but towards such a one as the author of this letter we have but one feeling—that of undisguised sorrow. The few pages it contains are filled with as much uncharitableness, theological perversion, and spiritually libellous matter as could possibly be contained in the same space. We gather from it that there are but a very, very few who understand and practise the truth, "and that the author is one of the few." Christianity, with the author and his coadjutors, appears to be a kind of religious freemasonry with which only the initiated can have sympathy. We do *not* recommend it as we have no wish to exhibit such a spirit ourselves, nor to witness its exhibition in others, under the lovely name of Christianity.

Psalms and Hymns.—Church Mission Press, Calcutta, 1838.

We have been favored with a copy of a work under the above title. It is a compilation containing 326 psalms and hymns, suited to public and private devotion, some of them original and others such as are usually found in our popular selections. Upon the whole, as far as we have had an opportunity of judging, it is an impartial and useful selection, though from the cursory glance we have been able to give it, we fear it is not free from the blemishes common to its class; such as the application of too familiar and endearing epithets to the Saviour, and the introduction of unsingable and mere sentimental verse. It is however devout and not sectarian, which are its best recommendations. We hope to treat the subject of public psalmody at length in an early number, and therefore do no more at present than recommend the psalms and hymns. They are we believe compiled by one of our most devoted city ministers.

A Comparative View of the External Commerce of Bengal, during the years 1836-37 *and* 1837-38, *by John Bell, Esq.—Bishop's College Press,* 1838.

All such persons as may wish to become acquainted with the growing wealth and importance of this port, may consult Mr. Bell's work with advantage; our object in noticing it is to offer the author our thanks for his just, opportune and eloquent exposé of the cooly trade: want of space alone prevents our copying the article entire. We rejoice to see this trade condemned by all but those immediately interested.

An Exposition of the XIth, XIIth and XIIIth of 1*st Corinthians.—Woollaston, Calcutta.*

A Tract in favor of Irvingism. For nearly all the advocates of the

views entertained in this pamphlet known to us, we have the most unfeigned respect. We believe them to be sincere though wrong, and therefore do most prayerfully follow them in their wanderings. Who can but lament to see those, who were capable of better things and who were as loud in deprecating religious errings, as any, now bowing down to such a mixture of truth and error as is contained in the pages of this pamphlet; in which not only are common sense, and religious sense, but the ordinary acceptation of language and the just process of deducing inference from clear premises, set at complete defiance? What will the reader think of the sentiment which pervades this and every similar publication, that because miracles have ceased since the days of the apostles, *ergo*, there has been no Church and is none now—and yet the writer and some few call themselves *the* church! What will the reader think of such biblical criticism as the following? The writer says that the love referred to in 1 Cor. xiii. is not the sweet sanctifying love of Jesus, but a *special* gift, a gift above knowledge or miracles, and a *something* in fact which we have never learned since the apostolic days. We candidly confess that we did take up this pamphlet in the sincere hope of understanding the views of its advocates, but we have been disappointed. It is the most confused and unsatisfactory statement we have almost ever met with. We can assure the writer that there is no merit in mystery, nor in this age will it ensure success. The only way to make converts to the truth is by exhibiting the doctrines and requirements of the Bible in plain and intelligible language, which *we* think is not done in this work. We regret to see one of the most beautiful flowers in our spiritual bouquet, the personal reign, continually mixed up with such things as miracles, tongues, &c. &c. We think it unhappy for the millennium doctrine that it has been mixed up with such society, and still more unfair in those who have opposed the errors of our brethren to entitle their conglomeration of wildnesses by a term (Millenarianism) which has no more connexion with Irvingism, than universalism has with the atonement. The doctrine of the personal reign is held by hundreds, who are as earnest for the overthrow of error as any of the members of Christ's body, who oppose that view of the subject.

Homer's Iliad, translated by Pope.—Rushton: Calcutta, 1838.

We have been favored with a sight of Mr. Rushton's reprint of this useful school-book. It is got up with great care and neatness, and is embellished with the designs of Flaxman executed by our Indian *artiste* par excellence Mr. Grant. The price (3 rupees to subscribers and 4 Rs. to non-subscribers) is its next strong recommendation as a school-book. It is bound in roan and printed in a fine bold type, and is in fact quite equal to any European school-book in execution and price. We sincerely wish the enterprizing publisher may find that patronage with the friends of education which shall remunerate him for his present endeavour to serve them, and induce him to launch still further into a department much more satisfactory and profitable than the reprint of novels, romances, collections, &c.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We gather from the *Bombay Oriental Christian Spectator*, that the Bishop of Bombay held an ordination there on the 10th of June. Mr. George Candy, formerly a Captain in the H. C. service, received ordination as a deacon. It is his intention to devote himself specially to the Indo-Britons. It also announces the arrival of the Rev. Mr. Stackhouse as a chaplain, and the Rev. Mr. Valatine as a missionary of the Church Missionary Society in the Bombay Presidency.—The Edinburgh and Glasgow Jew's Societies have entered into an engagement with the General Assembly's Missions at Bombay for the support of several schools for the children of Israelites at that place.—The Rev. J. Woolfe has arrived in England; his health is much improved. We wonder whither this erratic missionary will wander next!—We regret to state that Mrs. Jones, the wife of the Rev. J. T. Jones, of Bancock, died of cholera on the 18th March, after an illness of 12 hours. She died rejoicing in Jesus.—The Rev. J. Lockwood of the American Episcopalian Mission, Batavia, has proceeded to Macao for the benefit of his health. The Rev. T. Howson, of the same mission, was obliged to proceed to America at the commencement of the year in search of the same blessing.—Dr. Hope of the American Mission at Singapore has just left for America also in quest of health.—The Rev. W. S. Mackay, of the Scottish Mission, has sailed on the Gaillardon, Captain Rapson, for New South Wales. May the Lord preserve and restore our good brother. The pupils of the seminary have subscribed for a portrait of Mr. M. which has, we believe, been executed by Mr. Pote the artist. Though but young in the mission field we begin to feel, in the midst of these frequent changes, that we must ourselves be seering, and would therefore impress on ourselves and all our brethren the need of working with diligence while the Lord permits us to remain in the field of labour.—The Rev. J. C. Finck has returned to his station in Arracan.

2.—The Puna Mission.

This Mission appears to be eminently blessed by God in the introduction of sinners to the fold of Christ. The Rev. W. Mitchell, of the Scotch Mission, admitted three members to the Church in May last, two Hindus and one Roman Catholic:—may they stand fast in the Lord.

3.—Death of the Right Honorable Sir Robert Grant, G. C. H. Governor of Bombay.

How seldom is it our duty to put on record such a testimony as the following in reference to the great of this world! and how fully does the high character sustained by Sir R. Grant for piety, account for that bitterness and sneering with which even his death has been treated by some portion of the press. The following is from the *Bombay Oriental Spectator*.

"It is not our province to indulge in political speculations, or even to discuss the merits of political characters. We feel it due, however, to the cause of general philanthropy in India, to record the deep sense which we entertain of the great bereavement which, in the present instance, it has received.

"The mental powers of Sir Robert Grant were of the very first order; and they had reached a high degree of culture. His classical attainments were most respectable; and they were associated with great refinement of judgment, taste, and brilliancy of imagination. From his earliest days, he had enjoyed the best Christian example, guardianship, and instruction; and he was more intimately acquainted with the doctrines of our holy faith, the history of the church, and the literature of theology, than many who are its express and approved ministers. His mind was imbued, in the morn of life, with religious principle, the fruits of which were apparent in the serenity of his temper, the modesty and urbanity of his manners, the sincerity, ardour and constancy of his friendship, the purity of his life, and his diligent attention to the means of grace. This principle was severely tried in many of the situations in which he was placed in general society, at the bar, in the senate, and at the court; and though in every case, it did not lead to that decision and prominency of action, which might have been expected, its *reality* could be called in question by few indeed of those who had an opportunity of marking the benevolence of his disposition, the common tenor of his walk and conversation, and the general tendency of his counsels and endeavours. It is not without reason, that it is said in the official announcement of his death, that 'the virtues there recorded of Sir Robert Grant, sprang from the high aim which he took, in all his duties, to do the will of God."

"The appointment of Sir Robert Grant to the Government of this Presidency, excited the expectation of many, that the best interests of the country would be greatly advanced during his administration. That expectation has not been disappointed, even though the curtailment of his prerogative by the operations of the last Charter Act, and the almost unavoidable assumptions of the Supreme Government, greatly restricted his opportunities, and though the irresistible appointment of divine providence has brought them to what, in the language of men, may be called a premature close. No one did more than he to call forth the agricultural resources, and to facilitate the commerce of the country. 'The native community,' it is justly observed by the Darpan, 'is indebted to him for a great many measures of public spirit and liberality, the construction of roads, tanks, bandars, &c. and the abolition of taxes, to carry which measures, it will be recollected, he had considerable opposition to encounter.' No business ever came before him, to which, if it required his particular attention, he did not bend the energies of his mind, and consider in all its bearings, according to the information which he might receive; and to this cause, and to his desire, in some degree laudable, though sometimes practically injurious, to give a decision the least disagreeable to all parties, and not to indolence, is to be ascribed the delay which occurred in his answering some of the representations which were addressed to him. His minutes and correspondence, have all the marks of his master mind, and are characterized by great penetration, and a fulness, politeness, and felicity of expression, which will bear an honorable comparison with the most approved state papers of our most applauded eastern governors. He was the warmest friend, whom we have yet seen occupying his exalted station, of the moral improvement, and social reform of the natives. Of their education, he was a most eloquent advocate, and constant friend. In their conversion, through the operation of Christian truth, he felt a deep interest, which he expressed by his patronage of the religious societies, and his contributions to their funds. The last proof which he gave of his concern for the well-being of the natives, was his subscribing, on his leaving Bombay before his death, the sum of one thousand rupees to the fund for the erection of buildings for the General Assembly's Institution, in this place. His conviction was that the best way of commanding for Britain the love and respect of the many tribes over which it has been destined to rule, is to exhibit its faith in all its

justice, purity, and charity, and not to make it an object of concealment, compromise, or misrepresentation; and had his power not been limited, he would have carried into effect, as far as this Presidency is concerned, the whole of the measures recommended in the celebrated "Pilgrim Dispatch," of which he and his distinguished brother, were the original authors. None ever could breathe the accusation against him of selfishness in the exercise of his official patronage. The loss which the public has sustained, by his removal from this sublunary scene, is, in every respect, great indeed. May all who mourn it look to the Most High!

"The government of Bombay, has for the present devolved on the Honorable James Farish, Esq. His experience, and ability, his sterling piety and upright principle, and his laboriousness and diligence, form a strong guarantee for the excellence of the measures which he will pursue."

4.—THE EXPORTATION OF NATIVES.—APPOINTMENT OF A COMMISSION.

We had intended taking up the subject of the exportation of Coolies at length in the present number; press of matter has prevented our doing more than to announce the appointment of a commission for inquiring into the *local* abuses connected with the traffic. Similar commissions are to be established at Madras and Bombay, and recommended to the authorities at the Mauritius. We fear little can be expected from the Committee,—not from any want of disposition or ability on the part of its members but from its limited powers.

5.—DEDICATION OF THE NEW BETHEL SHIP TO THE SERVICE OF ALMIGHTY GOD.

On Tuesday night the New Bethel* was attended by several ladies and gentlemen from shore, and by a few sailors from the ships. The threatening appearance of the evening no doubt prevented many from attending. This floating place of worship has undergone several improvements since it was launched. When first we saw this place it looked like any thing but a Bethel. Some said it was "an old hearse," others said that it was some "merchant's packing case," and all made inquiries, "who was the talented architect that built an ark so truly square?" The appearance of the Bethel is certainly wonderfully improved and is now no discredit to the city of palaces. The inside fitting up is very neat, being well lighted, and comfortably furnished, and does great credit to the committee and official gentlemen of the Society.

The Rev. T. Boaz commenced the service with reading and prayer, and gave a suitable address from the following words:—"Who hath despised the day of small things." From the above words he gave an account of the rise and small beginnings of religious efforts among sailors; compared what was formerly done with what is now being done for these men, and said we might admire and be grateful for the result. The small fountain had become a large river, dispensing blessings in all its course. The grain of mustard had become a large tree, under whose shade many might repose. May the little leaven thrown into the maritime world, leaven the whole lump.

The Rev. J. Penney, the Seamen's Minister, concluded the service by prayer, and then gave notice that a sermon would be preached on Sunday morning on the opening of the Bethel.

The Society has a visiting agent Mr. Roberts, whose duty it is to visit the ships for the purpose of conversing with the sailors and for distributing tracts among them. Mr. Roberts is a person well adapted for the work and zealous in the discharge of his duties.

The Rev. Mr Macdonald, Missionary of the Scotch Church, gives his assistance to this valuable institution. We have heard some discourses from this gentleman well suited to the capacities of seamen. The Rev. gentleman's plan is *expounding* more than preaching.

* We believe there is a debt of about 1,000 Co.'s Rs. remaining on the new vessel.—ED.

We hope that captains and officers of ships will not be behind in encouraging the men to attend a floating tabernacle, expressly prepared for their convenience and improvement; and we also hope that the liberality of the public will never let an institution like the Bethel fail for want of funds.

The Rev. Thomas Boaz is the active and zealous Secretary both of the Sailor's Home and of the Bethel, the former owes its origin to him, and the latter is in a great measure indebted to his exertions for its prosperity. The Rev. gentleman deserves to be designated "the Sailor's Friend."—*Courier, August* 1.

6.—The German Tinnevelly Mission.

We feel ashamed that we have never yet had an opportunity of recommending this most interesting field of labour to the Christian public of Bengal, for it is of all missions deserving the sympathy and prayerful support of all God's people. *It is a Mission of faith and labour.* If it was worthy of support in the days of the beloved Rhenius, we are confident it will lose none of that claim to support now that he is gone. Our attachment is only to man, as he works for Christ. We loved Rhenius because he was in labours more abundant and blessed; but let us show that we loved the work and the churches he under God was the means of forming much more. We have given an extract from the last half yearly report of the mission which will give our readers an idea of the extent of labours in which our brethren are engaged, and the responsibilities under which they are brought by their engagements with teachers, schools, churches, &c. We shall be happy to convey any sum however small to our devoted brethren.

Abstract *of the Congregations under the charge of the German Missionaries in Tinnevelly, at the end of June*, 1838.

No. of Catechists and Assts.	No. of Villages.	No. of Districts.	No. of families.	Baptized.			Candidates for Baptism.			Total of Souls.
				Men.	Women.	Children.	Men.	Women.	Children.	
11	19	District I.	170	150	118	160	70	76	82	656
7	16	— II.	104	34	34	17	94	94	107	380
10	13	— III.	210	50	18	27	242	245	326	908
10	28	— IV.	143	47	41	51	90	100	127	456
11	26	— V.	191	70	39	59	152	152	276	748
11	33	— VI.	176	68	46	69	108	113	152	556
8	18	— VII.	175	31	22	27	153	135	172	540
24	38	— VIII.	505	77	67	95	392	371	617	1619
20	32	— IX.	579	80	62	70	509	505	791	2017
112	223	Present Total,	2255	607	447	575	1810	1791	2650	7880
116	210	Total at the end of Dec. 1837,	2157	552	425	537	1679	1684	2501	7278
....	13	Increase within the last 6 months,	98	55	22	38	131	107	149	502
4	....	Decrease,	....	..	...	....	....	....	....	....

7.—The Remonstrance of the Sudder Board on the subject of Government Interference with Idolatry.

Events ripen apace: who would have thought some two years ago that at this moment we should have had a Commander-in-Chief, a highly respectable Civil Servant and a Sudder Board, all, remonstrating against the Goverment connexion. We knew it must come to this, but did not anticipate it so soon. The Sudder Board in imitation of the two noble remonstrants have appealed against having any thing to do with the erection of the *Musalmán* institution at Húghlí. This is noble!

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of July, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					Rain Gauge.
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,620	83,4	81,0	81,0	S.	,650	85,1	88,3	84,0	S. E.	,620	86,5	91,0	85,4	S.	,562	86,7	94,5	88,1	S.	,540	86,0	92,0	88,0	S.	,545	84,0	85,6	85,3	Cm.	
2	,528	83,5	81,3	81,3	S.	,566	86,3	89,5	86,5	E.	,540	87,1	92,3	88,0	S.	,472	85,5	82,8	80,0	N.W.	,472	85,5	83,2	81,7	S. W.	,522	83,2	78,0	78,0	Cm.	2,27
3	,546	82,2	77,0	77,4	Cm.	,590	83,0	81,8	80,0	S. W.	,588	82,3	79,0	78,7	W.	,554	83,9	84,9	81,1	N.W.	,554	83,9	83,9	82,5	S. W.	,567	83,0	78,5	78,2	Cm.	0,23
4	,602	81,5	79,5	79,3	Cm.	,638	86,0	88,0	84,1	S. W.	,680	86,6	90,5	85,5	S. W.	,572	87,9	91,0	86,5	S.	,550	87,0	90,0	86,0	S.	,554	85,3	85,1	84,0	S.	
5	,552	83,8	83,0	82,1	Cm.	,570	85,2	88,0	84,3	W. b S.	,570	86,9	91,0	86,2	W.	,506	86,3	91,0	86,8	Cm.	,466	85,8	88,0	85,6	Cm.	,460	83,9	86,6	83,9	Cm.	
6	,456	83,4	79,0	79,5	Cm.	,462	85,5	89,5	87,0	S. W.	,440	86,5	88,4	86,8	Cm.	,388	88,5	87,0	86,0	Cm.	,369	85,5	86,0	85,7	S. W.	,396	82,9	80,0	80,7	W.	2,80
7	,386	83,0	79,0	79,3	Cm.	,400	83,8	84,8	84,0	S. E.	,393	84,9	86,0	85,0	S. E.	,352	83,6	83,0	83,0	Cm.	,326	83,8	83,9	83,0	Cm.	,330	82,7	79,7	79,8	S.	0,10
8	,392	81,5	79,0	79,2	S.	,470	82,0	82,3	81,0	S.	,458	82,8	82,9	81,3	S.	,437	82,8	83,3	82,0	S.	,428	82,5	83,0	82,0	S.	,440	82,4	79,7	79,8	S.	0,05
9	,502	80,8	78,8	78,8	S.	,590	83,5	84,2	82,3	S.	,586	83,9	85,3	82,7	S. H.	,574	86,7	87,5	83,5	S. H.	,560	86,3	84,8	83,0	S.	,569	84,5	81,3	81,3	S.	
10	,614	80,9	78,5	78,8	S.	,682	87,3	89,2	86,8	S.	,658	88,2	90,7	87,3	S.	,630	88,3	87,5	86,7	S.	,618	88,0	86,9	86,7	W.b.s.	,626	85,0	80,9	80,8	S.	
11	,618	81,0	78,7	78,8	S.	,676	85,3	87,0	84,9	S.	,662	87,0	88,3	86,0	S.	,624	87,3	89,5	87,0	S.	,600	87,0	88,2	86,3	S.	,620	84,7	81,5	81,5	S.	0,05
12	,600	84,5	80,8	80,5	S.b. E.	,659	82,4	80,4	80,0	S. W.	,636	83,2	85,3	83,0	S. W.	,586	86,2	87,0	85,0	S.	,568	85,7	85,5	84,2	S.	,586	83,5	83,0	82,5	S.	0,37
13	,560	84,0	79,5	79,6	S.	,608	83,0	83,5	81,5	S.	,584	83,5	84,7	83,9	S.	,550	82,0	80,0	80,5	S.	,524	82,3	81,5	80,5	S.	,530	83,6	83,2	82,7	S.	0,60
14	,491	82,5	78,5	78,9	V.	,540	84,3	85,5	82,7	S.	,508	84,0	84,9	83,8	S.	,464	83,6	84,1	82,4	S.	,452	83,0	83,7	82,0	S. W.	,464	82,4	81,8	80,7	S.	0,17
15	,472	82,0	78,5	80,0	E.b W.	,530	84,5	85,7	83,0	S.	,514	85,0	88,2	84,5	S.	,500	85,2	87,2	84,0	S.	,474	86,0	88,0	84,5	S.	,480	83,0	81,7	80,8	S.	0,08
16	,532	82,0	78,9	78,5	S. E.	,588	84,5	86,0	85,0	S.	,588	83,9	83,5	82,5	S.	,536	82,2	81,2	80,8	S. E.	,514	82,0	81,5	80,8	S.	,520	82,0	81,5	80,0	S.	0,09
17	,520	82,3	79,0	78,9	S.	,572	85,0	85,6	85,0	S. W.	,554	86,8	93,8	88,0	W.b. S.	,517	86,5	90,0	87,0	S.	,495	86,0	87,5	86,9	S.	,510	83,0	81,8	81,5	S.	0,02
18	,538	82,5	79,5	79,5	Cm.	,590	84,3	86,1	84,9	E.	,590	87,4	91,3	87,5	E.	,534	88,4	93,4	89,0	E.	,528	87,5	88,8	85,0	S. E.	,539	84,5	83,0	83,0	S. W.	0,05
19	,575	82,2	79,3	79,0	S.	,627	84,6	87,1	84,8	E.	,627	86,8	89,5	86,5	E.	,570	87,2	93,5	87,0	E.	,552	87,7	91,0	87,2	E.	,564	84,6	84,5	83,9	S.	
20	,560	82,5	79,0	79,3	S.	,619	85,1	86,5	84,5	E.	,610	83,5	81,3	83,0	S. E.	,553	85,5	86,5	84,9	E.	,538	85,4	86,0	84,9	S. E.	,538	83,0	81,7	81,5	S.	0,48
21	,570	82,0	78,0	78,5	S.	,639	83,5	83,0	82,8	S. W.	,642	83,5	84,0	83,0	S.	,620	83,0	83,0	82,5	S.	,600	83,3	83,8	82,9	S.	,620	82,0	80,0	79,7	S.	0,12
22	,650	81,9	77,9	78,0	S.	,678	82,4	80,4	80,0	S. H.	,678	82,5	81,0	80,8	S.	,655	82,8	82,3	81,3	S.	,655	82,8	83,5	82,5	S.	,642	82,6	83,0	82,4	S.	0,62
23	,654	81,5	80,0	80,0	S.	,680	82,9	83,0	82,5	S.	,656	83,7	85,0	83,0	S.	,628	84,0	84,5	83,0	S.	,620	84,0	84,7	83,2	S.	,636	82,3	82,0	81,7	S.	
24	,620	82,0	80,5	80,0	S. W.	,670	83,2	85,0	83,0	S.	,656	85,0	85,5	84,0	S.	,640	85,5	86,9	84,8	S.	,622	83,2	82,0	81,5	W.b.s.	,622	82,8	80,0	80,5	W.b.s.	0,13
25	,660	80,8	77,0	77,0	W.	,718	80,7	78,9	78,0	W.	,710	81,5	81,3	80,2	W.	,690	82,6	83,2	83,0	E.	,692	80,6	79,0	80,0	S.	,700	79,3	77,0	77,5	S.	1,27
26	,672	81,3	78,5	78,3	S.	,724	82,5	85,0	82,7	S. W.	,710	86,3	88,7	85,0	S.	,686	86,5	88,5	85,3	S.	,668	85,6	87,0	85,0	S.b. E.	,675	80,0	77,2	77,7	S. W.	0,44
27	,645	81,6	78,0	78,3	S.	,693	83,5	86,0	84,0	S. W.	,690	84,9	87,0	84,9	S. W.	,660	85,7	89,0	86,0	S.	,642	85,9	89,2	86,0	S.	,655	80,2	79,9	79,5	S.	0,40
28	,644	81,6	80,0	80,0	S.	,664	84,1	87,0	85,2	S.	,651	85,6	89,0	86,6	S.	,614	86,8	90,2	87,3	W.b.s.	,580	86,5	89,5	87,5	W.b.s.	,582	84,0	83,6	82,0	E.b.s.	
29	,630	82,7	79,7	79,5	S. E.	,670	83,0	87,5	85,3	S. E.	,642	84,0	90,3	88,7	S. E.	,618	85,9	97,6	93,2	S. E.	,610	86,0	94,5	91,7	E.b.s.	,616	82,4	82,5	81,0	S. W.	
30	,620	83,0	80,0	79,8	S. E.	,666	83,8	88,5	86,1	S. E.	,640	86,5	92,6	89,0	E.	,582	87,0	92,9	89,0	E.	,556	86,5	89,4	88,0	S. E.	,590	84,0	82,0	81,7	S. E.	0,09
31	,620	82,8	80,0	79,9	E.b.s.	,650	85,0	87,5	85,0	N.b.E.	,640	86,3	88,0	86,0	E.	,600	85,5	87,0	85,0	E.	,574	85,4	86,5	85,0	E.	,580	84,5	84,0	81,9	S. E.	

FEMALE ORPHAN ASYLUM AT ALLAHABAD.

Some of the Ladies at the station of Allahabad are very desirous to raise a Fund to enable them to build a Female Orphan Asylum at that place. They have already sixteen little girls who have been brought in at different times from the stations up the country during the late season of scarcity and distress. These little girls are at present placed in the Native Female School which, from its vicinity to the city, is very objectionable for an Orphan Asylum on many accounts. It is proposed to educate these children in the Christian religion, and it is very desirable that the two establishments should be kept separate.

A donation of five rupees only is solicited from each individual, and it is hoped that few Ladies or Gentlemen will refuse so small a sum in so good a cause.

*** *Contributions to this object may be forwarded to Mrs.* LOWTHER, *Allahabad, or to Rev.* J. THOMAS, *Baptist Mission Press, Calcutta.*

ROYAL ASIATIC SOCIETY LIBRARY BOMBAY BRANCH

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 77.—*October*, 1838.

I.—*The Basle Missionaries commended to the Church of Christ in India.*

Most cordially do we commend the appeal of 'Germanus' to the Christian people of India, and we hope that not only will many hearts beat with joy on its perusal and many a prayer ascend to the Eternal for the safe conduct of our beloved brethren and for the most enlarged success to attend them on their arrival, but that many hands will be put forth filled with the silver and gold which is the Lord's for their ample support. The *Church* of Christ in India cannot we think do less than make an effort for their suppport; she has been calling for years for more labourers and now they offer themselves and will shortly be in the field. Let her prove the sincerity of her desire by the promptness and bountifulness of her aid. It will be perceived also that our brethren of Basle have been stimulated to send forth their brethren to northern India because we forwarded them a donation some time back. They take this as an earnest of our disposition to help them, not only with our prayers, but with our counsel and substance. Shall they hope in vain? If every station would use its energy and put forth its efforts on this subject much might be done before the arrival of our friends, their arms might be ready and their way prepared; and oh! what a source of encouragement would it be to them on their arrival to find that the Church had provided amply for their present wants, and future prospects. One station for instance, might undertake to raise sufficient to furnish the house of a missionary, another to pay for his passage and outfit, a third endeavour to raise a sum sufficient for his first year's support, a fourth might be providing for the schools, and other things connected with the mission; and we may and can all pray for the success of the enterprize. Come then, dear brethren, young and old, rich and poor, civil and military; let us unite in an attempt to support a mission commended to us not only for the sacredness of its object, but for its economy, simplicity and faith, and may God give us his Holy Spirit that all may redound to his glory.—Ed.

Appeal to the Christian Public in India on behalf of the Basle Missionary Society.

It will be gratifying to all who feel an interest in Missions to hear that the above mentioned Society has now resolved to

send its agents with the blessed Gospel to *this* country, after having been expelled by an imperial ukase from the Russian dominions.

The circumstance of some donations amounting to 1200 rupees having been sent from hence last year, combined with the representations of the Rev. Mr. Hæberlin on his late visit to Basle, have so encouraged the directors of that Society as to induce them to decide on the immediate establishment of one or two missionary stations in Northern or Central India.

About 3 years since, when their prospects in Russia began to darken, the Society commenced missionary operations in two stations on the other side of India, viz. at Mangalore and Dharwar; in which 7 ordained missionaries are now zealously engaged, and 5 more are expected to join them shortly. Their success, considering the short period of their labours, has been truly satisfactory. At Mangalore they have lately instituted a Seminary for the education of native assistants, and their pleasing progress on the whole, and the open doors they meet in preaching, wherever they go, is so contrary to the discouragements and difficulties constantly placed in the way of missionaries by the Russian Government, that this has been an additional inducement for the commencement of operations on this side of India.

The Rev. Messrs. Pfander and Kreiss, two of the missionaries who were lately driven away from their station at Shushi in Georgia by the Russian government, have lately arrived at Bombay from Persia, and have received instructions to proceed immediately to Calcutta, and are now on their way hither. Upon their arrival they will consult with experienced missionary friends as to the scene of their future location.

According to the most recent accounts from Switzerland Mr. Hæberlin likewise, may be expected in Calcutta towards the close of the present year. He will be accompanied by several other labourers in connection with the Basle Missionary Society, who with the former brethren will form the band intended to commence the proposed new stations.

To direct these brethren in the choice of the most desirable locations the advice of experienced missionary friends, who are acquainted with any stations up the country, which are unoccupied, and where missionaries might advantageously be settled, is earnestly solicited.

One station in Central India near the Nerbudda from which urgent invitations have been sent, and liberal assistance promised, is already in consideration. But it is especially requested, that any individuals interested in the great work of evangelizing India will notwithstanding communicate their

views and desires on the above point. Very populous towns and districts will be preferred, as the Society intend to locate four or five missionaries together, and in one place two of them at least have it in contemplation to direct their attention entirely towards Muhammadans.

The Committee of the Basle Missionary Society, in the pleasing prospect of the establishment of missions in India make in their last annual report the following remarks. "After our apparently painful losses in the Russian missions, we follow with joy the directions of a gracious Providence, which has laid open to us a wide field for the dissemination of evangelical knowledge in India, where hundreds of messengers of peace may find ample room for preaching the word of reconciliation without opposition, and where our agents are in addition favoured with the liberal aid of British Christians. Our brethren having been expelled from the Russian territory we are now resolved, in humble reliance upon the promised divine assistance, to concentrate our little strength and confined resources upon Indian ground. In coming to this resolution we have been particularly encouraged by a most satisfactory result as to the expenses of our mission establishment at Mangalore. We were long deterred from entering upon this interesting field, by hearing from several quarters of Indian missions being uncommonly expensive. Our brethren have now dissipated our apprehensions by returning 2,000 rupees into our treasury, after settling their second annual accounts, from a monthly salary of 100 rupees each individual. This pleasing fact has enabled us at once to decide upon a considerable extension of our operations so auspiciously begun."

Christian friends, ye who love the Lord Jesus, and who cry and sigh over the abominations of heathenism, here is an opportunity of aiding in the fulfilment of your own prayers. Come then to the help of the Lord against the mighty. It is in your power to bring a number of evangelists into this benighted field by affording your liberal aid to these missionaries. On this must depend in a great measure their continuance and increase. The parent Society is by no means straightened in agents, but it is straightened in funds. Many devoted young men are only waiting for the call to go forth.

Local support therefore alone is required. The habits of the missionaries are of the most simple and economical order. The fact of the three brethren stationed at Mangalore having returned 2,000 rupees from their small monthly salary of 100 rupees, within two years, speaks for itself. The little sum of 1200 rupees has encouraged the Society to send 6 or 8 missionaries to northern India for a beginning. Let the sum now be

doubled and trebled, and there is little doubt that the result will be in proportion. Let not the hearts of these devoted servants of the Lord be discouraged from want of aid. Let us make a vigorous effort, for we feel confident if the expected missionaries meet with the realization of their hopes in the support and countenance they anticipate receiving, they will immediately be followed by a double number of zealous labourers.

GERMANUS.

August 17th, 1838.

II.—*The Millenarian Question.*

To the Reviewer of Mr. Mundy's "Millenarianism examined."

SIR,

In perusing your critique upon the above subject, and the extracts you have appended thereto it occurs to me that you have not treated your readers (nor Millenarians in general) quite fairly. Permit me to point out in what respect. Throughout your review you have leant entirely to Mr. Mundy's reasonings; this however, as your sentiments seem mutually to coincide, is not objectionable. But it appears to me that when you approve equally of the *tone* of those reasonings, much of which not only in my opinion, but in that of many whom I highly respect, is decidedly objectionable, you do not adhere strictly to the line of conduct required of an impartial critic.

There are palpable defects in Mr. Mundy's tract which ought to have been pointed out; some of his remarks are objectionable and the *tone* of his reasonings is, I think, generally very far from proper. I object first to the use of the term *Millenarianism*. The term is too vague inasmuch as there are so many shades of difference in the opinions held by one class from those held by a second or third party, all of whom however believe in the "latter day glory," that when Mr. M. undertook to expose the fallacies embraced in the tenets of one sect differing from himself in opinion on this head, I think he undertook a very invidious task. For while some hold the opinion of Christ reigning personally on earth, they still agree in many other points with the views entertained by those of Mr. Mundy's sentiments: neither do these object to the labors of Missionaries for the spreading of the precious truths of the Gospel: far from it, they rather consider that such labor will conduce to the preparation of the earth for his holy reception, and men for the welcome and glory of their blessed Redeemer. If by Millenarians Mr. M. means the *Irvingites* alone, he confuses the opinions of one sect with many others. Besides, the Irvingites are comparatively a small class, and therefore ought not to have been introduced, and their peculiarities dwelt upon, as representing the great class who differ in opinion from Mr. M. touching the spirituality or otherwise of Christ's reign upon earth in the latter day. But I conclude Mr. M. means by that term

the great class I allude to. Had he then confined himself to the broad difference between the two great classes, those who believe in a spiritual and those who believe in a personal reign of Christ it would have been well. But by introducing individual sects, he has found himself reduced to particularize examples of individual follies, as in the instance he relates of "a person who insisted that our Lord's words to preach the Gospel to *every creature* ought to be taken literally; and acting on his own principle he went out into the fields preaching to the birds and beasts:" the only conclusion we can come to is that the man was *insane;* however, thus Mr. M. is led on to carp at whole classes.

Mr. Mundy attributes to the *Millenarians very many and peculiar sentiments, not half of which did I ever hear of or meet with before;* this tends to prove that he has sought for and noted *individual* characteristics, instead of describing the general distinctions of the two great classes. How Mr. M. can make good the following charge against any body of Millenarians I know not: he says, "The deficiency of Millenarians in this lovely Christian grace (of charity) frequently leads them to attack public characters, ministers, missionaries, and others who hold office in the Church; but Missionaries seem particularly to be the objects of their censure." Certainly none of the Millenarians whom I have met have ever shown such an unchristian spirit. Here as in other places it appears to me Mr. M. argues from individual to general principles. Again he observes in another part, "Millenarians *in general* seem to be particularly hostile to the cause of Christian Missions:" can this be?—is it true that any body of Christians should be *hostile* to any thing that will advance their beloved master's kingdom on earth? no, no, surely not—this cannot be so! else they are not Christians. Such charges are indeed too *wholesale.*

At page 435 of the *Observer* there are some remarks which you have extracted and which I am sorry to see you approve of and call sensible observations, but which I think extremely unfair in their nature. Mr. Mundy observes, "It is to be feared that some good people are occasionally shaken in mind on the Millenarian question, by what appears to them the devoted piety of its advocates. I admit that there is, in some Millenarians much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think it may, in many instances, be doubted whether their lives are so much in the right." Now I put this to any unprejudiced person and ask him is it fair, is it just to judge thus of any class of our fellow Christians because they may differ from us in some immaterial points? Is it charitable (with the want of which grace Mr. M. has frequently taxed the Millenarians in his pamphlet) on the part of that gentleman thus to pass a grave censure upon a large class of persons whom he in other places repeatedly styles "good men," and "our Christian friends?"

Mr. M.'s words are "I admit that there is in some Millenarians much of the *appearance* of sanctity and devotion." I ask what right has any man to judge thus of any of his fellow-creatures? No man has a right to impute wrong motives to others, much less a Christian

minister to judge thus of his fellow Christians. Shall poor sinful man presume to judge the hearts of his fellow-men as though he alone were immaculate? and pronounce their humble conduct as only an appearance, their "spending much time in reading the Bible and in prayer" as merely a show, a cheat! Surely these words are unjust, and exceedingly unfair. The Almighty can alone know whether there is truth or falsehood in the hearts of men, and therefore he alone knows whether their holy conduct is only an "appearance." I declare, although not one professing the "peculiar sentiments" attributed by Mr. Mundy to Millenarians, that I know of no one of that class (of those who believe in Christ's personal reign) who would have spoken or written in the strain in which he has indulged. The words above quoted by me appear to contain a bitterness which is quite uncalled for, and seem written in a sneering spirit, highly offensive, and any thing but decorous in a Christian Missionary. Mr. M. clearly charges a *whole class* with showing false colors; he does not specify any particular sect of Millenarians. Indeed when he says *some* Millenarians he makes the matter worse, for then he only allows a few out of a whole class the merit of even making an *appearance* of religion. The reading of his whole sentence will prove this impression to be correct. "I admit, says he, that there is in some Millenarians, much of the *appearance* of sanctity and devotion, and that they spend much time in reading the Bible and in prayer; but still I think it may in many instances be doubted whether their *lives* are so much in the right." This with its context is conclusive of what meaning ought to be attached to those words.

At page 439 there again appears a most objectionable sentence. Mr. M. observes: "In bringing these discourses to a conclusion, I would request our friends not to calumniate us, as they are in the habit of doing, by asserting that we either despise or treat with indifference the agency of the Holy Spirit"—"not to *calumniate* us, *as they are in the habit of doing.*" What can be more objectionable in *tone* than this? such wholesale charges made without provocation and more than all objectionable—made in the pulpit!

Such broad charges are offensive to every body whether levelled at the guilty or the innocent, and such sentences abound in the tract published by Mr. Mundy which I have read over attentively apart from this review. I refrain from noticing other, as they appear to me and to others, improper observations, as they have not been extracted by you into your critique, and I refrain from saying more on other points that strike me as objectionable in the parts which you have inserted here lest they should excite strong feelings. To the *tone* of the discourses I object altogether as giving needless pain to a large class of Christians, and by its harsh manner, being more likely to excite ill feelings than to dispel errors, or confirm the wavering in the right path. I also object to the strain of the sermons because of the lightness or flippancy of some of the remarks (especially in the notes) which is to be condemned where the subject is such a grave one, treating of the solemn truths of the gospel; and I likewise think that their tone is not at all applicable to the sacred nature of a

sermon. I am of opinion that the subject of these discourses might have been treated far otherwise and with much more *urbanity* towards those of an opposite belief. As a proof, I refer to the quotations you have made from the works of James Douglas, who, although a severe writer, does not appear to treat those who differ from himself so ungenerously (I can use no lighter word) as does Mr. Mundy.

On the whole it is the opinion of many besides myself that it is deeply to be regretted that Mr. Mundy should have published these sermons at all, since they are not of a nature to allay differences, but on the contrary are of a tendency to offend, and indeed they have already had this bad effect. Their tone alone is enough to create ill feelings. As a proof of their inutility in confirming a person in the opinions advocated by Mr. M. I may mention that instead of so confirming me in my preconceived notions (which accorded with Mr. M.'s) they have had the effect of creating doubts in my mind as to whether the opinion of the personal reign of our blessed Lord upon earth is not the more correct interpretation of scripture; and whereas Mr. M. presses his arguments upon the *rational* of his principle, a small voice whispers that *human reason* is often at fault in divine things. Q.

III.—*Similarity between the Ancient and Modern Custom of passing children through the fire to Molech.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If worthy of being noticed in the Observer pray receive the enclosed account of one of the superstitions of the Natives of this Province.

Yours obediently,

A SUBSCRIBER.

The practice of passing their sons and daughters through the fire to Molech, as practised at Balasore in Orissa by Hindus, is similar to the customs of the heathen spoken of in Ezek. xx. 26, Lev. xviii. 21. "And thou shalt not let any of thy seed pass through the fire to Molech."

Having heard, that a scene similar to that mentioned in Ezek. and Lev. of passing heathen children through the fire to Molech (which is here called Pát-ghar) was to be performed by a gwálá (cowherd) caste near my house, I went to witness the ceremony which appeared to correspond with that spoken of in different parts of the Bible. It is sometimes customary for people of nearly all castes to make a vow on the day of their marriage, saying that *should* they have a child they will pass it through the fire in honor of their gods.

In this case the vow was to the goddess Raghu Chuṛámaní, a stone painted with sindur, and called by other names; viz. Nemo Kálí, Buṛí Kálí. The parents having hired a

man who understood the incantations and mysteries of this ceremony, he ordered a fire to be made of charcoal mixed with dammer (rosin), 7½ feet in length by 2 in breadth, which was kept bright by the native winnower (kulá), "and a pit to be dug at each end to be filled with water into which a little milk was poured; the offerings had been prepared the previous evening and placed inside the house, they consisted of seven eggs, seven plantain blossoms, seven pots of water (marked with sindur), bread, fish, &c. &c. All being ready, the parents, and mantarwálá, with their fantastic caps made for this occasion (like Tom-fool caps), placed on the necks of water-pots (kalsís) and carried on their heads, preceded by tom-toms and music, went to bathe; and having bathed and filled their pots with water returned in the same manner (the mother having the infant in her arms), preceded by the mantarwálá, &c., and walked around the charcoal fire outside the pits seven times, when, amidst the shouts and yells of the multitude and the increased noise of the tom-toms, the parents passed through the fire, dipping their feet into the pits of water at each end, and returning to and fro' three or four times, the mother still bearing the child in her arms. This part of the ceremony being finished, the mantarwálá rolled about his head from shoulder to shoulder, making the people believe he was possessed with the goddess Raghu Churámaní, and in the meantime the parents (without the child) seated themselves inside a Pát-ghar, (a small hut purposely made with a hemp roof,) covering their heads and bodies with their wet chádars (sheets), and when properly covered, the hut was ignited. Immediately the whole was in a blaze, the people around, however suddenly extinguished it; the parents then arose and the multitude separated, there only a few remaining to devour the offerings: the mantarwálá continued rolling his head about for some time after the ceremony had concluded. There is a story told of a gentleman at this station who passing by when Raghu Churámaní had taken possession of a mantarwálá inquired why the man was rolling about his head as if insensible to the presence of any one, when he was told that Raghu Churámaní had possession of him and he could not help it. "Is it so, said the gentleman, then bring my stick, and I will see whether it be true or false;" after the second stroke with his cane, the man ran away as fast as he could, calling out, "Dohái ḳhudáwand Sáhib" (have mercy my lord and master) and the people acknowledged it was all jhuṭh (false).

Within the last 12 months in one part of this town no less than six people having made vows similar to the one I have referred to, and have performed the ceremonies in the usual

manner, some of them, however hired substitutes to carry their children through the fire, &c. Dhobís, Gwálás, Sunṛis and Káyats, and in fact all the castes of Hindus perform these ceremonies.

A SUBSCRIBER.

Balasore, 8th Augusi, 1838.

IV.—*The lawfulness of Lotteries.*

We shall be happy to receive communications on this subject, a subject on which we have looked for a long time with more than a jealous eye. We regard the scruples of tender and newly awakened consciences, and would do our best to guide them into all truth on these ensnaring topics; but we can only view the conduct of adult Christians in engaging in lotteries and other chances with sincere regret. They are evidently in the estimation of those who engage in them a questionable means of acquiring wealth, and may be the means of inducing great poverty, and hence should be avoided as "the appearances of evil." But how do they comport with the doctrine inculcated by the Lord "to be careful for nothing, &c." And do they not fall under the heaviest rebukes of God to his Church for her covetous disposition, a sin to which she has ever been prone; for surely if covetousness in its ordinary form be a sin so grievous as to be classed with idolatry and the like, it becomes doubly sinful when combined with a daring chance to be rich. We entreat our correspondents in their communications on this subject to keep the *scriptural principle* alone in view. The evil is not the worse, because it may sometimes be turned to a good purpose. The serpent was not the less mischievous because he was beautiful in his appearance; nor is Sátan less to be dreaded when he appears as an angel of light. We repeat—therefore discuss the principle, keeping in view this truth, "*Whether ye eat or drink or whatsoever ye do, do all to the glory of God.*"—ED.

Whether a Christian may buy a Lottery Ticket.

A. I am just going to purchase a ticket in the Lottery. Will you take a share with me?

B. Do I understand you rightly? Do you really think of purchasing a Lottery ticket?

A. Yes! why what surprizes you in that?

B. Why I am rather surprized, that you, as a professing Christian, should by the purchase of a ticket encourage what tends to sin and wickedness.

A. Encourage what tends to sin and wickedness! In what way, I pray you? By buying a lottery ticket?

B. Yes! For if lotteries be evil in themselves, the encouragement of them is evil also.

A. I grant your conclusion, but am not so well satisfied with your premises. You must first shew me in what respect lotteries are an evil.

B. And is it possible, my dear A, that this should admit of a question with you. Surely you are not serious in your intentions, you are only trifling with me. Have you not heard and learned so from

your infancy? Have you not heard Lotteries denounced as the fruitful source of a widely spreading evil? How many are theinstances on record of the misery entailed upon individuals and families by the purchase of a ticket!

A. With all due deference and respect for the opinions of those who have preceded us in life, I still think I am entitled to examine the foundation upon which the opinions have been formed, (in some instances too hastily,) before I give my assent to them. I know you B. to be an advocate for liberty of conscience and freedom of thought; and as I certainly should be sorry to give any encouragement to vice, I shall be happy to hear from you wherein the objections lie to the purchase of a lottery ticket. You will of course permit me to offer any observations that occur to me in the course of what you adduce.

B. I shall certainly, my dear A, be happy to furnish you with the strongest reasons my mind and memory at present suggest. but you must not consider the merits of the question as depending upon what my limited information can furnish; as my opinion has been hitherto so settled upon the point, that I scarcely considered it a subject of doubt; but as I had acquired it in infancy, and hitherto nothing had occurred to call it in question, I had received it as almost an intuitive truth.

A. I shall be sorry to take any unreasonable advantage of your candour; and will add at the same time that you must not consider the question determined in your favor, merely because I may not be able to advance sufficient reasons to support my opinion. For like yourself, in one respect, I had not considered it heretofore as improper; and therefore never thought of reflecting upon its nature, but took up my opinion as the result of intuition. So that though our conclusions are diametrically opposite, we have each assigned them to a similar origin. I shall be happy to learn wherein your objections to the purchase of a lottery ticket lie.

B You will admit, I suppose gambling of every kind to be improper.

A. It will perhaps save time if we fully understand each other. Before I can answer your question, please to inform me what you understand by gambling.

B. It is very difficult correctly to define words. But you must not expect to escape me so. We all know, or at least fancy we know, what is meant by a gambler. Gambling is the art in which the gambler engages. A gamester and a gambler though not strictly alike, are yet objects of dislike and aversion. A person may be a gamester without engaging in bets upon horses, &c. And a gambler may never touch a card. Yet we appear to have almost an instinctive desire to shun both these characters. We consider them as persons not engaged in the usual employments of honest industry, seeking the advancement of their condition and engagements by the fair and open means of trade, but as engaged in entrapping the unwary, the ignorant and the foolish, by underhand practices, and covert acts. The acquisition of money is their object, and this they are ready to obtain at the sacrifice of their own moral rectitude, notwithstanding the stings of

conscience and the wretchedness which results from their deceits. Lost to every good principle themselves, they seek to glut themselves with the miseries of others. Every gain to them is a loss to another, and the cry of helpless misery and woe on the part of the sufferer and his family who are ruined by and with him, strike, unavailingly upon his deafened ear. His heart is seared as with a hot iron; the natural amiableness of his mind instamped upon him by his Creator is effaced, his thirst for gain is unappeased, his desire rages the fiercer for every victim that slakes his insatiate appetite; he becomes callous to all that is just and good, he undergoes a change in his very nature, and from a man, becomes a monster.

A. You have certainly drawn a frightful though a correct picture of a gamester. But surely you do not consider the purchaser of a lottery ticket in any such light?

B. The principle which actuates both is the same. An inordinate love of gain; and a desire to possess it by other means than are justly warranted. "The love of money is the root of evil; which while some have coveted after, they have pierced themselves through with many sorrows." It is not money gained by honest industry; it is not the reward of our labor and toil; it possesses not the solace arising from the consideration of its being granted us as a blessing upon the diligent use of our time and talents.

A. But this mode of reasoning proves too much. The money left us by a legacy or accruing to us as the bequest of our parents is answerable to similar charges. But who will say these are improper modes of our becoming possessed of property?

B. The very principle of lotteries is bad. It offers great gain for a small risk; a compensation far inadequate to the amount staked. I might here enlarge by the bye, upon the barefaced absurdity of purchasing a ticket on the principle of chances. The chances against a profit are far greater than any reasonable probabilities of realizing any.

A. Hold B. Let us proceed a little more slowly, and examine each particular. Your sweeping clauses embrace too many points, and divert the attention. You state the principle of lotteries to be bad, because they offer immoderate gain for a small risk?

B. I do. And herein lies the objection instead of our resting satisfied with a fair renumeration for our risk; the mind is set upon excessive gains, (the probable loss is altogether overlooked, or nearly so.) This desire of excessive gain produces dissatisfaction at the smaller gains realized by regular trading. The mind becomes unhinged; when we are dissatisfied with smaller gains, we gradually become indifferent to the means by which they are obtained; this indifference occasions a want of former diligence and attention, and consequently produces still smaller gains. These effects act as mutual causes upon each other, and ruin is the probable termination, unless we are timely aroused to a sense of our condition.

A. But large gains are not in themselves sinful? Suppose a person to have intimation that in a newly-discovered country, iron is in great request by the natives, and that they will willingly give its

weight in gold for it. Would it be sinful, or improper to freight a ship with iron and effect the exchange.

B. But how do you assimilate this to the case of lotteries?

A. In the first instance the risk of the cost of the iron for the immense gain of the gold will evidently apply.

B. But in the lotteries, where one gains, multitudes lose; and a calculation of chances evidently shows the result extremely unfavorable to the purchaser of a ticket; and that chance is still more against him, for every additional ticket he purchases.

A. We will suppose then, in continuation that only a certain fixed quantity of iron is required; and that for this quantity only, will the weight in gold be given. More than this fixed quantity is superfluous and will be considered worthless. Here then will be a competition among many to be the possessor of that lucky freight which shall reach first and receive the grand prize. The prize one only can obtain. Now might not a Christian take his trial with others to be the obtainer of this prize? Yet if he obtains it, he will not only gain immensely for a small risk, but every other competitor will be a loser.

B. I certainly cannot exactly meet this argument. Still the impression is strong in my mind that lotteries are improper. Let me introduce the following with reverence. Under the Mosaic dispensation, two goats were brought forth for a sin-offering. The one suffered; the other was the scape-goat. The choice was determined by lot, and was an appeal to Heaven whether of the two should suffer. Now in the case of a lottery, is there not a similar appeal, whether he should be a gainer or a loser? Though it may not be thought of by the purchaser of a ticket. And can a Christian consider such an appeal in such a case proper?

A. This is not the real question. You must first show lotteries to be wrong, before you can prove an appeal like that referred to, to be wrong also. The one is a necessary consequent on the other. They must stand or fall together.

B. But is not the world fraught with instances where the obtaining of a prize has from the indiscretion and imprudence of the individual, been the cause of his eventual ruin?

A. You do not state the matter fairly. His ruin cannot be ascribed to his gaining the prize, but to his indiscreet and imprudent use of it.

B. But has not money so suddenly and largely acquired a tendency to corrupt the morals, by furnishing the means of gratifying our corrupt propensities; whereas these propensities could not before evince themselves, from want of the means of their gratification?

A. The abuse of a thing is no necessarily sound argument against its use. Besides money obtained by legacy or the demise of a parent, as stated before, is open to the same charge. It does not appear to me, that the obtaining a large sum and that suddenly is criminal; it is not our not having labored for it ourselves, that constitutes its criminality. You must show me that it is wrong to obtain money by means of a *Lottery ticket*, before you can expect me to become a convert to your opinion.

B. But do not the scriptures inform us, that many things though lawful, may not be expedient? And may not the encouragement of lotteries comes under this head?

A. Your argument would hold if you could show its inexpediency.

B. Suppose I change the argument. What good has ever resulted from lotteries?

A. In England they have been resorted to by the Government as a substitute for Taxes*. The Government has guaranteed prizes say to the extent of £100,000 and the number of tickets which the lottery comprises are valued at say £150,000. These being sold to the lottery contractors, leave the Government a clear surplus of £50,000, and thereby prevent the imposition of taxes to the extent of £50,000.

B. But still as the people eventually purchase these tickets, they not only pay the £50,000, but the increased amount of profit added by the contractors.

A. So far it may be the case. But taxes *must* be paid; and no one is *compelled* to purchase a ticket.

B. Well! what have you to advance in favor of the lotteries in India.

A. The surplus which in England is appropriated to the payment of a part of the expenses of Government, is in India applied (I believe), to the making of roads, and to other public works, so advantageous to the country at large.

B. Well A, I know not what to say; though I cannot answer your reasons, I am still unconvinced. I cannot get rid of the impression that it is not right to purchase a lottery ticket.

A. I would not desire to press my opinions on any person. I shall be happy to hear any thing further on the subject from any person whose sentiments are similar to your own.

In the meantime suppose we send our opinions as above stated to the *Calcutta Christian Observer*. Perhaps others more able than ourselves, may take up the gauntlets, and we will look on.

B. Agreed. A. B.

V.—*The Banáras Christian School Book Society.*

We are truly delighted at the activity which at present appears to pervade every section of the missionary church in India. Our Tract, Bible and School Societies seem all to have awakened to a sense of their duty, and that not only as it respects the wants of the present but also of future generations. We thank God and take courage at this token of His favor to his church and the world. We have now to present to our readers a long needed desideratum in northern India, *a Christian School Book Society.*—Long, long have our missionaries felt the need of a regular and systematic order of school books based on Christian principles—books from which God and his Son were not excluded:—A Society now exists at Banáras, formed for the

* Government Lotteries are not now permitted in Britain.—Ed.

purpose of furnishing such books, and well does it deserve the support of every member of the church of Christ. May it receive that support promptly and generously; and may the Holy Spirit bless the Society at its commencement, and in all the stages of its history. One word to the Committee—be not over *Roman* in the midst of barbarians: we are not yet all of the imperial city, nor do we all see eye to eye as it respects her character.—Ed.

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

You and your readers will remember that a short notice of the establishment of a Christian School Book Society at Banáras was given in the *Observer* for June last. We did not intend to bring the Society again before the public 'ere the close of the year when a report of its proceedings will be published; but as frequent inquiries have been made for its rules, &c. we shall feel obliged if you will allow us to lay before the Christian public of India some information on those points through your widely circulated periodical.

The Rules of the Society.

I. That the Societys hall be denominated "The Banáras Christian School Book Society" and that its object be the preparation and publication of useful School Books, with a view to supply Missionary and other Schools conducted on Christian principles.

II. That this Society be conducted on such Catholic and liberal principles as to enable Christians of all denominations to rally around it with their co-operation and support.

III. That the funds realized from the sale of books in the Roman character be applied to the printing of other books in the same character, and that the same course be pursued with books in the native characters, and that subscribers and donors be requested to specify to which description of books, Romanized or others, they wish their subscriptions and donations to be applied; but where no specification of the object of the donor has been made, the funds and proceeds be at the disposal of the Committee for the general purposes of the Society.

IV. That this Society supply schools and seminaries with its publications at cost price, or half price, or even gratuitously if such an application be made to the Committee and they, on due consideration, are of opinion that the request should be complied with, and the funds of the Society allow them to do so.

V. That all persons subscribing any sum, monthly, quarterly, or yearly to the amount of 12 rupees per annum, or upwards shall be considered members of the Society and be entitled to vote at the general meetings.

VI. That the business shall be conducted by a Committee of at least six members or more, with power to appoint their own Secretary; three form a quorum.

VII. That the Committee shall meet for the dispatch of business on the first Tuesday in February, May, August and November, of each year, or oftener if necessary, at a time and place appointed by themselves.

VIII. That the names of subscribers and donors, and a statement of receipts and disbursements, be published annually, with a report of the proceedings of the Society.

IX. That the Committee be empowered to call a general meeting of the members whenever circumstances may render it expedient.

X. That any number of persons in the country forming themselves into a Christian School Book Association auxiliary to the Society, and

corresponding with it, shall be entitled to the full amount of their annual subscriptions in School Books at cost price.

List of the Committee.

Rev. W. Bowley,	Rev. R. C. Mather,
,, W. Buyers,	,, W. Smith,
,, C. B. Leopolt,	,, W. Smith.
,, W. P. Lyon,	

Treasurer, Secretary, and Collector, the Rev. J. A. Schurman, to whom all applications for books and all subscriptions and donations are to be sent.

Since the books in the depository of the Society have been advertized in the *Calcutta Christian Observer* and the *Khair Khwáh i Hind* we have sold a great number of them, to the amount of about 50 rupees per month, partly to private individuals and partly to conductors of Christian schools at Banáras, Chunár, Mirzápúr, Allahabad, and other places. The time has evidently arrived when Christian School Book Societies must be established in India. During the last famine thousands of poor orphans have been saved from destruction by Christian benevolence, and are now placed under Christian instruction in various places. These schools must be supplied with Christian school books, and where or to whom shall we look for a supply? The Calcutta School Book Society can only supply us with books from which the Christian Religion is carefully excluded, and many of them contain only silly oriental tales. The Christian public must therefore, open new channels from which the wants of their Schools may be supplied. We are of opinion that pious men, after the establishment of a Christian School Book Society in India, can no longer support a Society which proscribes their holy religion, which they value more than all their earthly possessions. The advocates of heathenish education will *on principle*, never support us: can we, *on principle*, support them? This is an important question which every good and pious man in the land is now called upon to decide for himself. Let us not suffer ourselves to be outdone by them in *principle*.

The third Rule shows that the Society is determined to give to the Roman as well as native character a fair chance, and leave both to their intrinsic merits. This Society offers, therefore, a rallying point to all Romanizers in India, and if they will send us manuscripts of useful school-books and money to carry them through the press, a literature in the *lingua franca* of all India, the Hindustáni; and the Roman character, in a few years will, we hope, prove as successful as we desire it should.

Then the pure stream of knowledge and of truth will flow from Banáras the holy city, in all directions watering and fertilizing the great moral desert of Hindustán.

The Committee intend to publish, as soon as sufficient funds have been raised, a translation of the (celebrated) "Child's Book on the Soul" in the Hindustáni language and Roman character, Miss Bird's Ancient History (simplified), her Sair i Anglistán (simplified) and her Geography, (simplified and adapted to schools), Dr. Gilchrist's Hindustáni Grammar, Mr. Brown's Hindustáni Arithmetic and a great many others. The friends of education will keep in mind that our schools are literally *waiting* for these books, and that we must have them. If they will liberally support us, the Committee will speedily carry the above works and many others through the press.

Subscriptions and donations for the Society will be received in Calcutta by the Rev. T. Boaz; at Banáras by the Rev. J. A. Schurman; at Mirzápur, by the Rev. R. C. Mather, and at Allahabad by the Rev. J. Wilson.

Yours, &c.

ONE OF THE COMMITTEE.

VI.—*East Indian Slavery.*

The re-agitation of the subject of West Indian Slavery, and the feeling and discussions elicited by the exportation of the natives of India to the slave colonies of Britain; has naturally drawn attention to the existence of slavery in every part of the world, and amongst other parts, to slavery as it has existed, or may now exist, in the East Indies. The subject has been more than once alluded to by the advocates of humanity in Britain, and will doubtless, ere long, hold a much more prominent place, in anti-slavery effort, than it has hitherto done. We think it a duty incumbent upon us therefore as *Christian Observers*, to put our readers and the public at large in possession, (as far as it is practicable,) of such facts as may tend to explain and illustrate the origin, nature, and extent, of East Indian slavery. We shall endeavour to do this in as fair and dispassionate a manner, as the very crude materials in our possession, or at command will permit. We fear, however that our utmost diligence, will not prevent errors statistical, or of other kinds from creeping in. We shall be happy however to correct such errors, provided the communications made to us on the subject are impartial and authentic. It is useless for us to descant on the injustice or horrors of slavery; the spirit of the age in which we live is so fully impressed with its being a violation of both human and divine law, that it needs neither excitement nor information on the general subject to awaken an interest for its general extermination. All that is required is, that the local existence of slavery and its evils should be calmly pointed out, with a view to its amelioration and extinction; and in God's time it will be effected. Premising that such is the case, (at least with those who come within the range of our labours,) we shall at once address ourselves to the subject of slavery as it was, and is in the East Indies.

Our contemporary the *Oriental Christian Spectator* having taken up the subject in connexion with the west of India, we shall in the first instance treat on the slavery of Bengal, Hindustán, and the surrounding territories. It may, perhaps, be as well at the commencement to explain, as far as it is practicable, *the origin* and *nature* of the slavery of the East Indies.

The *origin* of slavery in this country is involved in considerable obscurity; the probability is, however, that it had its origin, (as in most other countries,) in an ignorant and feudal state of society; that it was the villain servility of the lower orders to the landed proprietors or zemindars, that it was in fact the *slavery of the soil.* The early history of Britain and of all European powers exhibits this villain or serf-like servitude amongst the lower orders, amounting in most cases to little better than the most abject slavery. In this country every

thing did tend, and even now tends, (out of the reach of European influence,) to take advantage of this state of things—to lord it over the weak. Servility is the path to favour and in many instances the very courtiers of Eastern Princes are little better, than well dressed slaves. How much more must it be the case with their menials and serfs. The very expressions employed in seeking to approach the presence of a superior shows how deeply this feeling of slavish servility is seated in the native mind. "Your *slave* wishes to throw himself at your blessed feet—your *slave* seeks favour in your sight," &c. are not uncommon expressions. Out of this hereditarily claimed right over the masses has originated the practices of transfer, exportation from one state to another, kidnapping, sales, and the like.

The following extract, from official documents, as it regards *agricultural* slavery, will explain and confirm these assertions.

"The Collector at Trichinopoly, in the Madras Presidency, in reply to the inquiries of the Government, addressed to a number of Collectors on the subject of slavery in their respective districts, describes the origin of *pullers** or agricultural slavery as follows:—'It is, I apprehend, indisputable, that in the earliest ages of Hindoo government, agricultural and domestic slavery existed to an indefinite extent. The practice was sanctioned by prescription, and upheld by law: but it will be found that the terms of bondage, and the nature of the services required from the slaves, differed essentially in almost every district. No distinct information can be obtained at what period agricultural slavery commenced. It is now impossible to trace, whether this establishment took its rise from the voluntary submission of the indigent to the wealthy, or whether the pullers were originally captives taken in war. But, as this species of bondage is generally the concomitant of barbarous governments, it must of necessity have been a very ancient institution of the Hindoos. Under their arbitrary government, the distinctions of caste were scrupulously maintained; and, adverting to the circumstance of the meerassidars in Trichinopoly being Brahmuns it scarcely excites surprise that *agricultural slavery should exist here unchanged and undiminished*†.'"

On the subject of *transfer* it is said:

"The Provincial Council of Patna, in August 1774, address the Governor, Warren Hastings, Esq., on this subject as follows:—'We find that there are two kinds of slaves in this province, Mussulman and Hindoo; the former are properly called Mualazadeh, and the latter Kahaar. *Slaves of either denomination are considered in the same light as any other property, and are transferrible by the owner, or descend at his demise to his heirs.* They date the rise of the custom of Kahaar slavery from the first incursions of the Mahomedans when the captives

* A numerous class of agricultural serfs or slaves in the Madras Presidency.
† Par. Papers, p. 892.

were distributed by the general among the officers of his army, with whose posterity they remained. All other slaves have become so by occasional purchase, as in cases of famine, &c. The Kaboleh must be signed by the mother or grandmother, and not by the father. Children also born of slaves are *the property of the owner of the woman*, though married to a slave of a different family*."

The slavery of the East had its origin also in another singular cause, the punishment of *capital offences:*

"The following extracts, from the Parliamentary Papers on slavery in India, afford some information upon a subject interesting to every humane mind. These papers commence with the following regulation for punishing dacoits or robbers, and shew one source of slavery in the East.—'That whereas the peace of this country hath for some years past been greatly disturbed by bands of decoits, who not only infest the high roads, but often plunder whole villages, burning the houses and murdering the inhabitants: and whereas these abandoned outlaws have hitherto found means to elude every attempt which the vigilance of government hath put in force, for detecting and bringing such atrocious criminals to justice, by the secrecy of their haunts, and the wild state of the districts which are most subject to their incursions; it becomes the indispensable duty of government to try the most rigorous means, since experience has proved every lenient and ordinary remedy to be ineffectual: that it be therefore resolved, that every such criminal, on conviction, shall be carried to the village to which he belongs, and be there executed for a terror and example to others; and, for the further prevention of such abominable practices, that the village, of which he is an inhabitant, shall be fined according to the enormity of the crime, and each inhabitant according to his substance; and that, *the family of the criminal shall become the slaves of the state, and be disposed of for the general benefit and convenience of the people, according to the discretion of the government.* Aug. 1772.'† "

We shall allow the following extract to speak for itself:

"Questions put to the *Muftee* by the Nizamut Adawlut, on the subject of Musalmán slavery.

"First Ques. '*What description of slaves are authorized by Mahomedan law?*'

"Ans. 'All men are by nature free and independent, and *no man can be a subject of property, except an infidel inhabiting a country not under the power and control of the faithful.* This right of possession which the Moslems have over Hurbus (infidels fighting against the faith) is acquired by *Isteela*, which means, *the entire subduement of any subject of property by force of arms.* The original right of property, which one man may possess over another, is to be acquired *solely by Isteela*, and cannot be obtained in the first instance by purchase, donation, or heritage. When, therefore, an Imaum subdues, by force of arms, any one of the cities inhabited by infidels, such of them as may be taken prisoners become his rightful property; and he has the power of putting them to death or making them slaves, and distributing them as such

* Par. Papers on slavery in India, p. 5. † Par. Papers, p. 2.

among the ghazees (victorious soldiers), particularly when fighting against infidels; or he may set them at liberty in a Mussulman country, and levy the capitation tax; should he make them slaves, they become legal subjects of property, and are transferrable by sale, gift, or inheritance. But, if after captivity, *they should become converts to the faith* (Islam), *the power of death over them is thereby barred, though they would continue slaves;* for, slavery being the necessary consequence of original infidelity, the subsequent conversion to Islam does not affect the prior state of bondage to which the individual has been regularly rendered liable by Isteela, provided this be clearly established. From this it is evident that the same rules are applicable to the slaves of both sexes. If slaves are afterwards sold, or given away, by the Imaum, or by the ghazees, who shared at the distribution, or if they should become the property of another by inheritance, they then become slaves under the three different classes of purchase, donation, and inheritance.

"'If a female should bear offspring, by any other than by her legal lord and master, whether the father be a freeman or a slave, and whether the slave of the said master, or of any other person, in any one of these cases, such offspring is subject to slavery, and these are called *khanazad* (born in the family); but, if the children be the acknowledged offspring of the right owner, they are then free, and *the mother of them* (being the parent of a child by her master) *becomes, at his decease, free also; and this rule is applicable to all their descendants to the latest posterity.* The practice among free men and women of selling their own offspring, during the time of famine, is exceedingly improper and unjustifiable, being in direct opposition to the principle above stated, viz. *that no man can be a subject of property, except an infidel taken in the act of hostilities against the faith.* In no case can a person, legally free, become a subject of property; and, *children not being the property of their parents, all sales or purchases of them, as any other articles of illegal property, are consequently invalid.* It is also illegal for any free man to sell his own person, either in time of famine or though he be oppressed by a debt which he is unable to discharge. For in the first of these cases a famished man may feed upon a dead body! or may rob another; and a distressed debtor is not liable to any fine or punishment.

"'We are not acquainted with the principal or detailed circumstances, which led to the custom prevailing in most Mussulman countries of purchasing and selling the inhabitants of Zanguibar, Ethiopia, Nubia, and other Negroes: but the ostensible causes are, either that the Negroes sell their own offspring, or that Mussulman or other tribes of people take them prisoners by fraud, or seize them by stealth from the sea shores. In such cases, *they are not legally slaves, and the sale and purchase of them are consequently invalid.* But if a Mussulman army, by order of an Imaum, should invade their country, and make them prisoners of war by force of arms, they are then legal slaves; provided that such Negroes are inhabitants of a country under the government of Infidels, and in which a Mussulman is not entitled to receive the full benefit and protection of his own laws. With regard

to the custom, prevailing in this country, of hiring children from their parents, for a very considerable period, such as for seventy or eighty years, and under this pretext making them slaves, as well as their produce also, under the denomination of *khanazad* (domestic slaves), the following laws are applicable :—*It is lawful and proper for parents to hire out their children on service, but this contract of hire becomes null and void when the child arrives at the years of discretion, as the right of parentage then ceases.* A free man, who has reached the years of discretion, may enter into a contract to serve another, but not for any great length of time, such as for seventy years : as this also is a mere pretext, and has the same object of slavery in view, whereas the said free man has the option of dissolving any contract of hire under either of the following circumstances :—It is the custom, in *contracts* of this nature, for a person hired on service to receive a compensation in money, clothes, and food, as the price of hire ; any day therefore that a servant receives such a compensation, he is in duty bound to serve for that day, but not otherwise. The condition of contract of hire requires that the return of profit be equal to the price of hire, and this cannot be ascertained but by degrees, and in course of time. The contract of hire, therefore, becomes complete, or fulfilled according to the services or benefit actually rendered in return for the price of hire received, and the person hired has consequently the option of dissolving the contract at any moment of the period originally agreed for.

" ' It is unavoidable and actually necessary in contracts of a different nature, such as in rent of land, &c., that the lessee should not have this power ; but reverting to contracts of hire for service for a long period, the nefarious practices of subjecting free men to a state of bondage, under this pretence, it appears expedient to provide against such abuses ; and with this view to restrict the period for service in all contracts of hired freemen to a month, one year, or the utmost to three years, as in cases of Ijanawugh, a form of endowment. It is customary also among the Zanane Towaf, (women who keep sets of dancing girls,) to purchase female free children from their parents, or by engagements directly with the children themselves ; exclusively of the illegality of such purchases, there is a further evil resulting from this practice, which is, the children are taught dancing and singing for others, and are also made prostitutes, which are extremely improper, and expressly forbidden by the law.'

" *Remarks.*—' From the reply it is evident that, by the Mussulman law, no man can have the right of property over another human being except a Mussulman, and even he can acquire that right over an infidel only, inhabiting a country not under the power and control of the faithful ; and that this right, which Mussulmans have over infidels fighting against the faith, is acquirable by Isteela, which means the entire subduement of any subject of property by force of arms ; the right of property, therefore, which one man may possess over another, is to be acquired, in the first instance, by Isteela. It follows that all persons in a state of bondage, over whom the right of property has not been obtained by Isteela, or the offspring of parents over whom

the above right was not acquired, are, by the Mussulman law, free; and that it is the duty of the Hakim, respecting persons claiming their freedom, over whom the right of property derived from Isteela cannot be legally established or traced, to declare such persons of either sex free by a legal recorded decision, which shall secure to them the future enjoyment of that freedom.

"'Slaves sold or given away by the Imaum, or the ghazee (conquerors or victorious troops) who shared at the distribution, or if afterwards they become the property of another by inheritance, continue slaves under the different rights of purchase, donation, and heirship. It appears by the Mussulman law that the offspring of a female slave, whether by a freeman or slave of any description, except by her master, such offsprings are slaves, and are called *khanazad*, (born in the family.) If, however, the offspring shall be acknowledged by the master, they shall be free, and the mother also, at the death of her owner, becomes free; *and this also emancipates their descendants to the latest posterity.* It may be inferred from the provision here noticed, &c., that, *to entitle the child to freedom, and the mother to emancipation, on the death of her lord, his acknowledgment, and that he is the father, the offspring of the slave is necessary to give the law force.* Here the principles pursued by European legislation are reversed, and there are many obvious motives that may induce the owner to deny his being the father of the child.

"'It is declared by the Mussulman law, as here developed, that a *free man cannot sell his own person.* The law officer here states his unacquaintance with the circumstances which led to the prevalence of the custom in most Mussulman countries, of purchasing and selling the inhabitants of Zanguibar, Ethiopia, Nubia, and other Negroes: they are evidently not legally slaves by the Mussulman law.

"'A free man arrived at the years of discretion, may contract to serve for a reasonable, not a great length of time, such as seventy years; but it is here stated, that the said free man, so contracting, is to receive a compensation, and is compelled to serve for that day for which he has received compensation, but not otherwise: the person hired has consequently the option of dissolving the contract at any moment of the period originally agreed for. It is observable, that this is contrary to the nature of all contracts, which are, or ought to be, specific and mutual; but the Mussulman law assigns reasons, in the subsequent paragraph of the answer on which I am remarking, explanatory of the causes which render this contract different from others, such as rents, &c., where the lessee has not this power, and those reasons are more enlightened, and shew a greater anxiety for the personal liberty of the individual, than is commonly to be found among the laws of Mahomed.

"'Here is stated a custom existing amongst the Zanane Towaf, (women who keep sets of dancing girls,) of purchasing female free born children from their parents or others, or making engagements with the children themselves, to be taught the practice of dancing and singing for others, and also for the purpose of being made prostitutes, which are allowed to be extremely improper and expressly

forbidden by the law.' *The extent of the above evil would be best ascertained by a few appropriate queries put to the several magistrates, but more especially to those of the large cities; the result would at once open the eyes of government to an evil which loudly calls for the interference of the Legislature, on every principle of humanity, morals, and policy.*'

"Second Ques. '*What legal powers are the owners of slaves allowed to exercise upon the persons of their slaves, and particularly of their female slaves?*'

"Ans. 'The rightful proprietor of male and female slaves has a claim to the services of such slaves to the extent of their ability. He may employ them in baking, cooking, in making, dyeing, and washing clothes; as agents in mercantile transactions; in attending cattle, in tillage, or cultivation; as carpenters, ironmongers, and goldsmiths; in transcribing; as weavers, and in manufacturing woollen cloths: as shoemakers, boatmen, twisters of silk, water drawers; in shaving; in performing surgical operations, such as cupping, &c.; as farriers, bricklayers, and the like; and he may hire them out on service in any of the above capacities; he may also employ them himself, or for the use of his family in other duties of a domestic nature, such as in fetching water for washing on evazoo (religious purification), or anointing his body with oil, rubbing his feet, or attending his person while dressing, and in guarding the door of his house, &c. He may also have connexion with his legal female slave, provided she is arrived at the years of maturity, and the master or proprietor has not previously given her in marriage to another.'

"'There is nothing objectionable in the duties here stated to be lawfully demandable from slaves of both sexes. The obvious immorality, and the great impolicy and inhumanity of the licentious authority stated in this answer, requires no comment. The law officer, although he has stated in part the truth, has not embraced the whole truth: the Islamite has the power, by the Mussulman law, of exercising, with his female slaves, licentious intercourse, at the mention of which modesty recedes with blushes and humanity shrinks with horror!'

"Third Ques. '*What offences, upon the persons of slaves, and particularly of female slaves, committed by their owners or by others,* are *legally punishable, and in what manner?*'

"Ans. 'If a master oppress his slave by employing him on any duty beyond his ability, such as insisting upon his carrying a load which he is incapable of bearing, or climbing a tree which he cannot, the Hakim or ruling power may chastise him. It is also improper for a master to order his slave to do that which is forbidden by the law, such as putting an innocent person to death, setting fire to a house, tearing the clothes off another, or prostituting himself by adultery and fornication; to steal or drink spirits, or to slander and abuse the chaste and virtuous; and, if a master be guilty of such like oppressions, the Hakim may inflict exemplary punishment by *Fazir and Ucqubut Shukool Allah*, literally, the right of God, and meaning on principles of public justice.

"'It is further unlawful for a master to punish his male or female

slave for disrespectful conduct, and such like offences, futher than by *sadeeb* (slight correction), as the power of passing sentence of *tazeer* and *gizes* is solely vested in the Hakim. If, therefore, the master should exceed the limits of his power of chastisement, above stated, he is liable to *tazeer*. If a master should have connexion with his female slave, before she has arrived at the years of maturity, and if the female slave should in consequence be seriously injured, or should die, the ruling power may punish him by *tazeer* and *Uqubut Hagool Jillah*, as before defined.'

" ' It will be allowed, that the spirit which enumerates and limits the employments which a master is hereby forbidden to extort from his slaves, under the penalty of being liable to exemplary punishment by the Hakim, on principles of public justice, is humane and proper, and might be sufficient for the purpose of good order and government, were it possible that the spirit of the law could be carried into effect. To any man acquainted with the manners and customs of the natives, no argument is necessary to prove that the reverse is the case. It is hardly necessary to remark on the degree of suffering that an illiterate, wretched, and desponding slave will submit to from his lord, whom, from infancy perhaps, he has been accustomed to look upon, with trembling anxiety, as the sole arbiter of his fate, upon whose pleasure all the little happiness, or rather the absence of misery, which he hopes to experience, entirely depends. Is it likely that a slave under such circumstances should dare to apply to the ruling power for redress?

" ' If a master excited by lust, unrestrained by shame, or by habit, shall have connexion with a female slave before she has arrived at the years of maturity, if the female slave should in consequence be severely injured or die, what is the consequence? The ruling power may punish him as before defined. Shall a British government sanction so horrid a law?'

" Fourth Ques. ' *Are slaves entitled to emancipation upon any and what maltreatment, and may the courts of justice adjudge their emancipation upon the proof of such maltreatment? In particular, may such judgment be passed upon proof that a female slave has, during her minority, been prostituted by her master or mistress, or that any attempt of violence has been made by her owner?*'

" Ans. ' If the master of male or female slaves should tyrannize over them by treating them unjustly, stinting them in food, or imposing upon them duties of an oppressive nature; or if a master should have connexion with his slave girl before she has arrived at the years of maturity, or should give her in marriage to another, with permission to cohabit with her in this state, such master sins against the divine laws, and the ruling power may punish him; but, the *commission of such crimes by the master does not authorize the manumission of the slave, nor has the Hakim any right or authority to grant emancipation.* Adverting to the principle upon which the legality of slavery is originally established, viz. *that the subject of property must be an infidel, and taken in the act of hostilities against the faith; and also to the several branches of legal slavery arising from this prin-*

ciple, as by purchase, donation, inheritance, and khanazadee; whenever a case of possession of an unlawful male or female slave should be referred to the Hakim for investigation it is the duty of the Hakim to pass an order, according to the original right of freedom of such individual, to deprive the unjust proprietor of possession, and to grant immediate emancipation to the slave.

(Signed and sealed) *Soorajoddeen Ullee*
Mahomed Rashed.

"*Remarks.*—'The purport of this question is whether on any and what maltreatment a slave is entitled to emancipation on proof, and whether the courts of justice are entitled to pass such judgment, particularly on females prostituted by their master or mistress during their minority, or any attempt of violence being made. From the reply to this question, it appears that acts of oppression, and even violation of the person of a female slave, before she is at the years of maturity, by the master, or the crime of giving her at that age in marriage, are declared, as they truly are, crimes against the divine laws, and the ruling power may punish by stripes; but it is to be observed that, by the Mussulman law, the commission of these crimes by the owner does not entitle the wretched slave to manumission, nor has the ruling power a right to grant her emancipation!!

"'Humanity, which is shocked at the idea of its being a question whether or not British legislation shall sanction so diabolic a law, under the impressions of horror which every humane mind must feel at the depravity of such inhuman laws, is relieved by the perusal of the next sentence. Adverting to the principle upon which the legality of slavery is originally established, viz. *the subject of property must be an infidel, taken in the act of hostilities against the faith;* and also to the several branches of legal slavery which shoot from this root or principle,—purchase, donation, inheritance, and khanazeed; whenever a case of possession of an unlawful male or female slave, that is to say, who is not himself or herself under the original description of an infidel taken in the act of hostilities against the faithful under an Imaum, or descended from a person of the above description, over whom the right of property has not been obtained by one of the modes described, shall come before the ruling power, to pass an order according to the original right of freedom of such individual, and to deprive the unjust proprietor of possession, and to grant an immediate emancipation.'

"Similar questions put to the *Hindoo Pundit* by the Nizamut Adawlut, on the subject of Hindoo Slavery.

"First Ques. Ans. 'There are fifteen different sorts of male and female slaves.

"1. Whoever is born of a female slave, and is called Gerhejat.

"2. Whoever is purchased for a price, and is called Keereeut.

"3. Whoever is found *any where by chance*, and is called Lubdehee.

"4. Whoever is a slave by descent from his ancestors, and is called Dayavaupakut.

"5. Whoever hath been fed, and hath had his life preserved by another during a famine, and is called Enakal Behrut.

" 6. Whoever hath been delivered up as a pledge for money borrowed, and is called Abut.

" 7. Whoever, to free himself from the debt of one creditor, hath borrowed money from another person, and having discharged the old debt gives himself up as a servant to the person with whom the present debt is contracted; or whoever, by way of terminating the importunities of a creditor, delivers himself up for a servant to that creditor, and is called Mookhud.

" 8. Whoever hath been enslaved by the fortune of battle, and is called Joodih Peeraput.

" 9. Whoever becomes a slave by a loss on the chances of dice, or other games, and is called Punjeet; according* to the ordinations of Perkashkar and Pareejaut, and according to the ordination of Chendeesur, it is thus, that by whatever chance he is conquered, and becomes a slave, he is called Punjeet—approved.

" 10. Whoever of his own desire says to another, ' I am become your slave,' and is called Opookut.

" 11. When a Ghebteree, or Bice, having become Sinassee, apostates from that way of life, the magistrate shall make him a slave, and is called Perberjabesheet.

" 12. Whoever voluntarily gives himself as a slave to another for a stipulated time, and is called Gheerut.

" 13. Whoever performs servitude for his subsistence, and is called Bheekut.

" 14. Whoever, from the desire of possessing a slave girl, becomes a slave, and is called Berbakrut.

" 15. Whoever of his own accord sells his liberty, and becomes a slave, and is called Bekreet*.

" *Remarks.*—' Of the injustice and unreasonableness of the whole of the description of slaves sanctioned by the Hindoo law on the acknowledged principles of natural freedom, or on principles of expediency and humanity, few I conceive will doubt; and to enter into argument to prove this self-evident perversion of the laws of nature and of God, written in the hearts of all enlightened men, would be a waste of intellect. I am confident such wide-spread degradation of the human race can never be authorized by an enlightened British Government.

" Second Ques. Ans. ' The owner of a male or female slave may require of such slave the performance of impure work, such as plastering and sweeping the house, cleaning the door, gateway, and necessary; rubbing his master's naked body, *bunudome nehanu*, with oil, and clothing him; removing fragments of victuals left at his master's table, and eating them; removing urine and human ordure; rubbing his master's feet and other limbs, &c. In cases of disobedience or fault committed by the slave, the master has power to beat his slave with a thin stick, or to bind him with a rope: and, if he should consider the slave deserving of severe punishment, he may *pull his hair or expose him upon an ass;* but, if the master should exceed this extent

* Par. Papers, pp. 7, 306.

of his authority, and inflict punishment upon his slave of a severer nature than above stated, he is liable to pay a fine to the Hakim or ruling power, of a thousand puns of *khar mohozrens*, eight thousand cowries. This is declared by Menu, according to Patnakar Behbad, Chinta, Munnie, and other authorities.'

"The facility and impunity with which power can tyrannize over a wretch in a state of bondage and absolute dependence is evident; and what is the punishment if, against all chance or hope, the tyrant is brought to trial, and even to conviction? A pecuniary fine!

"Third Ques. Ans. 'A master has no right to command his male or female slave to perform any other duties besides those specified in the answer to the second question, or authority to punish his slave further than in the manner before stated; and if he should exceed this discretionary power, in either case, he is liable to the same penalty viz. one thousand puns of cowries. This is declared by Menu and Beshie.'

"Fourth Ques. Ans. 'The commission of offences, of the above nature by the master, does not affect the state of the slave; and the ruling power has not the right of granting his manumission; but if it should be established in evidence, before the Hakim, that any person having stolen or inveigled away a child or slave, had afterwards sold him to another, or that any person had compelled another into a state of slavery by violence, the ruling power may then order the emancipation of such child or slave; and if a master, or any other person by permission of the master, should cohabit with a slave girl before she has arrived at the years of maturity, and this fact be proved, the ruling power may sentence such offender to pay a fine of *fifty puns* of cowries, but cannot emancipate the slave girl!

"'Whenever a slave girl has borne a child by her master, *such slave, together with the child becomes free, and the ruling power should sanction their emancipation.*

"This is the law declared by Jak Bulk. Mannoo and Kutoobun, according to Mittuchora and other authorities.

(Signed) *Chattoor Bhooj Necarutun.*
Chiterput Oapadhea.

"'It does not appear that the commission of any, or all of the offences supposed in the fourth question, affect the state of bondage in the sufferings of the wretched slave, nor by the Hindoo law has the ruling power the authority of emancipating the injured bondsman, even under all the above maltreatment; but a treacherous inveigling away of a child and selling it as a slave, or subjecting to slavery by violence, are declared illegal, and the ruling power may emancipate such child or slave. Should however a master, or any other by permission of the owner, cohubit with a slave girl before she has arrived at the years of maturity, and the fact be proved, the ruling power may sentence the offender to fifty puns of cowries. Here a crime, most monstrous, by which the laws of nature are outraged, is punishable by a pecuniary fine! I suppose for the benefit of the ruling power.'

"'The foregoing being the Mussulman law, as expounded by the law officers, and the Mussulman law being that by which we govern

in cases of life and limb, surely it ought to be extended to personal freedom; for from personal freedom alone can life or limb, the first gifts of nature, acquire their due value. The foregoing, I think, will be admitted, and investigation will render it evident, that *at the present moment, of the many thousands male and female slaves held in bondage in the Company's dominions, and subject to the grossest usage, prostitution, and every other depravity, under the pretence of slavery being sanctioned by the Mussulman law, not a single man or woman exists, to whom the right of property, on the principle laid down by that law, can possibly be established!* The mode, therefore, of remedying the gross evils that exist, is as easy as it is obvious. Enforce the spirit and letter of the Mussulman law as it applies to slaves, and as far as that portion of the inhabitants of our India possessions are concerned, you remedy the evil, and give the blessing of liberty to thousands, without infringing a particle of the Mahomedan religion; on the contrary, so far as this regulation is connected with the Mussulman religion, you only check a licentious deviation from the principles of law and religion on the point in question*."

The practice of kidnapping children, for the purpose of selling them as slaves, appears to have been very prevalent in various parts of India. Respecting a case of this kind at Midnapore, on the borders of Orissa, in 1794, the Magistrate, R. Bathurst, Esq., thus expressed his indignation of the crime.—'To that part of the futwa which respects Shazaddee, equity and humanity alike prompt me to object in the strongest terms. Her crime is *of a nature to break asunder the tenderest ties, and to consign its innocent victims, either rudely torn, or cruelly seduced from their parents' home, to hopeless slavery, to experience in the course of it, too probably, no wages but stripes; no relief but death.* Such is the complexion of her guilt. What says the futwa, which, regulated by Mussulman justice, weighs, it would seem, in the same scale of moral turpitude, the stealing of a cur dog and the kidnapping of a child? Thirty-five strokes with a ratan and four months confinement, which if changed to hard labour and imprisonment for life, although still disproportioned to the extent of her offence, might, perhaps operate to deter others from the practice of similar enormities†."

We could have wished to follow up these extracts by a few comments, but for the present we must restrain our inclination. We purpose to pursue the subject in our next or in an early number. We entreat in the mean time the prayers of God's people that every effort made in this matter may be such as shall obtain the blessing of Him who came to preach deliverance unto the captive, and the opening of the prison doors to them that are bound.

φιλος.

* Par. Papers on Slavery in India, pp. 309—317.
† Par. Papers, p. 52. See also pp. 242, 243.

VII.— *W.'s remarks on the Roman character.*

To the Editors of the Calcutta Christian Observer.

Dear Friends,

According to your suggestion I have now arranged a few of the thoughts contained in the unpublished part of my paper on the use of the Roman character, part of which was published in the June number of the *Observer*. I have made it as *unpersonal* as I can. I should myself have preferred to send it to the "Intelligencer," but I wish (and I stand not alone in the wish) to ascertain how far the columns of the *Observer* are accessible to papers advocating views not precisely in accordance with the sentiments of the Editors.

The friends of the Roman system are charged with being "Quixotick," and "preposterous," and "enthusiastic, &c." in their views and expectations. It is not their wish to repel or retort strong epithets. "*Strike* me, but *hear* me" said the noble-minded Greek when advocating a cause which he thought of vast importance. So say the friends of this system.

They only ask that the subject may have an intelligent and candid investigation, that the articles which they write on the subject may obtain *equal* and *unembarrassed* access to the public through the medium of the Press; and they are then willing to commit it to the operation of the principle that "truth is mighty, and will prevail." If the enterprize does not succeed on that principle they do not wish it to succeed.

A popular writer of the opposition says, in relation to the Roman character, that "were the Romanizing innovation by any chance, to succeed in throwing out of use the *native* character among European students of the native languages, and among any considerable number of the youth of the country now educating in our Schools and Colleges, one of the most singular and fatal consequences of such an unparalleled anomaly in educational philosophy, would be the setting aside, at one fell swoop, of the whole indigenous literature of the land, the entire writings of its purest and most valuable original authors, and the reduction of the *native* library of the rising literati and the European student, to a few miserable volumes of *Romanized* exotics, a primer or two, the Pilgrim's Progress, and one or more similar specimens of a foreign idiom in a foreign dress! How monstrous a consummation."

Now what is this "monstrous consummation" when viewed in its real magnitude? It would be just this: if the "Romanizing innovation" were to succeed it would prepare the way for the friends of literature to select from the mass of *native* writings all that part which is worthy of being preserved, all that could endure the action of a purified moral atmosphere; and have it printed in a neat and *purchasable* form. And that part which is not fit to be preserved, or used by posterity would be permitted to rest amid the impurity that generated it. And is this a consummation that any one *should* be frightened at? If any native work be selected and published in the native character it is likely to be a ponderous and expensive volume, quite out of the reach of the *common* people. If *they* get any benefit from these works they are likely to get it only by sitting at the feet of the pandits and having it retailed out *orally* by them. This course helps the pandit more than the people. Whereas it is one of the brightest features of the Romanizing system that it makes books and learning cheap, brings them within reach of the common people, and thus takes them out of the hands of the Brahmans and Pandits. To satisfy himself on this point let any one take a copy of Shakespear's and D'Rozario's Dictionaries and ascertain the great number of the words in the

latter above the number in the former; then let him recollect that Mr. D'Rozario gives the meaning in *three* different languages and the other only in *one* language, then to be *re*-published with its definitions also in the Persian character (which will have to be done before it will be of any service to the natives); the size and the price of Shakespear's will have to be considerably enlarged. Now which of these Dictionaries is most accessible to the natives as to price? And I suppose these two are a pretty fair specimen of the relative value of the two characters.

Again the same writer says—"the Nágrí and its derivatives are not only complete without excess, but are positively the most perfect alphabets in the world, and the most philosophically conceived and arranged*."

In another place he says—"Roman typography has been under a long course of improvement; to it the utmost efforts of European skill have been applied. The Indian characters are almost as yet in all the rudeness of MS. †"

Now these conflicting statements are quite reconcilable when received in their proper aspects. There is little room to doubt that a part of the design in the forming of the Nágrí and other early Indian characters, was to keep the literature couched under these characters pretty much in the hands of the favored few, to keep it from becoming the common property of the great mass of the people. If this were the design, it was undoubtedly "philosophically conceived and arranged." The Persian character was also philosophically conceived and arranged for the purpose which it was designed to subserve. It is admirably suited to be the medium of communication where every thing is done with the pen; where the Press is unknown, and books, political documents, every thing is to be done in a mere *written* character, it suits very well. It has filled its place in the progress of things in Asia. If literature is to remain in a merely *written* stage, there is perhaps no character superior to it. If literature is to be confined to the *few*, the Nágrí and its derivatives will serve the purpose very well. But we have come forward to a point in the progress of human things, when we expect the Press to take the preparation of books out of the hands of the *Writers*, and also take the literature out of the hands of the few and spread it before the multitude: and for this work the Roman character has greatly the advantage over them both. And as it has such advantages in its very form and structure, and has had the "utmost efforts of European skill" applied in its improvement as a *printed* character for centuries, and as the others are as yet confessedly "almost in all the rudeness of manuscript," why not use the one which comes to our hand under such advantages? Especially as there is no human probability of the "utmost efforts of European skill" for centuries to come being able to make the native alphabets equal, or comparable to the Roman for the purposes of *printing*.

The advocates of the native alphabets have labored much to prove the *inadequacy* of the *Roman characters* to *express certain sounds inherent in the native languages*. We are told that the letter *t* with a dot under it, or the letter *d* cannot express a certain sound of frequent occurrence in native languages. The difficulty does not lie in the letter. The *letter* does not have to *express any sound*. It is only the *representative* of a certain sound. And no matter what the shape of the letter; if it always represents the same sound, the person who has an ear familiar with this sound, and organs accustomed to express it is in no danger of mistake. A native of

* See the February number of the *Calcutta Christian Observer*, page 82.
† See the August number, page 457, the note.

this country does not find any difficulty in expressing a particular sound, whether it be represented to his eye by the English *t* with a dot under it, or a Persian *t* with four dots,—or a Nágrí *t* with a peculiar turn. As soon as he learns that character represents a sound familiar to him, he can express that sound with ease, and as much ease with one character before his eye as another.

Europeans, I admit, do find some difficulty at first in applying the Roman letters in the representation of sounds which these letters have not been accustomed to represent; nor they to utter. But after all three-fourths of these difficulties arise from the unpliable structure of their own organs which have been unaccustomed to utter such sounds. Has any one yet found a native vitiate, or mistake the pronunciation of his own language in the use of the Roman characters, who has been for even a few hours carefully instructed in the principles which regulate the application of the Roman character to the native languages?

In this discussion we are not endeavoring to settle what is the best character merely for the few Europeans who are found in this country, as many who take the opposite side seem to think, but we are selecting and adjusting the character for the use of the untold millions who are to live after us and be helped, or hindered as we shall select for their use the best character or not.

If we labored only for Europeans, or only for the present generation, and if after generations would be quite unaffected by what we do, I would say with all my heart, let us use the character with which the people are most familiar. For it is so much easier in this country to do things just in the customary way,—to follow in the beaten track of ages. But our great object is to get things out of the old beaten track, to get them into a *new* track, in which they will flow down to coming generations transfusing more life, and vigor, and beauty through all the mental and moral system. If our labors have this bearing on those who live after us—if it be for the interests of the coming generations that their literature should come down to them clothed in a *cheap*, simple, and perspicuous character, let us quietly and harmoniously shape our labors to this prospective result. But if it be found that the balance of sentiment of *those who have really examined* this subject go against the Roman character as not possessing these, let us abandon it; for this is a work that can go forward only by united effort. I prefer the Roman character only for the same reason as I prefer Christianity to Hinduism, i. e. from a deep and sober conviction of its intrinsic superiority and adaptedness to subserve the interests of the human family. But the very day I am convinced that it is not better adapted to this end, or that it *cannot succeed*, that day I will abandon it, and give my undivided efforts to the propagation of some other characters.

The Romanizing system rests its claims especially on the facility with which it may be acquired, and the comparatively small expense at which it can spread all the treasures of learning before the people. I have taken some pains to ascertain the comparative facility with which it may be learned. Among other facts elicited were the following. I asked the Lálla of a neighbouring school in which he taught the Nágrí, Persian and Roman letters to the same boys, "how long he supposed it would require to teach a boy to read tolerably well, and understand what he read in the use of the Nágrí letters?" He paused, and then replied, "he thought about 4 years." I then asked "how long to teach him to read about the same amount in the use of the *Persian* characters?" After a pause, he replied, "longer." I then asked how long to teach him "the same amount in the use of the Roman letters?" He reflected a little,

then replied "about *one* year." This is the testimony of a Hindu who knows nothing of English, and who has had considerable experience in teaching three sets of characters to boys who know nothing of English. Here is a balance of three-fourths in favor of the Roman character. I have inquired in several Persian schools in the Upper Provinces "how long they considered it necessary to keep a boy in school to give him a thorough education?" The uniform reply was "about 12 years." And after all how superficial the education which is given in such schools! How easily could the same amount be taught in the use of the Roman character in 4 years. And I suppose this is about a fair estimate of the difference in favor of this character. Now applying this difference of 8 years, or three-fourths of the time that is requisite to be spent in school to all the children that ought to be taught in all the generations yet to come in Hindusthán, and what an accumulation of years of human life does it present!

Again as to *expense*. A Bible in Hindí costs the purchaser 14 rupees in the Nágrí character. It requires a mighty effort of the accumulated wealth and benevolence of Christian Europe to furnish copies of the Bible to the families of Hindustán. Now suppose all the families of this country were able at this day to read and were willing to receive each a copy of the whole Bible, where would the means be forthcoming to furnish them? And this to furnish only the Bible. And apply the same principle to all other books which will be needed for every purpose, and where will the means be found to purchase them? And he who does not contemplate the subject in all this extent, takes a very narrow and contracted view of the prospective influence of Christianity in this country.

Perhaps it may be said that European skill applied to native characters will greatly improve them, and render printed books cheap in their own character. This will doubtless be the case to a limited extent. But there are natural, inherent difficulties which will soon fix the limits of improvement in them. Take the Dêv Nágrí for example, which is confessedly better suited to be the *printed* character than the Persian, and look at some of its compounds. In the letter ट we frequently meet these several compounds, viz. ट्र, ट्न, ट्ट, representing R, N and T. Now compress the type to any thing like the size at which the Roman character is perfectly legible, and how utterly will you confuse the distinctions between these enclosed letters! And this would be still more strikingly the case with many other of the hundreds of compounds which constitute the beauty of the philosophical arrangement of this character. Is it not evident that even European skill will soon find a limit in the attempt to compress the native to the size of the Roman printed character?

In the use of the native characters, literature is likely ever to remain in the possession of the *few*. And the multitude will be obliged to sit at their feet and have it doled out to them in such measure, and form, and *quality*, as they think fit.

In the use of the Roman character every thing valuable in the Native literature, and in European literature can speedily be published in a neat and *purchasable* form. The multitude may be rescued out of the hands of the *few*; the means of *self-improvement* may be put into the hands of the *people*, and *Literature* as well as *Christianity* will soon begin to show that it has taken root in a new soil.

W.

Allahabad, September.

VIII.—*Life of Tyndale.*

We have much pleasure in giving insertion to the following interesting and instructive life of the celebrated William Tyndale the intrepid translator of the Bible into the English language. The example of holy firmness and perseverance which he displayed in the prosecution of his work is worthy of imitation in a field where we have to do battle with a fearful combination of the powers of darkness. The spirit displayed by the members of the body of antichrist may serve to shew us what we have to expect from that or any other power rampant instead of passant. Our own impression is, that we shall need all the intrepidity and zeal of our Tyndales and Wickliffes, for the days are at hand when the masses will not bear sound doctrine. May we be refreshed by the perusal of such documents, and more than all by the perusal of the biographies of holy men as they are recorded in the sacred volume, that we like them may endure as seeing Him who is invisible. The memoir is taken from a reprint of Tyndale's Testament, in the possession of the Baptist College at Bristol, and is the production of a pious antiquary G. Offor, Esq. of London.

> "Rome tam'd the world, the Pope tam'd Rome so great;
> Rome rul'd by power, the Pope by deep deceit.
> But, how more large, than theirs, was Tyndale's fame,
> Who, with his pen, both Pope and Rome doth tame?"
>
> Fr. Quarles.

There is no period of British history more deeply interesting than the reign of Henry the Eighth. Nor is there any historical event upon record, calculated to excite our feelings so intensely as the first publication of the Sacred Scriptures in the English language; which took place during that extraordinary era.

Portions of the holy oracles in manuscript, veiled with glosses, had been permitted by the Romish Church to be read in English; but this was under restrictions which nearly amounted to a prohibition, except to a favoured few of the nobility and clergy; so that, instead of a free and honest circulation of divine truth, like the water of life, flowing to invigorate the virtues, and ameliorate the sorrows of the people, such selections, glossed and limited, produced a niggard stream, and that basely polluted.

The struggle to throw off the unholy domination of the Romish church over conscience, which commenced with the origin of papal usurpation, had, in later years, become strong and determined. The language of Milton, when alluding to this epoch, is peculiarly impressive: "When I recal to mind, at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church: how the bright and blissful Reformation, by divine power, struck through the black and

settled night of ignorance and anti-christian tyranny; methinks a sovereign and reviving joy must needs rush into the bosom of him who reads or hears, and the sweet odour of the returning Gospel, imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new erected banner of salvation; the martyrs with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon. The overbearing pride and pomp of the prelates, and the open debaucheries of the monks, hastened their downfall. So notorious was this, that when Tyndale pressed upon Sir Thomas More the wretched immorality of the Pope and clergy, while it excited his anger, the only reply he made was: "Our mater is not of the lyuynge but of the doctryne." In addition to the influence of this profaneness upon public opinion, the seed sown by Richard of Hampole, and Wickliffe, in their attempts to circulate scriptural knowledge, was secretly producing a rich harvest, and the effects extended to every class of society.

In vain were promulgated canons, acts and proclamations, to limit or stay the progress of inquiries after present happiness and that all-important object, future felicity. Absurd and despotic laws to chain the mind and enslave the conscience, although accompanied with an awful train of terrors, tortures, and death appeared to excite, instead of repressing, the spirit of free and serious inquiry.

Conscience, pressing upon the mind a solemn sense of personal obligation to answer for our faith and conduct, how feebly soever enlightened, can never be extinguished by human power. The burning of a martyr known to have been a good and a godly man, excited among the spectators of those horrors, the inquiry, Can Christianity sanction such cruelties? while the avidity with which the translations of the New Testament were destroyed, led the populace to believe that the Church of Rome was opposed to the Gospel, and was endeavouring to conceal those sacred truths in a language known only to some of the prelates and monks. They were sufficiently enlightened to see that the influence of the moral and spiritual sun was obscured from them, instead of shining forth in its splendour, equally to guide and comfort man, whether the inhabitant of a palace, of a cloister, or of a cottage.

A general discontent prevailed in England against a pompous cardinal and a corrupt clergy, when Luther, supported by some of the German princes, boldly threw off his allegiance to the Pope; and, by the publication of the Bible in German, laid the basis of that immortal structure, the Protestant Reformation. The cause of truth spread with rapidity. In January, 1525, the aged Le Fevre printed the New Testament in French. And, about the same time, William Tyndale, a man whose memory will ever be dear to the British Christian, prepared to publish a translation of the Sacred Scriptures

in his vernacular language, an object which had occupied his mind with intense anxiety for many years.

This apostolic man was descended of an ancient and honourable family, who for several centuries were settled on the banks of the Tyne, in Northumberland. His ancestors were the Barons de Tyndale, whose seat was Langley Castle, a small but strong fortress, the ruins of which have resisted the ravages of time: they are beautifully situated on a rising ground in Tyndale.

During the intestine commotions which desolated this country, the wars between the rival houses of York and Lancaster, Hugh Baron de Tyndale joined the weaker party, and escaping from the field of battle, fled for refuge into Gloucestershire, under the assumed name of Hytchins. Thus stripped of his honours, possessions, and even of his name: the distressed fugitive could not have conceived that these troubles would lead him to an alliance, the issue of which was destined to immortalize the name that he had concealed, and engrave it upon our memories as one of the most illustrious of all the noble names which have so richly adorned our nation. The concealed Baron married Alicia, daughter and sole heiress of —— Hunt, Esq., of Hunt's Court, Nibley, Gloucestershire. This property descended to John Tyndale, *alias* Hytchins, his son and heir; who had three sons; John who became a distinguished merchant in London, Thomas, and William, the subject of this memoir. Several branches of the family were honoured with knighthood: Sir John Tyndale attended at the coronation of Queen Ann Boleyn, as a Knight of the Bath.

William Tyndale was born at Hunt's Court, about the year 1477. At a very early age, he became a diligent student in the University of Oxford, having been instructed from a child in grammar, logic, and philosophy: he continued there until his proficiency in the Greek and Latin languages enabled him to read the New Testament to his fellow students in St. Mary Magdalen Hall, and to those of Magdalen College.

Oxford was, at this time, the most celebrated seat of learning in the world. Erasmus, who was a student in St. Mary's, thus writes to a friend in Italy:—"Here I have met with humanity, politeness, learning not trite and superficial, but deep, accurate, true old Greek and Latin learning, and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy: in Grocyn I admire an universal compass of learning; Linacre's acuteness, depth, and accuracy are not to be exceeded." Here Tyndale took his degrees, upon which, by indefatigable study, he acquired and laid a solid foundation—that profound knowledge of the learned languages, which so highly distinguished and so eminently qualified him for his important biblical translation. The honour of preparing this singularly gifted man for his great work was not limited to Oxford. Dissatisfied with his attainments in literature, he entered as a student in the University of Cambridge, and became there "well ripened in God's word." His memory sheds an equal lustre on both those ancient seats of learning, in the latter of which, it is said, that he also took

a degree. It was here he formed a friendship, uninterrupted until death, with John Frith, a student much younger than himself, but of extraordinary attainments and deep piety, a determined reformer, and in manners most amiable and unassuming. Both were alike eminent for an unspotted life and virtuous disposition. The ordination of William Tyndale took place at the conventual church of the priory of St. Bartholomew in Smithfield, on the eleventh day of March, 1502, by Thomas, suffragan Bishop of Pavaden, by authority of William Warham, Bishop of London, and he was ordained priest to the nunnery of Lambley, in the diocese of Carlisle. He took the vows, and became a friar in the monastery at Greenwich in 1508.

We are indebted to the Rev. R. H. Barham, of St. Paul's, for the discovery of a memorandum in Latin, peculiarly interesting in tracing the history of Tyndale. It is on the title-page of the "Sermones de Herolt," a small folio, printed in the year 1495, in the Cathedral Library: "Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

This accounts for an observation in the preface to his "Parable of the wicked Mammon, May, 1528:" "A year before came one Jerome, *a brother of Greenwich also*, through Worms to Argentine, saying that he intended to get his living with his hands, and to live no longer idly, and of the sweat and labour of those captives which they had taught not to believe in Christ, but in cut shoes and russet coats."

For some years previous to his taking the vows, Tyndale had not only read the holy oracles to his fellow students, but had commenced that work which appears to have been throughout his life an object of the most anxious solicitude, by translating portions of the New Testament into English. The original autograph of these translations, now in my possession, is in quarto, the margins ornamented with borders, and every portion accompanied with an appropriate drawing in imitation of some ancient missal. In many places he has written his initials W. T., and on two of the ornamental pillars he has placed the date: on the capital of one is inscribed "TIME TRIETH, 1502;" and on another, simply the date, "1502." The version in this selection of Scriptures nearly agrees with his first printed edition. It is a striking proof of his early proficiency, his extraordinary knowledge of the Greek language, and his extreme care and indefatigable research, that many whole paragraphs agree exactly with the translation now in use. Notwithstanding his amiable temper, he had become even then an object of persecution. He has interwoven this prayer in one of his drawings, cherubs holding the scroll on which it is written: "DEFEND ME, O LORD, FROM ALL THEM THAT HAIT ME. W. T."

The first of these sections is here copied literally, to show his singular proficiency as a translator, twenty-three years prior to his venturing to publish the New Testament. It is the latter part of the seventh chapter of Luke. "And one of the Pharises desired him that he wolde eate withe him. And he wente into the Pharises house: and sat downe to meate. And beholde a woman in that cytie (whiche

was a sinner) as sone as she knewe that Jesus sat at meate in the Pharises house; she brought an alblaster boxe of oyntment, and stoode at his fete behynde hym wepynge: and began to wasshe his fete withe teares, and dyd wype them withe the heeres of her heade: an kissed his fete, and anoynted them withe the oyntment. When the Pharise whiche had bydden him, sawe, he spake within himselfe, saynge, yf this man were a prophet, he wolde surely knowe who, and what maner of woman this is that touched him; for she is a sinner. And Jesus answered, an saide vnto him: Simon, I haue somwhat to saye vnto the. And he saide, Master, say on. There was a certene lender, whiche had two debters, the one oughte fyue hundreth pence, and the other fiftye. When they had nothynge to pay, he forgaue them bothe. Tell me therefore; whiche of them will loue him moste: Simon answered and sayde, I suppose that he to whom he forgaue moste: And he saide vnto him: Thou haiste truly iudged. And he turned to the woman, and sayde vnto Symon. Seest thou this woman: I entred in to thyne house, thou gauest me no water for my fete, but she hath wasshed my fete withe teares, and wyped them with the heares of her heade. Thou gauiste me no kysse: but she sence ye tyme I cam in, haith not ceaced to kysee my fete. Myne heade with oyle, thou diddest not anoynte: but she hathe anoynted my fete with oyntment: Wherfore I say vnto the: many sinnes ar forgyuen her, for she loued much. To whom lesse is forgiuen, the same dothe less loue. And he said vnto her, thy synnes ar forgyuen the: And they that sat at meate with hym began to say with in them selues, who ys this whiche forgeueth synnes: and he said vnto the woman: thy faithe haith saued the: Go in peace."

When Luther's intrepid defiance of the Pope had rendered him an object of universal conversation, Tyndale, having returned to his native county, was engaged as tutor and chaplain to the family of Sir John Welch, a knight of Gloucestershire, and a hospitable gentleman, who, keeping a good table, frequently enjoyed the company of the neighbouring prelates and clergy. With these visiters, his chaplain occasionally entered into controversy on the Lutheran opinions, and, grieved at the ignorance of the Roman Catholic teachers, warmly advocated the reading of the New Testament. This, as Fuller wittily says, led them to prefer the giving up Squire Welch's good cheer, rather than to have the sour sauce of Master Tyndale's company. The Squire's lady, who was a sensible woman, felt hurt when she saw these great men, whom she had been brought up to venerate, overcome in religious disputation, and asked Sir William Tyndale whether it was likely that she could prefer his judgment to that of such wealthy prelates. To this he thought proper not to reply, lest it should excite her temper, which he saw to be ruffled. But soon after, he translated Erasmus's "Enchiridion," and dedicated the manuscript to Sir John and his lady. They read it attentively, and became convinced of the spirituality of a Christian profession; and thus Tyndale secured their high esteem and friendship. The beneficed clergy soon displayed their bitter hostility, and he was cited to appear before the ordinary. In his way thither, he spent the

time in fervent prayer: the great object of his supplications was, that his heavenly Father would strengthen him, at all hazards, to stand firmly for the truth of his word. On his arrival, he found a numerous assemblage of his persecutors; but either for fear of offending the hospitable knight, or by the secret providence of God, their mouths were shut, and nothing was laid to his charge. The ordinary, however, "rated him like a dog."

The persecuted Teacher, soon after this, consulted an old doctor, who had been chancellor to a bishop: he privately told him, that, in his opinion, the Pope was antichrist, but advised him by no means to avow any sentiment of the kind, as it would be at the peril of his life. Tyndale, however, soon proved himself incapable of concealment; for being in company with a popish divine, he argued so conclusively in favour of a vernacular translation of the Bible, that the divine unable to answer him, exclaimed, "We had better be without God's laws than the Pope's." This fired the spirit of Tyndale; and, with holy indignation, he replied: "I defy the Pope and all his laws; and, if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do:" a pledge which he amply redeemed by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys.

He now became so "turmoiled" in the country, that he could no longer dwell there without imminent danger both to himself and to his worthy friends: in consequence of this, he left Gloucestershire, and preached frequently at Bristol, in London, and other places, to crowded congregations. He still continued his connexion with the Romish church, endeavouring in his sermons to win souls to Christ, while he avoided persecution by refraining from hard names, and from the pointed introduction of controversial topics. In this policy a naturally amiable temper must have greatly assisted him. His position was one of peculiar difficulty and danger, and it required great talent to guide his course. Skilfully upholding the ark, he did not attempt *to pull down* the Dagon of his day; but error fell before truth, as Dagon fell before the ark of the Israelites at Ashdod.

A circumstance which took place at this time, shows the conduct of Tyndale to have been that of a man without guile, who judged of others by the measure of his own goodness. Erasmus had courteously commended Tonstall, then Bishop of London, as a patron of learning: and Tyndale was led to hope that a chaplaincy in his house would enable him, without molestation, to proceed in his great work of translating the Bible into English. He obtained from Sir John Welch an introduction to Sir H. Guildford, who recommended him to the Bishop. To secure his object, he translated one of Isocrates' Orations; and with this proof of his attainments in the Greek language, he waited upon Tonstall, hoping that his talent alone would secure for him a service in the bishop's house; but, as Fox quaintly says, "God gave him to find little favour in his sight." Thus disappointed, he found a comfortable asylum in the house of a pious

and benevolent alderman, Humphrey Monmouth, and lived with him about six months of the year 1523.

This worthy citizen was, a few years after, sent to the Tower on suspicion of heresy; the principal crime laid to his charge being, his having aided Tyndale. The original articles, and Monmouth's memorial to the lord legate and the privy council, witnessed by Bishop Tonstall, are in the Harleian Collection of State Papers. It was with some painful apprehension that I read these documents. A wealthy merchant of the city of London committed to such a prison, on so dangerous a charge, with all the terrors of confiscation, torture, and death before him, unless he pleased the enemies of Tyndale! How great a temptation to publish any slander or calumny, however unfounded, against a poor friar at that time in exile! But his character was without a blemish, and Monmouth, imbued with honourable principles, at every risk testified the truth. He thus narrates with candour all his knowledge of the character and conduct of his guest:—"Upon iiij yeres and a half past, and more, I herde the forsaid Sir William preache ij or iij sermondes, at St. Dunstanes in the weste, in London, and after that I chaunced to meet with him, and with communycation I examyned him what lyvinge he had, he said, none at all, but he trusted to be with my lord of London in his service, and therefore I had the better fantasye to him. And afterwarde he wente to my lorde and spake to him, as he tolde me, and my lorde of London answered him that he had chaplaines inoughe, and he said to him that he would have no more at that time, and so the priest came to me againe, and besought me to helpe him, and so I toke him in my house half a year, and there he lived like a good priest as me thought, he studyed moste parte of the daie and of the nyght at his booke, and he woulde eat but sodden meate by his good will, nor drinke but small single beer; I never saw him were lynen about him in the space he was with me; I did promys him ten pounds sterling to praie for my father, mother, there sowles, and all christen sowles. I did paie yt him when he made his exchang to Hamboro'. When I hard my lord of London preache at Powles Crosse that Sir William Tyndall had translated the New Testament in Englishe, and was noughtely translated, that was the first tyme that ever I suspected or knewe any evill by him, and shortly all the letters and treatyes that he sent me with dyuers copies of bookes that my servant did write, and the sermondes that the priest did make at St. Dunstanes, I did burne them in my howse, he that did write them did see it. I did borne them for feare of the translator more than for any yll that I knewe by them." The worthy citizen soon obtained his liberty, was knighted and in 1535 served his shrievalty. He died in 1537, and was buried at Alhallows church, near the Tower. He was a great ornament to the city, of good wealth, and great charity; he contributed, largely to the printing of the New Testament and other pious books against the errors of Rome. By his will, he appointed Latimer, Barnes, and two other gospellers to preach thirty sermons at his parish church, which he thought would do more good than so many masses said for the repose of his soul; and he forbade the ordinary

superstitions of candles and singing dirige, and ringing of bells at his funeral.

Satisfied that there was no convenient place in all England in which he could mature his labours, by publishing a translation of the Scripture, Tyndale, in the latter part of the year 1523, became a voluntary exile, never to return to his native country.

Aided by the donation of ten pounds from the benevolent alderman, he quitted his hospitable mansion, and sailed for Hamburgh, whence he proceeded to Saxony, to confer with his contemporaries, the immortal Reformers; and there he completed the first and most important portion of his work. Luther, who had just finished his German version of the New Testament, not only encouraged the pious refugee to proceed with a similar publication in English, but probably rendered very material assistance towards the expenses of so hazardous an undertaking. Two more illustrious men never met; raised by Providence for one object, the diffusion of scriptural light. Alike in great literary attainments and devoted piety, they differed widely in temperament and in their circumstances. We find the one patronized by princes, the other a poverty-stricken exile. The great Saxon, impetuous and bold, was still tinctured with superstition: the illustrious Englishman, not less determined, but amiable and humble, possessed a strength of mind enabling him to throw off trammels which embarrassed many of the Reformers. He took for his motto, 2 Tim. ii. 24, "The servant of the Lord must not stryve, but be peaceable vnto all men, and ready to teach, and one that can suffer the evel with mekeness." The heroic efforts of Luther, and of the princes who supported him, spread scriptural light in Germany. The mild and unassuming, but pious and determined efforts of Tyndale, and a few persecuted martyrs, gloriously illuminated the British empire; and the great exertions of his countrymen in later ages have extended that heavenly light to millions of every tongue, and nation, and people.

It was at Wyttemburg, that with intense application and labour Tyndale completed his translation of the New Testament. In this he was assisted by his pious friend, the eminently learned John Frith, who, with William Roy, acted as his amanuenses. The printing of this important work was attended with difficulty. One edition, probably of three thousand, was prepared for general circulation: this was quickly followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms or Wyttemburg. The type, cuts, and ornaments of both these books, are those used by the German printers on the Rhine. The popular error which ascribes either of them to the Antwerp press, is the more extraordinary, as no similar type was used there; nor did Tyndale visit that city until the year 1530. In addition to these circumstances, we have the positive evidence of Brovius, as to the one being printed at Wittemburg, in 1525; and that of Cochlæus, who interrupted the printing of the 4to. with glosses at Cologne, in 1526. The order in which these two editions were published, is clearly shown by Tyndale himself. In the epistle at the end of this volume, he says, "That the

rudnes of the worke, nowe at THE FYRST TYME, offende them not." No such expression or idea is conveyed in the prologue to the 4to. with the glosses; but, on the contrary, he says: "After hit had pleasyd God to put in my mynde, and also to geve me grace to translate this forerehearced newe testament into oure englyshe tonge, howesovers we haue done it, I supposed yt very necessary to put you in remembraunce of certayne poyntes," &c.

From this it appears that he first published the text, and then proceeded to republish it with a prologue and notes. This agrees exactly with the words of Sir Thomas More, when, charging Tyndale with mistranslating certain terms, he says: "But surely the worde congregacyion, wyth the circumstaunces in the texte: wolde not haue serued *when he translated yt fyrste*, to make the englyshe reader to take it for the chyrch, no more then idolys for ymages; But mary *he hath added vnto his translacion* such circumstaunces *synnys*,—But all his glose is therin, that he wyll saye he taketh them for none heresyes."

George Joye, in his controversy with Tyndale in 1535, refers to this octavo as *the first edition*. Joye having altered some important words in the text, and published an edition of the New Testament, as Tyndale's correction, without his knowledge, he thus endeavoured to defend himself: "Wherfore according to his owne desier in the ende of *hys first new testament*, desyering all that be able to mende that as was amysse in it, and to geue the wordis (where he did it not himself) their right significacions: for he confesseth euen there that hys first translacion was a thinge borne before the tyme, rude and imperfit, rather begun then fynished, not yet hauing her right shape."

With regard to the time when these volumes were published, Strype has recorded, from a private paper left by John Fox, that one John Pykas, when in trouble for alleged heresy, deposed, March 7, 1527, that, about two years previously, he bought in Colchester, of a Lombard merchant, the New Testament in English for four shillings: he does not say that it was printed; but, supposing it to be one of the first importation of printed Testaments, when manuscript copies were selling for very considerable sums, and the sale was attended with great risk, it may account for the charge of four shillings for so small a volume.

In the preface to the Wicked Mammon, published in May, 1528, Tyndale states, that the New Testament was completed two years previously; thus confirming the account given by Cochlaeus, one of the most active enemies of the Reformation. In his Memoir of the Life and Writings of Luther, he thus narrates the routing of the two pious aliens, Tyndale and Frith. Roy had quitted them, and gone to Strasburg.

ANNO DOMINI M. D. XXVI.

"Two English heretics, who had formerly been at Wittemburg, not only sought to convert the merchants who had secretly maintained them during exile, but even hoped that the whole of the English nation, without consulting the king's feelings, would in a short time

become Lutherans, by means of Luther's New Testatment, which they had translated into the English language. They had come to Cologne, that they might forward many thousand printed copies of the Testament thus translated, secreted under other goods, into England. Such was their confidence in the success of this attempt, that at their first interview they ordered the printers to put six thousand copies to press; but fearing that a great loss would be sustained if the enterprise failed, they agreed to print only three thousand, it being easy, if they sold well, to print another edition. Pomeranus had already sent letters to the saints among the English, and Luther himself had written to the king. When he supposed that the New Testament would soon appear, such was his delight, that he inflated his followers with vain expectations, and they became intoxicated with joy, and revealed the secret before due time with their useless boasting." The narrative goes on to state that Cochlæus, having prepared an edition of Rupert's Commentary on Matthew, went to Cologne to superintend the printing of it, and happening to employ the same printers, he heard such whispers as led this divine to ply some of the workmen with drink, and while intoxicated, he drew from them their master's secret. His narrative thus continues.—"Here having become better accquainted with the printers, he hears them occasionally ejaculate over the glass with confidence—let the English king and cardinal be willing or not, all England shall in a short space of time become Lutherans. He heard also that two Englishmen there, LEARNED, ELOQUENT, AND SKILLED IN LANGUAGES, made it a matter of exultation, but he never found an opportunity of seeing or speaking to them. Having invited some of the printers to his house, when they had become heated with wine, one of them in private conversation revealed to him the secret, how England was to be brought to Luther's side; namely, that three thousand copies of Luther's New Testament, translated into English, were printing, and that they had already advanced as far as signature K, in fours. That the cost would be abundantly supplied by the English merchants, who would secretly convey the work, when finished, throughout all England, and extensively distribute it before the king or the cardinal (Wolsey) could know of or prevent it. Cochlæus, agitated with fear and wonder, outwardly dissembled his sadness, but soon revolving sorrowfully in his mind the extent of the danger, he devised means to paralyze this effort. He went privately to Herman Rinck, Bart., a counsellor and senator of Cologne, who was personally acquainted with the emperor and with the king of England, and opened to him the whole affair, as (thanks to the wine) he had discovered it. The baronet, to satisfy himself that the information was correct, sent a man to search the house where the work was carried on; the printer acknowledged that it was in hand, and that a quantity of paper was purchased for it. Upon this he went to the senate, and obtained an injunction, forbidding the printer to proceed. The two English heretics taking with them the printed sheets, escaped and sailed up the Rhine to Worms, where the people were immoderately in favour of Luther, that they might there finish their undertaking.

Rinck and Cochlaeus admonished the king, the cardinal, and the bishop about these proceedings, that all diligence might be used to stop this pernicious merchandize from entering any of the English ports. It is reported that Lord C. Tonstall, a most learned man, at that time bishop of London but now of Durham, when he had obtained one of these copies, declared to a great assembly in London that he had found upwards of two thousand errors and corruptions in that book."

This narrative bears every mark of authenticity, written by an eye-witness of repute, who published it to the world in 1549, at which time his accuracy was not questioned. Yet, as that ingenious antiquary, Mr. Lewis, had treated it lightly, I visited Cologne, in 1830, to ascertain, if possible, how far it was correct. The city secretary, Mr. Vaux, aided by Dr. Ernst Weyden, most readily and kindly searched the Archives, and found that Herman Rinck was a senator in 1526, and exactly such a man as he is represented to be by Cochlaeus. These gentlemen pointed out the printer's house in which this occurrence took place, and expressed the fullest confidence in the statement which I have extracted from the Life of Luther.

It is worthy of remark, that the printers supposed that this English New Testatment was translated from Luther, which has probably given rise to the supposition that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the monks to keep the people in ignorance, led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek—that all who studied Hebrew became Jews—that the New Testament was a modern invention by Luther; so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate from the German, but exceedingly easy to render it from the Greek, with which he had been familiar from his youth. A careful and minute comparison of the text with the Greek, the vulgate Latin, and Luther's German, will fully prove that it is translated faithfully from the Greek, although there can be no doubt that he availed himself, in revising his labours, of every aid within his reach. He might also have been assisted by conferring with the German Reformers on difficult passages, as any wise man would have done under similar circumstances; but he never deviated from his conscientious idea of the meaning of the Greek text, to please any man or party. It is more my province to exhibit a faithful narrative, drawn from authentic sources, than to notice the errors which have been made by others relative to this book; but the very singular mistake of Dr. Townley cannot be passed by. The Dr. has printed in a large black letter, what he calls a specimen of Tyndale's first translation, with the gloss. At the sale of his library, the volume from which the extract was made, came into my possession. It proved to be Coverdale's; a totally distinct translation from that of Tyndale, an edition hitherto unknown, and which probably preceded his Bible in 1535. In addition to this strange blunder, there are twenty-nine errors in printing a short quotation.

Many pirated editions of this book were printed by the Dutchmen,

and particularly at Antwerp: the object being profit only, they were negligently printed, without Tyndale's knowledge, and were exceedingly incorrect. The most correct of the surreptitious editions was edited by an exile, G. Joy; but he, without acknowledgment, made some important alterations in the text, for which he afterwards apologized. This edition was printed by the widow of Christopher of Endhoven, in Antwerp: her husband had perished in England during his imprisonment for selling a pirated edition, in 1531. Three years previously to this, John Raymond, a Dutchman, severely suffered, for causing 1500 of Tyndale's New Testatment to be printed at Antwerp, and for bringing 500 into England. The price at which they were usually sold, was thirteen pence for the small editions, and half-a-crown with the glosses; a considerable sum in those days.

The first of Tyndale's editions is a small 8vo. handsomely printed: it consists of 336 leaves of which 333 contain the text, the remaining three being occupied by the epistle to the reader and the errata. Of this book only two copies have been discovered: one, wanting forty-eight leaves, is in the Cathedral Library of St. Paul's: the other, from which the present edition is printed, adorns the Baptist Library at Bristol. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented, as if intended for presentation to some royal or noble personage: the title, if it ever had one, is lost. The type is a neat German character, similar to that of Hans Luft, who, at Wyttenburg, and at Marpurg, printed nearly all Tyndale's works. This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His Lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half: he, after keeping it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784, this volume, together with the finest collection of early English bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been most carefully preserved. Through the public feeling and liberality of the principal of the college, permission was cheerfully given to print from it the present edition, which is a literal copy of the original, with fac-similes of the wood-cuts and ornaments.

[To be continued.]

IX.—*Examination of the London Missionary Society's Institution at Bhowanipur.*

This flourishing Institution for the instruction of native youths is under the general superintendence of those Missionaries, belonging to the London Missionary Society, who are

stationed in Calcutta and its neighbourhood, and more immediately under the charge of the Rev. J. Campbell, who gives daily attendance during the hours of teaching, and conducts the studies of the higher classes. Like other Institutions connected with Missionary Societies and superintended by their agents in this country, the Institution at Bhowanipur is conducted upon the principle of making *religious knowledge* an essential branch of education; and we rejoice to say that we are thereby furnished with another unanswerable proof that, where good education is to be procured, the natives of India will not hesitate to send their children to partake of the offered boon, even should a minister of the Gospel of Jesus Christ have charge of the Seminary, and avow his anxiety, not only to teach the evidences and doctrines of his own faith, but to gain converts, if possible, from among the votaries of Hindu superstition. There is no room, either in the case of this Institution or in that of any other similar Institution in Calcutta, for the taunt that we practise deception, in communicating Christian knowledge to the pupils who frequent and crowd our Missionary Seminaries. Our motives are avowed in the most open manner. It is altogether impossible for those who commit their children to our charge not to know, that we instruct them in our religion, that we invite them to embrace the hopes and the promises, and the confident assurances of the pardoning mercy of God which are presented to the sinful children of men in the Gospel of His Son. The charge of deception may, with more fairness, be brought against those who, with liberality in their mouths and a show of toleration in their demeanour, avow non-interference in religious matters, yet, on the one hand, do what in them lies to uproot and overthrow the superstition of the people, and on the other hand do not even teach the great doctrines of Natural Religion; nay, in some cases familiar to us, do not allow the youth, to whom knowledge is imparted, freedom of thought or of action.

The London Missionary Society's Institution is not only founded and upheld on the principle of its being the duty of Christians to teach Christianity; but it is really a Christian Institution, a Seminary originally instituted for the education of poor Christian children who could find instruction no where else; for whom the Government of the country has never made any provision; who, were it not for the efforts which Missionaries and Missionary Societies make in their behalf, might be allowed to fall back into a condition not in any degree better than that of their heathen neighbours. The ground work of the school is a number of Christian boys, the children of converts

from Hinduism to the faith of the Gospel.. The object is to give these a suitable education, and to carry on, to the higher stages of knowledge, those of them who discover an aptitude for learning, and capacities which may fit them for holding stations in Society more elevated than those of their parents. Another object is to communicate suitable knowledge to those young men who may be desirous of becoming instruments, under God, for spreading the light of the Gospel among their darkened countrymen. Several of these are now in the school prosecuting their studies: we hope they may soon be employed as workmen in the vineyard of the Lord.

The supporters of this Christian Institution, however, have wisely determined that a Seminary thus provided, in the first instance, for the children of Christian parents, shall also be open to all who wish to benefit by the instruction there communicated. In consequence of the permission thus afforded, although there are other schools in Bhowanipur, the larger portion of the scholars attending the London Missionary Society's Institution are Hindus, and a very large proportion of these are Brahmans. A few Musalmáns also attend. Here then we behold the votaries of Vishnu and Shiva, of Krishna and Durgá, and of the other names of lesser note which obtain the veneration of the Hindu, associated together, in receiving education, with the followers of Muhammad and the disciples of the blessed Jesus, all receiving instruction in useful knowledge, and, what is of infinitely more importance to the souls of men, reading that word of life that maketh wise unto salvation, under the superintendence of an ordained minister of the Gospel. There is, in all this, no intolerance, no constraint, and no violence done to the conscientious scruples of the natives of India. They send their children voluntarily. They are anxious that these children should be received and taught, whatever the superintendant of the school wishes to teach them. There is no difficulty on the part of parents, so far as experience enables us to judge. The only difficulty is on the part of those who have the charge of such Seminaries. They are obliged, reluctantly, to send away many for whom they can neither find accommodation nor the means of instruction.

The pupils attending the Institution at Bhowanipur have greatly increased in numbers during the past year. At present they amount to about 200, and are divided into nine classes, whose course of study embraces the various branches of ordinary education, from the very elements of reading upwards, through Grammar, &c. to Geography, History, Geometry, and the Elements of Natural Philosophy. The annual examination of the pupils took place, in the school-room, on Friday, the 14th ult.

in the presence of the Missionaries connected with the Institution, and several other friends of native education. The Rev. Mr. Boaz presided, and the examination was conducted chiefly by Messrs. Campbell and Piffard; Messrs. Aitken, Lacroix and Ewart, also took part in the proceedings.

The result was most satisfactory, and highly creditable to Mr. Campbell and his assistants. The answers given to the questions on English and Grecian History were promptly and correctly made; and the close examination on parsing and the signification of words, showed that the minutiæ of instruction were not neglected. What pleased us most was the correct and idiomatic translations of the passages read from the histories of Greece and England into *Bengáli*. We conceive this to be a most important branch of education in this country. And as the Missionaries of the London Society command sufficient means for carrying it fully out, we strongly recommend them to give all attention to it. When once we have young men qualified to transfuse, with correctness and precision, the religious truths, the literature and science of the West, into the vernacular dialects of the East, one most important object will have been gained, and one formidable obstacle to the enlightenment of the people removed. The answers to the questions on the elements of mechanics were very correct; and, judging from the limited examinations in Geography and the first book of Euclid, which the shortness of time remaining for that purpose allowed to be made, these branches seemed to have been efficiently taught. The questions put by Mr. Lacroix on the book of Genesis were answered so as to show that Genesis was not the only portion of scripture with which the pupils were acquainted. One circumstance struck us in the examination of the junior classes, and that was the purity of accentuation and correctness of intonation among the little boys, compared with the pronunciation of the more advanced pupils. This is what we have observed in other seminaries, and it shows that the native youth get over the difficulty of English pronunciation much more easily and completely, when they commence learning that foreign language at an early age. We can promise Mr. Campbell if his seminary prospers for several years as it seems to do at present, that there will be several classes of young men in it who will do more justice to the sounds of the West than the highest pupils of the seminary do at present, (and they are not worse, in this respect, than many others who, like them, have commenced learning English, either at an advanced age, or under native teachers whose intonation is incorrect.) During the examination of the junior classes attention was drawn to a very little and very smart boy, who, we understood came every

day a distance of about five miles to receive instruction in English. This speaks volumes.

The business of the day closed with the distribution of prizes to the most deserving youths, after which Mr. Boaz addressed the pupils in a short and appropriate speech, calling their attention to the great boon which the Christian Benevolence of Britain, with the aid of Christians in India, was conferring upon them, and urging them to use all diligence to improve thereby. He told them, in the presence of their parents and friends, that the greatest reward which their teachers and those who were interested in the Institution could obtain, so far as the pupils were concerned, would be the happiness that would arise from perceiving many of them, under the blessing of God upon the religious instruction which was imparted to them in that place, turning from deaf and dumb idols to serve the living God.

Δ.

X.—*The Roman Character.—Cinsurensis's reply to J. A. S.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Your Benares correspondent J. A. S., in his short letter of last month, affects to make light of my *notes* on his previous one of August past. He quotes *one* of those notes and appeals to "all the reflecting men in the land whether we (Europeans), or the poor natives, *can* form a national literature in about ten different characters." Now, Sirs, I do not mean to allow J. A. S. either to blink the real question or to exaggerate the difficulty (in *his* view) of forming "a national literature," by or for the natives of India, in not only their own *spoken* tongue, but their own *written* characters likewise. Let us not, in the heat of maintaining a position, be induced to represent as fact "the thing that is not," as our friends the Chinese express it. "*Ten* different characters!" what, for *one* Province? I, gentlemen, had in my simplicity conceived that *two* or at most *three* characters, the Nágarí, Bengálí, and Persian would suffice for the millions of Bengal and Behar, and one, the Persian, for an immense population besides, in extra regions which every one in India can particularize. I contend that it is scarcely ingenuous to mystify the facts of this case by adducing imaginary difficulties. But were even *ten* characters necessary, I conceive that so long as the literature to be formed, must be formed in three or in ten *languages* (as the case may be), no additional difficulty whatever will accrue from the less or greater number of written symbols in which they should be expressed.

J. A. S. quotes another of my notes with an Io triumphe! "Here, Cinsurensis, to my great satisfaction, denies and affirms my statement in one breath, &c." I should be sorry to *diminish* any of my good-humoured antagonist's *satisfaction*—but verily I do opine that it is drawn from his own misapprehension, not from any admission of mine. For assuredly, I could never

mean, *because* European typography had been brought to its present perfection from the first rudeness of a newly discovered art only after a lapse of centuries, that *therefore* a period of three centuries must elapse ere *Indian* typography be brought to an equal perfection. Surely the experience and ability of European artists can, in a very few trials indeed, be effectually exerted at once upon *any* set of characters whatever. Therefore J. A. S. has crowed too soon!

"The other notes are unimportant" he writes. How unimportant? I trow J. A. S. found them somewhat tough to deal with, and adroitly passed them over by a side blow of his mallet, which however has positively not yet knocked me down. Here I am alive and erect and ready to do him battle, any day he likes, upon these same notes. He has neither shewn the "inconsistency" I was obtuse enough not to see, nor shewn that the purchases of *Romanized* native books he spoke of were *bonâ fide* purchases by natives for the purposes of private study, and not, as we believe *forced* into schools and among native Christians and other dependants by their sahib superiors and patrons.

And now, gentleman, I proceed to observe that, in the discussion of the Romanizing question, I can positively assert that I am as purely actuated by philanthropic motives as J. A. S. and his friends lay claim to on their part; nor am I alone. I shall adduce only two proofs from the up-country occupied by J. A. S. himself.

An intelligent gentleman at Lucknow writes—"The Roman character is far from being an advantage, it is *a great hindrance* to the dissemination of the gospel, at least in these parts; the people know nothing about it, it appears foreign and strange to them, they do not like it, and it will be a vain attempt to force it upon them; they will not read our books if not presented to them in a character with which they are familiar. Some 20 or 30 boys who come to our school to pick up a smattering of English, may possibly learn it; but they will throw it away as soon as they throw away their English, which they do, in 9 cases out of 10, before they have learned to put three sentences together; and even if they did not, what effect they would produce upon the literary habits of their countrymen I cannot conceive. I am glad that you agree with me in condemning the attempt now making to force the Roman character upon the people of India. It is a lazy *wasteful*, hopeless project; the results will be insignificant. But even if the scheme could succeed, it would ruin the language by corrupting it beyond redemption. In the mean time the Christian resources are wasted, Christian efforts are mis-applied, and the gospel is hindered."

Another from Patna writes, "None of our native Christians read the Romanized character, but all read the Hindui in Nagari; the Romanized character will do very well for lazy Europeans (an experienced European is writing) who will not apply themselves to the study of the language; but any other object to be obtained by it I must confess myself quite at a loss to conceive."

Here, gentlemen, is counter evidence to that of the Romanizers. Let them meet it fairly and fully; and if they *can* do so, they will at once silence one whose motto has ever been and ever shall be "amicus Socrates, amicus Plato, magis amica veritas."

Yours obedtly.

Cinsurensis.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Since our last, accounts have been received from the Straits, which state that the Bishop and Archdeacon of Calcutta have arrived in safety at the Islands and were pursuing their holy work with vigour. May the Lord follow their labors with success.—We regret to state that recent accounts from the Rev. W. H. Pearce hold out but little prospect of his speedy return to this country. His health is very precarious.—The Missionary circle in Calcutta has been strengthened by the arrival of the Rev. R. Bayne and lady; our new brother is attached to the Baptist Mission and is to labor in Calcutta. May he long live to be an ornament to that section of the Church which has been favored with its Careys and Wards and Chamberlains and Marshmans.—The Rev. A. Lish, formerly of Chirra Punjí is appointed to Dacca. Letters from Benares state that the American brethren who left Calcutta in July were all well when at that station.—It is expected that the Rev. J. Mack of Serampore has sailed ere this for India, and the Rev. G. Gogerly, also who is we believe to be accompanied by one or two brethren for Calcutta and Benares.—The Rev. Mr. Gros, who it will be remembered was most unceremoniously ejected from the Mauritius professedly because he was not a British subject, but really because he was a Missionary has, we believe, ere this returned to that island, accompanied by sixteen fellow-laborers and under the immediate sanction of the British Government. So does the Lord make the wrath of man to praise him, for instead of one Missionary laborer there will be seventeen at the Mauritius!

2.—The London Religious Anniversaries.

The accounts of several of the anniversary meetings of the religious and humane Institutions of our native country have reached us by the late arrivals. They appear to have been distinguished by their usual warmth, devotedness and harmony, and continue to excite in all minds the highest satisfaction and the most lively hope. The length at which they are reported prevents our giving them in detail; we have therefore in some instances availed ourselves of a syllabus of their proceedings as reported by the very lively and accurate correspondent of our *Englishman* contemporary; in others we have made such extracts as we think will be most interesting. We begin with that noble Institution—

The British and Foreign Bible Society.

"July 7.—The British and Foreign Bible Society have just issued their Thirty-Fourth Annual Report, which is made up until the 31st of December, 1837. From the commencement of the institution it has expended the sum of £2,399,355 sterling, which is equal to two crores and a half of your Indian rupees.

"In the thirty-four years, the British and Foreign Bible Society alone has issued no less than 4,216,583 old Testaments, and 10,888,043 New Testaments; in all upwards of fifteen million Old and New Testaments; in 136 dialects and in 158 versions, of which, no less than 105 are translations never before printed. Regarding the operations of this Society merely in a literary point of view, they are without any parallel; for who ever before caused 105 new translations to be printed, or who

ever before actually printed and circulated fifteen million books in 136 dialects. Ptolemy immortalized himself by causing the Septuagint to translate the Hebrew scriptures into Greek; and Constantine conferred a very great benefit upon the Christian world by causing fifty copies of the Bible to be transcribed and circulated amongst his Churches; but the literary world is no longer dependent upon the encouragement of Princes; the republic of letters is now free and independent, and aided by the press, it is exercising universal sway, far more powerful than that of any other human power, so that even Rome trembles before it.

"In British India, the strength of the public society and its weakness are at once displayed; for, there, in times past, have been made some of its largest and most costly efforts; thither grants have been sent, either of books or paper, or for the purpose of translation, to the amount of £1,12,000, or, about twelve lacs of rupees! and, as the result of this expenditure, the Holy Scriptures are now found in all the principal languages and dialects of the peninsula of Hindustán, and very many thousands of copies have been circulated; yet, even here, such is the extent of the field to be cultivated, so accumulated are the demands for the scriptures, which are pouring in upon the society, from every quarter, and, so inadequate are the society's present means of supply to the wants of a hundred and thirty-four millions of people, that the Bible Society, with all its resources, appears but in the character of feeble infancy; so that if it utters a song of grateful praise, for what has already been effected for India, it must be in the tone of subdued humility, when we think what remains to be done!

In Hindustán and Ceylon, there are Auxiliary Bible Societies at Calcutta, Madras, Bombay, Colombo, and Jaffna; which have branch societies at Meerut, Benares, Cawnpore, Bellary, Ponamallie, Trichinopoly, Poonah, Delft, Galle, Kandy, and Trincomalee. The Calcutta Auxiliary was established in 1811, the Colombo in 1812, the Bombay in 1813, the Madras in 1820, and, the Jaffna in 1835. These foreign auxiliaries to the British and Foreign Bible Society, from their own resources, with occasional aid from the Parent Society, have respectively issued the following number of copies of the scriptures:

Calcutta	221,065
Madras	193,673
Bombay	91,011
Colombo	36,114
Jaffna	nil
Total ..	541,863

"Thus half a million of books are chiefly in the following languages: Armenian, Bengálí, Cingalese, English, Hindustání, Indo-Portuguese, Malay, Tamil and Teloogoo; however, the Parent Society has printed versions in Amharic, Arabic, Ethiopic, Malayalim, Persian, and Syriac.

"The Bible Society estimates the number of people who speak some of the languages of India as follows:

Tamil	7,000,000
Teloogoo	10,000,000
Canarese	7,000,000
Gujarathi	8,500,000
Marathi	7,000,000
Malayalim	uncertain,

and they remark, that, while the manuscripts of the Hindu vedas and puranas, never plentiful, are now, from the want of the patronage of the Native Princes, by means of which they were principally multiplied, quickly disappearing in every part of Hindustán, and taking their appropriate place on the dusty shelves of the curious antiquarians of Europe, and thousands of copies of the Bible are flying from the press in all directions.

"In the year 1837-38, the British and Foreign Bible Society made many very liberal grants to various parts of Asia, especially the following totals:

Calcutta	£581
Madras	5,990
Bombay	1,157
Colombo	242
Jaffna	705

which make a sum of £8,675, or, near a lac of rupees! indeed, by adding a due proportion of the general charges they would exceed a lac of rupees; and the Society has engaged to supply five thousand £ sterling per annum, during the year, for the sole purpose of supplying scriptures in the Tamil language; they are also about to appoint an accredited agent of their own at Calcutta: in fact, much as

they have done for Hindustán, they feel their efforts have been but few and feeble to what remains yet for them to do, and they hope and trust to do their great work effectually; for, they cannot but see and feel that the Bible is becoming the code of the whole world; and, that wherever the Bible has been studied by the people, there the people have become humanized, civilized, and christianized.

The Religious Tract Society.

"The Religious Tract Society has just now published its Thirty-ninth Annual Report, for the year ending on the 31st of March; from which it appears that the Society has circulated, in about eighty languages, nearly two hundred and seventy-two millions of tracts, including the issues of foreign societies assisted by the Parent Institution! yet the total benovolent income, for the year, was about £5,722 sterling; and the gratuitous issues of the year, amounted to £8,184; and even the sales produced about £49,284. The special appeal for India has produced £407; and the Society has determined to assist in the publication of ten or twelve books for Native Christians and their families in the three great dialects of the Bengal Presidency, namely, Bengáli, Hindui, and Hindustáni, by which means the truths of the Gospel will be diffused amongst an increasing number of Native Christians, of intelligent youth, favourable to Christianity, and a large portion of seven millions of Natives hitherto unacquainted with the only way of salvation, They have also directed their attention to the colleges established by the Calcutta Committee of Public Instruction, in the large towns, which contain no less than six thousand pupils, four thousand of whom are learning the English language; and they have considered, that it is highly desirable to send libraries of the Societies' works to these colleges, particularly as they hear, that large numbers of sceptical works are now in circulation in India; therefore, they have voted the sum of one thousand £ sterling to the Calcutta Tract and Book Society, for the publication of Native books, and for furnishing libraries to the colleges; they have also corresponded with friends at Madras and at Bombay, calling their attention to the importance of similar efforts in those presidencies. Various other grants have been made to Calcutta, Chinsurah, Berhampore, Benares, Chunar, Meerut, Orissa, Madras, Bellary, Bangalore, Nagercoil, Negoor, Allepie, Bombay, Surat, Colombo, Cotta, and Jaffna, amounting to 2,230 reams of paper, and 1,68,898 publications worth £1,679. The numerous communications from India clearly show, that the prejudices of the heathen are much softened, and that there are few difficulties experienced in the circulation of religious books. At Madras, no less than 2,54,774 tracts were printed in the year; at Bellary 60,000; at Bombay 40,867; at Colombo 43,500; at Cotta 10,000; and at Jaffna 2,60,300; making in all 6,69,441, exclusive of Bengal and Travancore. There never was a period in the history of the city of Madras when the spirit of religious inquiry, so decidedly prevailed as during the last year; ninety-six thousand tracts were granted to individuals resident in Madras, and this vigorous distribution has agitated the fastnesses of idolatry, and thereby stirred up the whole people to a spirit of inquiry; hence there is every encouragement to persevere in the diffusion of Divine truth throughout India; the heathens are willing to read, and Christians have the power to give them suitable information, for they have even a monopoly of the most powerful engine in the world, the printing press!

"Mr. Gutzlaff wrote a Tract in Japanese, which was the first Protestant work for the five and twenty millions of Japan; his manuscript was sent to Batavia, in order that two thousand copies of it might be struck off; and about the middle of the year 1837, Mr. Gutzlaff went to Japan, where however he was not received; however, he has made seven or eight voyages along the coast of China, and on each voyage he has distributed a great number of books, without the least difficulty."

We hope to continue our notices of the Religious Anniversaries in our next.

3.—The Cooly and Idolatry Questions.

These subjects are exciting deep interest in England. The correspondent of the *Englishman* says briefly respecting them: "We are to have a special general court on the new trade in Hill Coolies, but the motion relative to the resignation of Sir Peregrine Maitland appeared to be dropped by Mr. Poynder. However, altogether, the Court of Directors felt themselves in a very unpleasant situation, being divided amongst themselves on the Slave Trade question, and although almost unanimous

on the Idolatry question, forced to give way on it to her Majesty's Government, in compliance with the sense of both Houses of Parliament and the well-known wishes of the people at large, especially of the immense masses who are organized into Missionary Societies of various denominations."

4.—The Rev. J. Leechman.

We are often called to lament the departure of our beloved brethren on account of indisposition or other inevitable causes, but the pain is always alleviated by the hope of their recovery and return; it becomes very painful indeed, then when that hope is defeated, and we have to sorrow over the loss of once useful and efficient laborers. Such we regret to state is the case with one of the most promising of our fellow-laborers, who from domestic circumstances is compelled to give up all hope of ever returning to this country. We refer to the excellent Mr. Leechman, formerly of the Serampore Mission, who is obliged to give up all idea of return owing to the shattered constitution of his partner. Feeling as we do the most sincere respect for our esteemed brother as well as fully sympathizing with him in his trial, and knowing that he would not wish for a moment that he had given up his work from any estrangement of feeling to his former colleagues, or from any lack of zeal in the great work so near his and our hearts; we are glad that it is in our power to place before our readers the cause which has compelled him to the decision which we, equally with himself, lament. We are induced to do this the more readily and fully, as at the time of his departure it was insinuated that he had left the field with estranged feelings. We feel confident that we speak the sentiments of our excellent friend, when we say that his affection for his brethren, colleagues, and the work remain unchanged. The following extracts from his letters will best explain the reason of his secession from the field of Missionary labor and his views respecting it.

"I have collected nearly £1,000 since my return, and am every where received with the greatest kindness. Next month, or rather at the end of this, I proceed to London to the May meetings; but farther than that I cannot yet see our way clear. Our Doctor gives me very little hope that —— ever can stand the climate, and says she ought not to return. I intend to consult the best medical men in Glasgow and London, and must be guided by their decision. Oh that the Lord may guide our way. Our hearts are in India, and we long to return; but we must say, 'Thy will, not ours, be done.' Oh! what changes have taken place at Serampore since we left. I had a kind letter from dear John Marshman, dated the 14th January, two weeks ago."

"How mysterious are the ways of Divine Providence! His dealings to us, and to ours, during the last twelve months, whether on your side of the mighty ocean, or on ours, have been wonderful indeed. Oh! that they may not be lost upon us. The last year has been a very peculiar one to me. The greater part of the time I have been wandering about, away from my beloved little family, gathering money for our beloved brethren at the stations."

"Some time ago we consulted our Dr. Grant, respecting —— returning to India again; he gave it as his decided opinion that she should *not* go back. One of your principal Doctors in Ayr, I really forget his name, was most decided in his opinion that she must *not* return to India. Her constitution and an Indian climate, he said, would never agree, and disease and

death would be the inevitable result of their meeting again. After this I consulted Dr. Burns of Glasgow, the highest authority to which we could go, and he said it would be quite running in the face of Providence for us to think of returning. We have thought over these matters, and prayed over them, and laid them before our friends, and every body seems satisfied that Providence has shut up our way, and that we must remain at home. To —— and myself, I need not say to you, it is a very severe trial. I have seen much since I returned to England, and have received very great kindness from all that I have visited; but I have seen nothing that would make me desirous of remaining at home. Oh no! it would have been a very great privilege indeed to have been permitted to return to my delightful work abroad, and to spend and be spent in preaching Christ to the heathen. I feel deeply humbled that the Lord has thus thrust me out of his vineyard—true, I was an unprofitable servant, and am unworthy of the high honor of being His messenger to the heathen. I therefore do not murmur, but desire to submit to His wise arrangement. Oh! that He may take me, and place me in some corner of His large vineyard at home, and give me grace to live to His praise, and to labor for the good of souls. Will you give to the dear friends at Serampore, and to all my old acquaintance, my kindest Christian regards. I often run over the list of my beloved and kind friends, and the scenes of the East, engraven on my heart. The Lord bless them and us!"

May our esteemed brother be the means of keeping alive the missionary flame in the fatherland for many years, and of being extensively useful in the vineyard of the Lord.

5.—State of Religion in Greece and Turkey.

The following extract from a correspondent, a resident of Athens, will be read with interest. How lamentable is it to witness the violent efforts of the fallen and erring Greek Church to prevent the light of the Gospel from dawning upon the minds of its superstitious and enslaved churches. The religious not less than the political degradation of the land once of classic and warlike fame, mental activity and religious purity, calls for sorrow and prayer. Who can think of Sparta, and Athens, and Laodicea, and Thyatira, and review their desolate condition, both in spirit and morals, and not sigh and mourn and pray for their restoration to the favor of God and their proper place in the scale of upright and intelligent Society.

"At *Athens* the prospect is not quite so cheering as it was last winter, though the divine seed is regularly sown and gladly received. Among the wild Mainotis in the Taggetois, mountains of old Sparta, an American Mission has been established about three months ago *at the request of the people.* In Patras, there are American Baptist Missionaries; one of them named Pasco, is a quiet, affectionate man; he is just now with us at Athens. No news of importance besides—the schools flourish and the fear of the clergy increases respecting their influence. A new volume of the translation of the Bible containing Psalms, Proverbs, and Ecclesiastes has been published and received with joy. In *Turkey*, the Greek church presents a miserable aspect. The Patriarch of Constantinople, has promulgated an abominable edict, in which he represents Luther, Zuinglius and Calvin as the worst of men, accuses the Protestants of endless heresies, impugns the purity of their motives and forbids all bishops, priests and laymen to send their children to the mission schools, and orders them to collect and burn all books (the Bible included) printed by the missionaries. Disobedience to the Patriarch being punished by the Turks with oppression and by the priests with excommunication: great fear prevails and many books

have been burned at several places and among others at Adrianople. The Patriarch has officially forbidden persons the possession and reading of the Bible, and yet he calls himself the most divine Patriarch. The party of the Patriarch in our little kingdom is very strong, and his edict has shown its withering influence amongst us. But the door is not yet shut and we must labour as well as we can. In *Turkey* the missionary labours are almost entirely confined to Turks and Armenians and to the press, until the Greeks shall obtain more freedom again, for fear forces them to that which they disapprove: in secret they read the prohibited books. Among the Armenians in Constantinople the predication of the Gospel, bears good fruits: many souls have been converted to God. But the missionaries dare not blow loud the trumpet of the Gospel for fear the devil should drive them away.

"The political aspect is bad: the king is opposed to a liberal constitution, the government cleaves to Austria, and is for that reason hated by the people; money is wanting. The Queen, is a princess of Oldenburgh, not much distinguished by her talents or education, but she is lively, full of vigour and worldly. She is Lutheran and has a chaplain who is a pious man."

6.—War, and the Anti-Missionary Spirit of Russia.

On every side we hear the tocsin of war, and the expression of fear lest the Russian autocrat should carry his ambitious conquests into the bosom of our Indian territories;—for us these rumours have no terrors, we know that the Lord reigneth and that he will overrule all for his good, and in that for the good of his creatures. One thing alone concerns us in these movements; viz., the present influence it may have on the operations of Missions, for wherever the influence of Russia prevails she invariably silences and expels Protestant missionaries, and this both from political and religious jealousy. The Greek Church, which is the established church of Russia, is, if possible, more bigotted against Protestantism and its advocates than Rome itself, an instance of which appears in a previous paper. She has now exerted her influence through the political instructions of the aristocracy to expel Protestant missionaries from the Crimea and Persia, and is using her utmost efforts to silence or expel them from Turkey, Greece, and every other part where her influence extends.

7.—The Coronation.

The last overland despatch has brought us intelligence of the Coronation of our youthful Queen attended by an unusual assemblage of the representatives of foreign powers, and amidst all the usual pageants and the warm feelings of our loyal countrymen and women. Our prayer for one so young, placed in the Providence of God on such a pinnacle, and surrounded by flattering courtiers is, that she may be guided by the Spirit and word of God; and receive not only the loyal plaudits of her subjects, but the approbation and favor of the Most High God. May she be long spared to rule over our beloved country in peace and prosperity.

8.—The Opium Question.

"A dispatch from the Court of Directors has been received by Government by the June Mail, conveying the intimation of the *entire* approbation of the Court to the measures adopted by this Government last year on the Opium question."—*Calcutta Courier, Sept.* 17.

Can any thing be more distressing than the conduct of the Court of Directors on this thus legalized and destructive smuggling.

9.—The Ladies' Society for Native Female Education.

The Fourteenth Report of the above Society is now before us. It details the unremitting and faithful exertions of our fair friends in the good cause of female education. Success appears yet deferred by a gracious and wise God in this interesting department of labour, we entreat our fellow-labourers not to be weary in well doing, for in due time they shall reap if they faint not. The Committee say—"It is with a mixed feeling of pleasure and pain, that the Fourteenth Report of the Ladies' Society is presented to the public:—Of pleasure, that in most respects there is nothing unfavorable to record with respect to the Schools immediately under the care of the Society:—of pain, that so little effort is made on the part of the Christian Community to promote the cause of Native Female Education, and that there exists so little real interest on behalf of the females who are still left to live in ignorance and the love of sin and folly."—We trust the friends of Missions will be more fervent in prayer and in exertion in their support of this good cause.

10.—The Benevolent Institution.

This most excellent and useful Institution has just presented its Twentieth Annual Report to the public. The death of Dr. Marshman the last of its founders has afforded the Secretary an opportunity of giving the History of the Institution which is deeply interesting; we wish we could transfer it to our pages. We learn from the Report that the Institution never was more prosperous in point of numbers and diligence, but regret to find that it is encumbered with a debt of nearly 4000 Co.'s Rs. We do hope that a liberal public will at once remove this incubus and enable the Superintendent to go on with comfort and alacrity. The Institution has claims on the public not only on account of its age, but for the very many useful and respectable Members of Society, who look upon it, as the means under God, of rescuing them from a miserable existence and making them respectable and good men and women. The services of Mr. Penney, the Superintendent (20 years) deserve also to be remembered and rewarded; and we know that in no way could the friends of education recompense that indefatigable teacher more than by setting the Institution free from debt, and following all his labours with sincere and fervent prayer. May he obtain both.

11.—Views of the Millenarians.

At this time when so much discussion is excited on this subject, we have thought it might save much misunderstanding to place before our readers the actual sentiments of the Millenarians. We have extracted the following from a tract, printed at Glasgow last year.

"It may be well to mark, distinctly, what is understood to be the nature of the Millennial Kingdom. The risen, and glorified saints are not to be dwellers upon earth, *intermixed* with the inhabitants of the earth; which some supposing, has occasioned their regarding these views as *carnal*. It is a dispensation on earth, during which Jerusalem, rebuilt, (Jer. xxx. 18,) shall be the metropolis of the world; (Zec. xiv. 16, 17,)—the Jews, the first nation upon earth, and the other nations subordinate to them. The curse, it is believed, will be partially removed; and Satan being bound, the incentives to sin will be greatly removed. The *knowledge* of the Lord, which arises from the sight of his glory, will be then universal, (Is. xi. 9,) though the nations of the earth will still be left in such a state, that they will be liable to the Tempter's power again, so soon as he shall be loosed from his prison. Rev. xx. 7, 8. *Over* the world thus constituted, will Jesus, and the saints in glorified bodies, reign *inhabitants of the New Jerusalem, not the rebuilt Jerusalem.* Rev. v. 20."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of August, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.	Rain Gauge.
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,596	82,7	79,8	79,8	S. E.	,640	84,0	87,0	84,2	E.	,630	85,0	84,0	82,8	E.b. S.	,610	87,3	91,0	87,0	E.b. N	,600	86,0	87,0	85,0	E.	,660	83,8	81,7	80,5	E.	0,07
2	,554	83,0	79,5	78,5	E.	,598	84,9	85,5	84,0	E.	,572	83,5	84,0	82,9	E.	,536	83,5	81,6	83,0	S. E.	,522	84,1	85,0	83,8	E.	,530	83,0	83,5	82,0	E.	0,25
3	,576	82,0	79,0	79,5	S. E.	,640	83,7	83,8	82,9	E.	,626	83,9	84,2	82,2	S. E.	,610	84,5	85,0	83,0	S. E.	,592	84,9	84,1	82,9	S. E.	,614	82,9	82,0	80,5	S. E.	0,66
4	,611	82,5	80,0	79,8	E.b.S.	,694	83,7	85,8	83,5	S. E.	,685	86,9	88,9	85,5	S.b. E.	,652	83,0	82,0	81,7	S.	,660	80,8	80,0	79,5	S. E.	,680	80,5	80,0	80,0	Cm.	
5	,680	82,0	79,9	80,0	Cm.	,740	83,5	86,0	83,5	S. E.	,720	86,0	90,3	86,0	S. E.	,676	86,5	95,0	88,9	S. E.	,638	85,0	93,0	88,5	S. E.	,642	84,5	85,0	84,0	S.	0,18
6	,680	81,9	80,0	80,0	Cm.	,724	84,9	88,5	85,3	S. E.	,718	81,8	81,0	81,8	Cm.	,696	82,5	83,9	82,7	S. E.	,674	83,0	84,1	83,0	S. E.	,680	84,0	83,9	83,5	S.	0,04
7	,666	82,7	79,9	79,8	Cm.	,722	84,3	86,0	84,0	S. E.	,706	85,7	89,0	84,5	Cm.	,646	84,5	86,0	84,5	S.	,620	84,0	85,7	83,8	S.	,640	82,0	80,0	80,5	S. E.	0,03
8	,662	83,2	80,0	80,3	Cm.	,690	82,5	83,5	82,2	S. E.	,678	84,5	85,5	83,1	S. E.	,630	85,5	86,8	84,5	S. E.	,601	84,9	85,0	83,0	S. E.	,610	82,7	81,9	80,5	Cm.	0,80
9	,590	82,9	80,0	79,9	Cm.	,630	85,0	85,0	84,0	S. E.	,610	85,5	85,0	84,7	S. E.	,592	83,3	82,8	82,5	Cm.	,570	83,0	81,7	82,0	S. W.	,578	82,4	80,0	80,5	S. W.	
10	,536	82,0	79,5	79,9	Cm.	,589	82,8	83,5	83,0	S. W.	,578	81,9	81,5	80,9	S.	,518	81,2	80,0	80,0	S.	,510	81,0	79,7	77,9	S.	,522	80,9	79,8	79,0	S.	0,73
11	,560	80,9	79,0	79,0	S.	,593	81,0	80,0	79,5	S.	,590	81,5	82,2	80,2	S.	,550	85,3	84,6	82,6	S.	,540	82,5	81,9	81,0	S.	,547	81,5	81,8	81,0	S.	1,54
12	,590	81,9	79,9	79,5	S.	,632	82,5	84,5	81,2	S.	,622	83,0	84,7	82,5	S.	,600	83,5	85,0	83,0	S.	,588	83,7	84,7	83,0	S.	,595	81,0	80,9	81,5	S.	
13	,580	82,0	80,0	79,9	S. E.	,620	84,3	88,2	85,0	S.	,610	87,2	91,0	86,5	S. W.	,560	85,6	87,0	84,9	S. E.	,550	84,5	84,0	83,5	Cm.	,551	83,0	82,8	81,9	Cm.	
14	,540	81,8	79,5	79,5	Cm.	,598	83,4	86,5	85,0	S. W.	,580	84,6	88,0	85,5	S. W.	,512	85,5	87,0	86,8	S. W.	,507	83,9	83,0	83,0	S. W.	,509	82,0	80,6	81,0	Cm.	1,17
15	,544	82,0	70,0	79,0	N. E.	,590	83,4	83,5	81,0	N. E.	,566	84,5	86,5	83,0	N. W.	,502	82,9	81,5	81,9	N. E.	,486	82,5	81,9	81,6	Cm.	,497	81,7	79,0	79,5	E.	
16	,580	80,0	78,9	78,8	S.	,644	81,9	81,0	80,5	S.	,642	84,2	85,9	83,0	S.	,610	85,6	87,3	85,0	S.	,600	85,0	86,7	85,5	S.	,607	83,5	81,8	81,5	S.	2,13
17	,654	81,8	79,0	79,0	S. E.	,715	83,2	86,0	83,8	S. E.	,696	85,6	87,0	84,0	E.b. S.	,640	85,3	89,0	85,0	S.	,640	85,0	88,0	84,9	S.	,655	81,9	81,0	80,9	Cm.	
18	,639	81,9	80,0	79,8	Cm.	,695	83,3	86,2	84,5	S.	,685	84,5	86,0	84,0	S.	,640	86,0	87,2	84,5	S. E.	,640	85,8	86,0	84,3	S. E.	,646	82,0	80,9	80,9	S.	0,45
19	,644	81,5	79,9	79,3	Cm.	,670	83,0	85,0	83,7	S.	,650	82,0	81,0	81,0	S. E.	,620	82,2	85,5	83,9	S. E.	,600	83,5	85,0	83,5	Cm.	,604	82,9	81,5	81,0	Cm.	0,78
20	,606	82,0	81,3	81,0	S.	,644	84,0	84,0	83,0	N. W.	,640	83,5	84,0	83,7	N. W.	,626	84,0	84,5	83,0	N.	,600	84,2	85,0	83,2	N.W.	,603	82,7	82,5	81,8	Cm.	
21	,660	81,9	81,0	81,0	Cm.	,694	82,2	81,7	81,7	Cm.	,694	82,0	83,0	81,5	Cm.	,677	85,5	87,0	85,0	S.	,650	85,8	86,1	84,9	Cm.	,655	82,8	81,9	81,5	Cm.	
22	,694	82,0	80,9	80,8	Cm.	,751	83,8	86,5	84,2	S.	,730	84,0	87,6	84,5	S.	,700	84,9	85,0	84,0	S.	,700	83,5	83,7	83,0	Cm.	,718	82,5	82,0	81,6	S.	0,08
23	,700	81,8	80,5	80,5	Cm.	,750	84,5	84,0	82,9	S.	,742	86,0	90,0	85,9	S.	,720	84,4	83,0	83,0	S.	,700	84,3	82,5	82,7	S.	,709	82,7	81,8	81,5	Cm.	
24	,680	81,8	81,0	80,8	Cm.	,728	84,0	87,9	84,5	S.	,700	86,8	87,5	84,5	S.	,660	84,0	83,5	83,0	S.	,640	83,5	82,3	82,3	Cm.	,650	82,5	82,0	81,8	Cm.	
25	,670	82,0	81,5	81,0	Cm.	,710	86,0	92,9	87,0	S.	,700	84,0	84,0	83,2	S. E.	,686	85,5	90,0	85,0	S. E.	,660	86,0	87,5	86,3	S.	,666	83,0	82,1	81,9	Cm.	0,06
26	,650	81,9	81,7	80,9	Cm.	,700	85,5	90,0	85,9	S.	,690	86,0	92,7	85,5	S. E.	,647	83,5	82,0	82,0	S.	,650	83,0	81,9	81,6	Cm.	,659	82,7	81,9	81,5	S.	0,38
27	,643	82,5	79,0	79,0	S.	,669	84,4	85,6	84,0	S.	,645	84,0	85,5	83,8	Cm.	,597	83,3	82,5	81,6	Cm.	,595	83,2	82,0	81,6	Cm.	,602	82,9	81,0	81,3	Cm.	0,45
28	,614	82,3	80,5	80,0	Cm.	,660	84,8	85,7	84,3	E.	,640	86,4	89,9	85,0	E.	,566	85,9	89,0	85,9	E.	,542	84,9	87,0	84,5	E.	,547	83,3	82,7	81,9	E.	0,52
29	,560	82,5	79,5	79,3	E.	,598	84,5	84,7	84,0	E.	,582	86,4	89,0	85,0	E.	,520	84,4	85,0	84,0	E.	,498	84,3	83,5	82,9	E.	,498	83,0	81,0	81,2	E.	
30	,500	82,0	79,0	79,0	E.	,538	83,8	86,0	83,8	E.	,522	83,4	83,9	82,6	E.	,490	84,4	86,8	83,3	S. E.	,480	84,2	85,0	83,3	S. E.	,494	82,5	80,7	80,5	E.	0,30
31	,580	81,9	79,6	79,9	S. E.	,620	83,3	85,5	83,0	E.	,626	82,2	81,0	81,4	S.	,600	82,5	81,0	81,5	S.	,600	82,9	82,3	82,0	S.	,614	82,5	80,9	80,8	Cm.	0,46

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 78.—November, 1838.

I.—The Visible Church; *or Suggestions as to* one cause *of the apparently little success connected with Missionary labour in India.*

The substance of Missionary work is to preach the "glorious Gospel of the blessed God." In the diligent discharge of this duty there are three important ends involved:—1. Our own *personal* discharge of duty—for, this "dispensation of the ministry is laid upon us;"—yea, "woe is unto me if I preach not the gospel." 2. We seek to extend the *glory* of our great Redeemer, making known to all men how able and mighty he is to save, that they believing in him may glorify him too as a Saviour:—that is, we desire to see our Lord glorified in the work of *actual*, as well as proffered, salvation. 3. Our third great end is, to see our sinful perishing fellow-men *saved* from sin and wrath, and invested with life eternal. True *conversion* from idols to God, from Satan to Christ, from sin to holiness, from hell to heaven, from damnation to salvation, is the desire of our hearts, the prayer of our souls, the labour of our persons, the aim of our lives. In this result is the grand end of our ministry fulfilled, and the travail of Christ's soul satisfied. It is therefore but right and natural that the Christian Missionary should pause and occasionally consider what progress has been made in this work of conversion of souls to God;—and if need be, enter into fellowship with Isaiah when he said, "Who hath believed our report, and to whom is the arm of the Lord revealed;"—with the holy and plaintive Jeremiah, "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"—with the blessed Jesus when he contemplated Jerusalem, in which he had so long ministered, and *wept* saying, "If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes!"—Now, is it

not admitted that there is much cause to mourn over the state of things in this land? Has not the gospel been preached in many parts of India, and those, generally speaking, the most influential? Have not many faithful servants of Christ lived, testified and died in this land, especially within and around this its metropolis? Yet, is there not amongst almost all our Missionaries a general complaint as to two trying circumstances: 1st, The comparative *fewness of converts* to the gospel of Christ; 2nd, The general *weakness* of those few, with a small exception?—Do not some suffer as much from anxiety and sorrow about their converts, as others do from a Jeremiah-like grief over the prevailing unbelief and impenitence of the unconverted. These are things here taken for granted, because admitted by those who from age, experience and observation are best entitled to speak on such a subject.

Now when there is a want of success in the work of which God has said that it is *his own*, must we not immediately trace this to a *restraining of that divine power* by which the gospel is rendered effectual unto the salvation of sinners? We may enumerate a thousand circumstances operating as obstacles in the minds of those whom we wish to convert to Christ; but we can never mention any greater than that which is innate and universal in fallen man, even *spiritual death*;—there is in every true conversion a *resurrection* from the dead—and therefore to the power which overcomes death and produces life nothing else can be difficult. The divine power is restrained—but *why?* This is a *practical*, a *vital* question—on the element involved in it may be instrumentally dependent the salvation of millions; and in this case, as in many others, a knowledge of the disease may lead to the discovery of the cure. May the Lord our God grant such a blessed result!

In such inquiry we are not without precedent. The Old Testament furnishes us with a multitude of examples. Whenever the people of God were unsuccessful to any amount, and prospered not as *they*, who had the Lord at their head, might expect to prosper, they were ever led to connect this disappointment or defeat not with any thing in their *enemies*, but with something in *themselves*; and *that* something invariably was SIN. It is needless to make quotations in a matter so well known to every Old Testament reader. Take but these words as an expression of this principle; "Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear;—but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear!" One evident proof of the truth of this principle was, that whenever the ancient church of God acted upon it,

and made confession and repentance of their sin, then the Lord was pleased to shine upon them and again to prosper them in their ways and over their enemies. The Christian visible church is a *spiritual theocracy*:—the Holy Spirit of God is said to dwell in it, even as the Lord Jesus Christ is said to be "head" over it; without then walking abroad into the world, let us confine our observation to the inquiry, is not the *present state of the visible church* in this as in other lands sufficient to account for that restraining of Divine power in connexion with the church's operations amongst the heathen, over which we profess to mourn? By the visible church is meant here generally the mass of baptized persons, not excluded by the church from its privileges, or who have not themselves renounced their Christian Baptism.

I. First then we assert as to the present state of the visible church, taken as a whole, that there is *no evident distinction between it and the world*;—they run into each other, and have not so much as a boundary line between them. No doubt, there are some divisions in the church, more pure than other divisions;—and there is a large remnant, a multitude of detached individuals in all of these, whose garments are not defiled: but we now speak of the grand mass who *represent* Christianity, and who both claim and receive the name of Christians. Christ said of his Church, that "they were *not of the world* even as he was not of the world"—that is, he identifies his church with himself as to separation from the world. If however the separation between those two bodies has ceased in practice, then there is a visible falsification of the words of the Redeemer, and the very foundation of his intercession is declared before the world to be a lie; and so the prayers of such a visible church is obstructed by substantial blasphemy, and her efforts, *as a whole*, are blighted by heavy guilt. Individuals indeed, whether men or churches, who protest against this state of things and separate themselves from it, do deliver their own souls and obtain a separate although limited blessing:—but still, there lies the great mass of baptized persons, called Christians, the professed body of the Son of God, without any visible separation from the children of Satan, the slaves of hell! And if Sampson will dwell with Delilah and sleep on her knees, it is well that his eyes should be put out and his strength go from him, until the men that feared him once now bring him forth to make sport to their god: and is it not reasonable to expect that, in so far as the spiritual subjugation of the world to the church is concerned, that promised event, on a glorious or striking scale, should be delayed until the church and the world are seen as two opposing armies in battle array?—When the visible

church in Calcutta, or in India, shall shine forth in the beauty of Holiness, and shall eject from her the world and its beggarly elements, then will the Lord look upon his redeemed Bride as of old, and give her the nations as her dowry. But for God to honour the mass of the visible church at present, were to honour the world too, and to permit Satan to wear the Redeemer's crown for a season. True indeed, these observations are general, and may seem indefinite;—each body of Christians may deny their application to themselves; but still they are admitted, as a *whole*, and this is all that is here sought for. True also, there is a faithful remnant in the Church; and so there is a corresponding remnant from among the Heathen granted to them; yet this seems only to confirm our assertion, as to the displeasure of God, and consequent withdrawal of His power in conversion, being connected with the adulterous intercourse of the Church with a wicked world. Every one who sees this state of things and who does not mourn over it, and protest in his own sphere against it—who for the sake of his own worldly interest, or ease of mind, or honour amongst men, does wink at it, or excuse or justify it, is a partner in the guilt which it entails before God, and is answerable in his place for the awful consequences.

II. When we advance beyond that which is general to that which is *particular*, we meet with a class of men adhering to the visible church whom yet we can call by no other name than that of *Practical Apostates*. They are men who have been baptized into the name of "the Father, the Son, and the Holy Ghost," and who without ever openly renouncing that Baptism or the name of Christian, have yet successively and practically renounced all that is involved in true Christianity. Some of these apostates deny the *Deity* of Jesus Christ, or make light of it as an indifferent doctrine; they barter the *atonement* of our blessed Lord for the popularity of worldly reasoning;—the *person* of the Holy Ghost they blaspheme by denying his existence, save as a mere influence, just as the atheist would tell us that God is but goodness:—His *work* of regeneration they scoff at as unreasonable and absurd; and the fruits of that work, even true holiness, they nickname for their sport. They believe *salvation* to be in any way that a man chooses to believe or imagine; and *damnation* is a word by which they blaspheme over their cups, or at which they smile with scorn as at a child's bug-bear. God himself they strip of all holiness and righteousness, and often clothe their idol in a benevolence that smiles over sin, the great plague and curse of the universe, and that will introduce the vilest sinner without change into Heavenly glory and blessedness. Some of these men live in the perpetual viola-

tion of the *sabbath*, making it a day of secular business, of literary occupation, of sensual enjoyment, of rural recreation; scorning the idea of any thing divine or sacred being connected with that institution. The preaching of the *Gospel* is to them an occasional "Sunday theatrical" on which for some purpose of curiosity or friendship they may at times attend; they join in the posture of devotion, but with most God-insulting hypocrisy; they listen to the preacher, but with all the contempt or insensibility of a conscience seared as with a hot iron. Some of these men lead a life of whoredom or of adultery; they boast of their superiority to the ordinary laws of morality and endeavour to propagate their sentiments by the licentiousness of their productions or conversations. Intemperance too, and a glorying in its effects, are not uncommon among such;—to be excited by wine, and to brutify an immortal soul; to speak under such circumstances, the words of profanity, ribaldry and blasphemy, and afterwards to repeat and embellish all these by the tongue or by the pen, are with them, but as "the ox drinking water."—How many of these men are to be found in society, who would not for a moment be supposed to be unbaptized—who in common parlance are called Christians—who will demand Christian Baptism for their infants, aye and obtain it too within the visible church—who sometimes, if they desire it, may be found at the table of the Lord, "eating and drinking damnation to themselves," and bringing wrath upon the church that wilfully admits them. "These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, what things they naturally know, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds they are without water, carried about with the winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame: wandering stars to whom is reserved the blackness of darkness forever. These are murmurers, complainers, walking after their own lusts and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. These be they that separate themselves, sensual, having not the Spirit."—Such is the picture or image of these *practical apostates* given us in holy writ;—how true it is, let observation tell. So long as such men exist within the visible church, and so long as they are not spoken, written, and acted, against:—so long as it is tolerated to call them Christians, and they are permitted to enjoy any of the seals of such:—

so long as Christians seek their company, desire their partnerships, promote their influence, encourage their efforts, or enjoy their productions:—so long must the visible church, before the heathen, and in the sight of God, be considered as identifying itself with a gross and abominable apostacy. And is there not reason to fear that this is done to a very great extent? Look and see!

III. Within the circle just described, do we not find next in order professing their adherence to Christianity, a class of *gross hypocrites.* Those are men who are ever ready to profess Christianity as their Creed, when pressed on the subject;—who profess faith in its doctrines, and admiration of its precepts. They generally also declare their approbation of its institutions, and their willingness to promote its ends. They say, that they are well-wishers to the "good cause," and desire to see it flourish every where, and that it is their decided wish to see all their fellow-men under the influence of what contributes so much to the welfare of society as "our religion" does. These men will generally attend the House of God once on the Lord's day, and profess so deep an interest in what they have heard as occasionally to enter on a minute criticism of all they have heard; and in granting such attendance, they even express a deep and benevolent interest in the effect of "good example" upon their inferiors in age, rank, and religion; and, would not have it supposed that it is because they need instruction, or are dependent on the ministers of Christianity, that they vouchsafe such formal or occasional attendance. The Bible is a book to be found in their libraries, or splendidly bound on their drawing-room tables; and on the same principle on which the jewelled cross is now become the badge of show and riches, on the persons of those whose love of sin and the world it is at the very moment condemning; so may the Bible, clothed in purple and gold, be seen shining amidst the multifarious ornaments that load the tables and cabinets of the "unprofitable servant," and the "unjust steward." These men of whom we speak, and who are held in high esteem amongst many, are still but *gross hypocrites.* They love not God in their hearts—not they—they know not even what it means to love this invisible Being. The world is their supreme God—from it they take law, and by it they are guided. That world is their arbiter, and not God. Take an example too often occurring: suppose two *men*, (for surely such *barbarians* are *not gentlemen*) would run the risk of God's curse and eternal damnation by subjecting themselves to *murder* and *suicide* in the settlement of some silly quarrel; such hypocrites on hearing of it will thus talk, saying, "Certainly duelling is bad, and we

wish it were done away with, but in the meanwhile such is the custom of society, and a man *must* conform to it, or else suffer the penalties attendant on violating the laws of Honour—what can he do?" That is, these hypocrites blaspheme God by insinuating, that his laws are dishonorable; for, that obedience to them certainly is so; yet they profess to other men, on other occasions, that they hold Christian morality to be paramount. These men love not Christ in their souls—that is a matter of which they think not. Gold is their beloved object, their Christ; for this they labour alone; night and day are their thoughts occupied about it; concern about the preservation and increase of property takes the place of all thought about the salvation of the soul from sin, and of the person from Hell. The absolute and unceasing right of God over the manner of obtaining their property, they do not in practice recognise, whilst they call Him "Lord" with their lips. To be enriched by the vile abominations of Indian idolatry and the sacred prostitutions of the temples, involves to their seared conscience no matter of doubt;—to be enriched by the sale of a murderous drug, involving the prolonged deaths of myriads or millions in the designed use of it, and the possible murder of many more who are bound by the laws of another empire to prevent by force its introduction there—to be *so* enriched, is to them a matter of course! Oh gross hypocrisy! these men profess to be *Christians!* Followers indeed of the Son of God, who in his love for our bodies and souls died for us!—But, to be brief, consider the violent unsanctified tempers of some of those men;—and the slow, smouldering, and cherished revengeful disposition of others;—consider their proud, haughty, and overbearing behaviour to their inferiors, and their deceitful, mean and fawning deportment to their superiors;—consider how they will praise and condemn the same characters in different circumstances in order to promote their own objects; and how they will profess devoutness and attentiveness in the house of God, and manifest immediately afterwards the most thorough repugnance to all that is holy by turning their eyes, their ears, their lips, their hands to that which is carnal and worldly. Behold their total indifference to the spiritual condition of those who are perishing around them, and their utter insensibility to the cries of eternal misery sounding in their ears—how they arrest all reasoning as to whether there is more safety in a dying, accountable and guilty fellow-creature entrusting his eternal destiny to his God and Saviour Christ, to a sinful impostor Muhammad, or to a devilish non-existence Krishna!—weigh all these things, and say whether those men in whom they are found be not indeed gross hypocrites, in making any pretensions

to the Christian name—and whether a visible church, which has it in her power to know and expose such men, is not identifying herself with gross hypocrisy in the sight of God, so long as she tolerates either publicly or privately their right or claim to Christian name or privilege. Hear the Spirit of God by the Apostle Paul—"I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world: but now I have written unto you not to keep company, *if any man that is called a brother* be a fornicator, or *covetous*, or an idolater, or a *railer*, or a *drunkard*, or an *extortioner*—with such an one, *no, not to eat!*" Is this clear and explicit canon acted upon privately and publicly, within the visible church in India? Let us again look and see!

IV. Next after the class just described we find a class whom we can call by no other name than that of *wretched backsliders*. They are generally speaking an unhappy race of men; they feel that they are fallen and degraded from a former condition; and their conscience at the same time smiting them with a sense of guilt they are in spite of every painful effort which they make ever wretched in their minds. They have still habitual convictions of truth and duty, but they love not their own convictions, therefore they fly from them to the temporary expedients of the world around them. They go therefore into company which they do not love, they seek amusements which they do not approve of; they enter into a sort or amount of business to which they have no heart, and they yield themselves to a kind of reading which they condemn even whilst they are its victims. They go to the house of God, but they dread what is faithful, and they cannot appropriate what is gracious;—they are attracted by the pure Gospel, and yet feel as if they would escape from its power. Prayer, as to the form, remains; but it is a palace in ruins: the reading of the Bible has not ceased to exist, but it is like the fitful flickering of the dying candle in its socket. Christian society is preferred in conviction, but shrunk from in practice; and when it is accidentally encountered there is a cold reserve in manner, and a strange inconsistency of topics. They have too much of their former religious habits, for the world to hail or confide in them;—they have too much of the world's ways and words, for true Christians to love them or to trust them;—and in the consciousness of meriting these things, they acquire a painful habit of suspicion and distrust, and are constantly tempted to a twofold course of hypocrisy—on the one hand to sacrifice their convictions for the favour of the world, and on

the other to disguise their experience for the fellowship of the church. Now what is the effect of all this? It brings dishonour upon the Christian name to see a man thus oscillating like a pendulum, thus wavering like a wave of the sea, as if in Christianity there were no certainty of truth, no reality of experience:—as if it were not peace for the conscience, joy for the heart, light for the understanding, love for the whole soul; but only a mass of cold, chilly, dark, dreary, miserable convictions, misgivings and self-upbraidings. Does it not lead to slanderous and most injurious insinuations against the religion of our Lord and Saviour Jesus Christ, to see men who in their professions identify themselves with that blessed One, inconsistent in all their ways, miserable in all their pursuits; seeking happiness from Mammon and from God, and obtaining from neither;—now going to the theatre with the "fools that make a mock of sin," and then to the church, with those who mourn over it;—now giving of their money for the diffusion of the Bible and the Gospel, and then expending their property on the billiard table, and the horse-race;—now sitting down to receive bread and wine at the table of the Lord with miserable misgivings of soul, and then going forth to join the intemperate and unclean and to pledge them in the "cup of devils," amidst the secret upbraidings of their soul;—must not the sight of all this be to the manifest dishonour of Christ, and to the increased unbelief of many worldly spectators. And how many such persons exist amongst us? men who ere they came to this land had apparently dedicated themselves to God? who seemed to themselves, who were deemed by others, true Christians? who were at least externally scrupulous, so as to leave no trace of suspicion against them—but who have forgotten and forsaken their "first love," and who are now pressing down the visible church with another load of guilt under the aggravated form of wretched backsliding?—Why are not such men dealt more faithfully with? True, it is difficult to detect and convict such—but is all done that *could* be done? Are they discountenanced and warned as they might be? Does the Lord's Table, does the Baptismal font, bear witness to this?—Let us search and try, lest we be guilty in this matter.

V. On advancing a step further we discover a class of *inanimate professors*. These seem in a state of religious vegetation, so much so that they might be designated Christian vegetables. They have a name, they make a profession of religion, they exist passively in the midst of its forms and services; they read, they sing, they pray, as others do:—when their company is favorable to religion, they will join in its favour; when religion is attacked, they are either silent, or

they endeavour to explain away to make peace; they will venture to speak of "good ministers," excellent sermons, "valuable institutions," "most interesting publications" in religion—sometimes they will venture, perhaps, in a half whisper, to drop a remark upon the innate wickedness of men, the providence of the Almighty, the great benefits of Christianity, the importance of being religious, the desirableness of Christian education; but such is usually the limit of their spiritual activity. Thus do they live from year to year, going through a round of forms, phrases, and notions that seem to profit nothing; they are called Christians, and we cannot do otherwise than treat them as such until by some overt acts they declare that they are not what they profess to be;—but still like "border-men" they leave in our minds a painful uncertainty as to what side they would be found to join, suppose any warfare to arise for Christ's sake. Where is the personal devotedness of these men to God? Can any man discover it by word or action? Where is their personal love to Christ, of whom they profess that by his blood they are redeemed from eternal perdition? Do the world ever suspect them of any such wild and enthusiastic love—have they any grounds for suspecting them of it? Where is their total surrender of themselves to the inhabitation of the Holy Spirit, and where is their humble, contrite and circumspect submission of themselves to his inward grace and guidance? Would men ever know from such persons that there is a Holy Ghost? Do they ever manifest to the people of the world any thing like separation of heart and nature from their follies and vanities? Where is their activity on behalf of God's cause in the world? Do they ever make any personal exertion in the matter? Nay the whole world of men, women and children may pass into eternal damnation for them, unless a few religious phrases, or a few unneeded rupees, can save them! Poor formalists, lifeless professors, what a poor life ye lead! like the shellfish in the bottom of the ocean, like the lichen on the surface of the stone! see ye not what guilt ye contract by this low course of yours? Are ye not telling men that ye are Christians, and do they not look to you for living Christianity?—they look then to the record of your religion, and turning to you again they say, "Your religion is a lie, either in yourself, or in your book!"—Is it a light thing to bring suspicion on the word of God, that it is only a directory for a lifeless profession; or upon the cross of our Lord Christ, that it is but the symbol of cold formality and sinful compromise? Nay lift your eyes once more, and behold him who suffers there, and whose name you have assumed; behold the inextinguishable love to God, the unexhaustible compassion for man, the inconceivable hatred of sin, the unflinching opposi-

tion to the world, and the unquenchable thirst for the joy that was set before him at his Father's right hand;—behold these consuming the man Christ Jesus on Calvary—there behold thy standard—thence learn thy sin—from thence gather thy guilt as a lifeless professor—then count up thy guilt to this hour from the beginning of thy profession;—and then say, is not the visible church of which thou art a member—perhaps a high official one too—loaded and encumbered with a mass of such professors as thou art, and is she not therefore oppressed with corresponding guilt? Let us search and try.

VI. Lastly, we come into the innermost circle of all, consisting of that remnant who not only do love and fear the Lord, but who give scriptural evidence of their genuine Christianity before men. Here our souls are happy to find the image of Christ, the fruits of the Spirit, the nature of our Heavenly Father manifested in a thousand forms amongst the company of our brethren. Here we find spiritual ministers, godly elders and deacons, holy and faithful church members—persons in whose converse we have communion with Christ himself. They are indeed a remnant—we fear a very small remnant—but they are proportionably precious in our sight—and we rejoice in believing that they are the salt of the church, the seed of the tree. But even, amongst this blessed number, is there not much to displease their heavenly Father—much to prevent his smiling openly upon them, or rewarding them publicly? Is there not much to draw upon us his rebuke, and to cause him to restrain even from his own people, even in their dearest objects and highest and best undertakings, the power of his Spirit? Is there not a falling away in secret personal prayer? Is there not a neglect of the habitual private reading of the scriptures? Do not too many give way to unholy tempers, to unchristian language, to inconsistent expressions of wrath towards our degraded fellow-creatures in this land? Are there not other evident besetting sins, as the love of money, fondness for shew, vanity of manner, lying in wait for praise, undue devotion to worldly literature, sectarian exclusiveness, ecclesiastical haughtiness, worldly gossiping, forgetfulness of the sabbath, fraternal jealousies, &c.—are there not these, and other such besetting sins to be found, amongst those who are clearly and undeniably disciples of Christ? And are those sins mortified and denounced as they ought to be? Is there humility or contrition of spirit on account of them? Let us consider and examine how it is with us in this matter; even on the supposition that we are children of God, let us search our ways and see whether we are not individually adding to the heap of guilt already accumulated from other quarters. True, we may be personally

justified, and yet be ecclesiastically condemned and punished in this present life; we may be built on the foundation Christ, and yet the multitude of our works may be consumed as wood, hay and stubble; we may ourselves be saved, and yet God in His displeasure may refuse to honour us in the salvation of others. Oh that the people of God would remember that one wedge of forbidden gold in the whole camp may cause Ai to prevail after Jericho has been taken!

What is our conclusion then from the whole of this statement? It is this:—

I. That the Visible Church amongst us is in an unscriptural and unchristian state in many respects; containing within her pale, the baptized world, practical apostates, gross hypocrites, wretched backsliders, lifeless professors, and too many inconsistent christians:—

II. That God cannot but be displeased at this state of things in His Visible Church, especially in the sight of the Heathen, by whom His holy name is every day blasphemed because of these things:—and that being displeased, He withholds that power of His Holy Spirit by which that Gospel (which is the Spirit's special ministration) is left ineffectual:—

III. That however it may please God in His great mercy to honour individual persons or churches with a measure of success for reasons righteous and approved in His sight; and however he may be pleased to manifest His grace in places where the inconsistencies of His Visible Church are *not* seen, that in general, and especially in this vast metropolis, we have no reason to expect any *signal* interposition of Divine power until there be a revival, reformation, and renewed sanctification of the Visible Church of Christ in this land:—

IV. That it is evidently the duty of all who would not be found hindering the conversion and salvation of their perishing fellow-men, to look first to *themselves* and not to the heathen;—to put away every thing that is displeasing to God;—to promote the same work among all to whom their influence as men or ministers extends, as they shall answer for it to God at last;—that so the mountains being levelled and the valleys exalted, the voice may at length be heard, "Behold thy God!"

"O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many; we have sinned against thee. O the HOPE of Israel, the SAVIOUR thereof in the time of trouble, why shouldest Thou be as a stranger in the land, as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou, O Lord, art in the midst of us, and we are called by thy name; LEAVE US NOT!"

J. M. D.

II.—*The State of Converts from Idolatry a Motive to continued Exertion and Prayer.*

To all who are endeavouring to promote the kingdom of Christ in India.

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

During the last forty years the claims of the idolatrous inhabitants of India, arising from their moral and religious condition, have been frequently and powerfully pressed on the attention and sympathy of the Christian Church. Appeals have been made and responded to in the raising of funds—the sending forth of missionaries—the translation and circulation of the Scriptures—the preparation and dissemination of religious tracts—the establishment of Christian schools—and the extensive preaching of the gospel throughout many parts of this large and populous country. By the blessing of God on these means, much divine knowledge has been diffused—many persons have been converted,—and the gospel continues to prove mighty, through the Spirit, to the pulling down of the strong-holds of idolatry, and to the gathering in of souls to the Redeemer. For these things we ought to thank God, and, from these tokens of his mercy, to derive encouragement to proceed with renewed energy in our work of faith and labour of love, till all know the Lord, from the least to the greatest. Much, very much, is still to be effected; and we ought in no respect to permit what has been done to render our minds seemingly blind to the *almost all* that remains to be accomplished; or to induce us to imagine that we may now, if ever, safely leave the work in the hands of the converts, in the assured hope that they will carry it forward to its completion. In my humble opinion the state of the native converts in this country, to say nothing at present of the condition of others, while it ought to excite in us the most fervent spirit of praise to God for his mercy to them, should in an especial manner teach us that a vast amount of missionary labour, faith, and prayer is still required, in order that what has been gained may not be lost, and that the desired consummation, the conversion of this entire Continent, may be fully and speedily realized. This is what the Christian Church, I trust, aims at, and, in obedience to her Lord's command and depending on his aid, wishes to accomplish. The principles and conduct of many converts, if we view things in the broad light of divine truth, afford abundant evidence that the people of God have not hitherto laboured in vain, and in connexion with the promises of scripture, they have the most heart-cheering encouragement to proceed in their work of beseeching men to receive the offers of mercy. But as conflicting opinions are entertained respecting the real state of native converts, and the part they are prepared individually to act in the moral regeneration of India, I take the liberty of making a few remarks on these subjects, and of submitting them to the serious consideration of the Christian public. In doing so, I intend to confine my observations entirely to the case of converts from heathenism. Not that I view converts from Muhammadanism, Judaism, or Popery, as having no

claims on the Churches, but solely from the simple fact that among such I have had no personal experience. The state of converts from the various forms of heathen idolatry, which abound in this land, is the subject which I wish to bring prominently forward, and their claims on the continued exertions and prayers of the Churches what I am anxious to impress indelibly on the minds of all who fear God, and seek the good of their fellow-creatures.

It is not easy, I am aware, for persons who live where Christianity is the prevailing religion of a country, and where its civil institutions are not as a general thing contrary to its spirit, to form a just idea of the real state of converts from heathenism, either as to their progress in the divine life, the sufferings they have to endure, or the sacrifices they are constrained to make. I conceive however that even those who have never sojourned in a heathen land have no valid excuse for sheer ignorance on these matters. There is much in the Bible which bears directly on the subject, and which ought to be attentively considered by the people of God. Yet it cannot be denied that many persons in professedly Christian countries, and some even in India appear to have formed very untenable ideas concerning the moral state of heathen converts in this land. Hence one class of persons entertain expectations regarding their efficiency to carry on the work of God throughout the whole country, even if left to themselves, and view them as possessing a degree of scriptural knowledge, stability in the faith, moral courage, and spirituality of mind, which, I humbly conceive, neither the history of the Church, nor the promises of God's word, soberly interpreted, warrant us to expect in a people so lately turned from idolatry. I do not deny that there may be individuals among them who have reached a very high degree of boldness in the faith, and who, comparatively speaking, are filled with the Holy Ghost. It is the duty of all to endeavour to attain to this measure of the stature of Christ, but alas! few in any place or under any circumstances seek after the enjoyment of this exalted privilege. I speak of these converts therefore as *a body* of professed believers on the Son of God, scattered through the country, respecting whom there is reason to hope, in the judgment of Christian charity, that they have been turned from darkness to light and from the power of Satan unto God. The principles and conduct of many of these persons afford, in my opinion, as good reason to hope that a work of grace has been commenced in their hearts as any converts from heathenism gave to the apostles in their day. Some of them have made sacrifices for the name of Christ and his cause, which, to say the least, are very far beyond what those in professedly Christian countries, in the present age, are called to perform; and they are standing fast in the faith of the Gospel amidst scenes of opposition and moral pollution, which, depraved as man is, cannot be experienced but in a heathen land and in the society of idolaters. Yet generally speaking they have many serious defects both in their intellectual and moral character.—Another class of persons think and say that because these converts cannot be trusted in every thing, do not in every iota act up to their word, do not regulate their households in all things in accordance with our ideas of propriety, do not fully

evangelize their families and neighbourhoods, and do not go from place to place preaching the gospel, planting churches, and doing all without the least reference to them for advice or assistance—therefore they are not Christians—not sincere in their professed attachment to the Saviour—but are in reality mercenary in all their views and actions. In short, that nothing has been effected which is in any respect equal to the sacrifice of money, time, labour, and life which has been made,—nor what affords the least encouragement to continued effort. But this view of the subject is, I conceive, equally as incorrect as the former. Let us consider some of the facts of their case, and then, on a sober review of the whole, draw our conclusions. This plan will preserve us from extravagant expectations on the one hand, and from fell despair on the other; whilst it will invest the grace of God displayed in the conversion of so many heathen with a lustre and glory peculiarly its own, and urge the disciples of Jesus to persevere in their benevolent endeavours to make it known to all men by motives and encouragements which every true Christian can well understand and fully appreciate. May the Lord grant us his rich blessing!

Consider *the previous state and character of these converts.*—What the Apostle said to the converts at Ephesus is strictly applicable to converts from heathenism in this land—"Remember that at that time ye were without Christ, having no hope, and without God in the world." Hindus have no idea of God but what they find in the images they worship, the fables they hear, and in the forms of idol service they perform. Those images, fables, and forms, bring before them nothing respecting the Maker, Preserver, and Governor of all things, but materiality, weakness, impurity, cruelty, and sensuality. The mind, till called to look to God through his works and word, is absolutely destitute of all associations respecting him as a Spiritual, Omnipresent, Omniscient, and Holy Being. They also speak of many millions of additional gods and goddesses, whom it is their duty and interest to serve; and the idols to whom they present offerings, and from whom they seek and expect favours are of every shape, size, and number. Superstition and idolatry so pervade their minds, and are so interwoven with the whole framework of society, and so incorporated with all the transactions of every-day life, that nothing can be done without a marked reference to some filthy god or abominable rite. They also labour under the most fatal apprehensions respecting the true nature of the present state of existence, and the duties they owe to each other, as members of private, social, and public life. The commands of their own religious books are frequently contradictory, puerile and vicious. Many parts of them are so full of abominable allusions and descriptions—so indelicate that they cannot possibly be translated into the English language. Hence the people consider all sin as the play-thing of the gods—or as what may be washed away by bathing in water—going on a pilgrimage—presenting a mess of food to a few priests—drinking the water in which one of them has dipped his toe, or by some other silly act. Generally they view all their actions and consequences as the result of a blind fatality which cannot be prevented, and thus are led to consider themselves as not accountable beings.

The priests are considered by the common people as gods, and the priests look down on them as mere beasts of burden; and among all classes females are frowned upon from the cradle to the grave. A Hindu, as such, is a misanthrope—deaf and blind to all the claims of his fellow-creatures. The prevalent morality of the country is such as was common in heathen Rome in the days of the Apostle Paul, and which is so graphically described in the first chapter of his Epistle to the believers in that imperial city. Their ideas of a future state are also contradictory, puerile and gross in the extreme, and exert a most debasing influence on their minds and on society at large; and the only place of conscious happiness after death, of which they have any conception, must remain without description and without a name. Truly the former state of these converts was that of great spiritual darkness, and their previous character, arising from their ignorance and false principles, a compound of selfishness and gross delusion.

Consider *the state into which these converts profess to have been brought, and the character they now endeavour to sustain.*—Through the instrumentality of divine truth by the agency of the Holy Spirit, they have, to a considerable extent, obtained scriptural views of the character, law, and government of the true God—of their own individual responsibility, and the duties they owe to Him and to their fellow-creatures—the nature and consequences of sin—of heaven as the abode of perfect purity and endless happiness, and of hell as a place of absolute turpitude and never-dying misery—of the way of Salvation through Christ, —and their obligations to live to the praise of Father, Son, and Spirit; and have given a certain degree of evidence that their hearts are influenced by these leading truths of revelation. Professing to have renounced as false, ruinous to man and dishonourable to God, the system of idolatry in which they were educated, and to have embraced by faith the Lord Jesus Christ as the alone Saviour from sin and wrath, they have given up their caste, been baptized in the name of Father, Son, and Holy Ghost, and are in the habit of joining in all the ordinances of the gospel with the other members of the particular Church to which they individually belong. Many of them have apparently received the gospel with great sincerity, profess it with ardent zeal, and in several instances their endeavours to diffuse the truth and to maintain a consistent conduct, have been richly rewarded by some of their relations and friends joining a Christian congregation. The greater part of these converts maintain themselves as formerly by various kinds of manual labour. Some of them are usefully employed as readers of the Scriptures and tracts, under the care of European Missionaries, and are supported as such by Churches or individuals in Britain and elsewhere; and a few, chiefly in Bengal, are valuable preachers and pastors of Christian churches. These are all pleasing considerations. Candour however requires me to state that some who once made considerable professions of attachment to Christ and his cause have turned back to the world, and either become open apostates, or have sunk down into entire spiritual apathy; and all Missionaries have to lament over the fickleness and failings manifested not only by a few, but by the greater part of converts from heathenism. Instead

of going forward in an even and steadfast course of obedience to God, and becoming daily more holy, humble, and devoted to the Saviour and the advancement of his kingdom in their own hearts, the church, and the world, they at one time display great changeableness, want of thought, forgetfulness of obligation and weakness of understanding; and at other times they manifest much obstinacy, apparent ignorance and recklessness of consequences, disregard of Scripture authority, and a hankering after worldly enjoyments and the applause of their fellow-creatures. Thus, in many instances they make the good cause to be evil spoken of, injure the peace and retard the progress of their own minds in the knowledge and love of God, hinder the spread of truth in their families and neighbourhoods, and often grieve and disappoint those whose bowels yearn over them in the Lord, and who can in some humble measure adopt the language of Paul when addressing the believers at Thessalonica—"Now we live if ye stand fast in the Lord"—now we can enjoy life if we behold the fruit of our labours and travail for your good in your stedfast attachment to Christ and his cause. Such without entering into particulars, is the state and character of these persons, and such generally speaking, is what we might have expected: neither am I aware that any Missionaries in India have given occasion to anticipate a higher standard in converts.

Consider *some of the disadvantages under which these converts still labour.*—Many and great are their failings. This is readily conceded. They acknowledge it themselves, and some if not many of them, are labouring, in the strength of divine grace, to rise above whatever is detrimental to themselves or the cause of God. Their circumstances however are peculiar, and this ought constantly to be remembered both by those who are disposed to fasten upon them the charge of hypocrisy, and also by those who imagine that we may and ought entirely to trust to them as the alone instruments in the conversion of India. Many of their imperfections are more the result, I conceive, either of previous or present circumstances and associations, than of hypocrisy, enthusiasm, or settled depravity of heart; and thus their case is one of commiseration, exertion and prayer, and not of disregard, suspicion, or despair. Without in any respect despising the exertions of the Churches, I must remark that comparatively few of the natives of India have as yet had the gospel fairly brought before them—still fewer have received it into their hearts—and of these few scarcely any have had their minds imbued with the Scriptures in their early years, received a liberal education, or witnessed the consistent, holy and heavenly conduct of devoted Christians. Their habits of thought, intercourse, and conduct have all been formed on principles diametrically opposed to divine truth. The prevailing religion of the country, the civil institutions of high and low, rich and poor, priests and people, together with their domestic arrangements and friendly intercourse, are all on the side of idolatry, based upon its principles, and insinuate themselves into every action of private, relative, and public life. Hence, time and punctuality to the exact period of fulfilling engagements, which in the estimation of Europeans are almost every thing, are in their view, from previous habits, of little or no account.

Truth has fallen in the streets, and falsehood tramples it in the mire, in many instances under the mask of religion and the patronage of a dominant priesthood. Deceit in all its forms and impurity in all its debasing influence flow through the length and breadth of the land, and pollute and harden the minds of young and old. Hence converts to the gospel are subjected to very considerable trials and painful privations in mind, body and estate, and in many intances are almost excluded from social intercourse and the enjoyment of the comforts of relationship and consanguinity. Generally they lose all human prospect of supporting themselves and families, of marrying their children, or putting them into trade. All regard them as enemies of the gods, the religion of their forefathers, the caste to which they formerly belonged, and the games, shows, feasts, and processions of the land. In society, they see nothing but frowns, or the smile of ridicule or contempt. Many have been cast off by their relations and friends—refused leave to live in the town or village even on their own property, or follow their worldly occupation—been burnt in effigy—and their caste, which is the only badge of honour, being gone, have been treated as the offscouring of all things—loaded with opprobrious names, and considered as unworthy of any favour. As the heathen are not generally restrained either by a sense of modesty, regard to their own character, or the ties of relationship, their abuse, upbraidings, and "cruel mockings" are often very trying, especially as the nearest and dearest relations often become the ringleaders in such scenes. These mournful remarks, and many others which might be made, are strongly confirmed by every day facts, unless under some peculiar and rare circumstances. Even where all is most favourable many things are daily occurring calculated to harden the heart—deaden the conscience—blunt and stupify all the sensibilities of the soul—to hinder the progress of the mind in true holiness, and if possible to drag them down to final perdition. If all the members of the family are not converted, which is seldom the case, those who remain heathens, glory in seeking and obtaining opportunities of teasing and grieving those who have become Christians. Other relations stand aloof, or approach only to molest and injure. In the house, the shop, the street, the exchange, the town, the country, they see and hear nothing in the shape of morality, but what has already been referred to as described in Paul's first Chapter of his Epistle to the Romans. And they have to live, not only among their own people who are polluted and debased by the countless abominations of idolatry; but in a land where, in many instances, the very name of the true God and the holy religion of Jesus are every day blasphemed by the sins of many who call themselves Christians, and on account of the connexion of a professedly Christian Government with the superstition and idolatry of a people "mad on their idols."—Is there no danger of the conscience which has been awakened to feel the claims of the God of heaven being again lulled to sleep by the care manifested, in many instances, by the higher powers to repair the temples, collect their revenues, and pay the priests of "the gods of the earth?" May not the ear, which has been opened to listen to the voice of truth, be stunned, and the understand-

ing which has in a measure been enlightened to contemplate the excellencies of the Saviour, be again enveloped in gross darkness by the roaring and smoke of British artillery and other foolish and sinful compliances in honour of Muhammadan festivals and Hindu gods or goddesses? Add to this the fact that as yet their means of spiritual improvement are extremely limited. The greater part of those who have embraced the gospel, know only the native language. Hence they are almost entirely dependent on the public ministration of the word, while the paucity of missionaries, their multiplied engagements, distance, personal or domestic afflictions, and many other circumstances often deprive them of this privilege. They have few religious works, especially of an experimental nature, to peruse, and still fewer of an entertaining character, adapted to render the exercise of reading an agreeable recreation, as well as the means of intellectual and moral improvement. A translation of the whole or a part of the Scriptures, and a few religious tracts, containing the leading facts, doctrines, and duties of the Bible, together with a Catechism, a manual of devotion, a few Christian hymns, a refutation of some of the absurdities of Hinduism, and a brief statement of the evidences of divine revelation, generally form the library of the native Christian or teacher. Besides, the languages of India have not been long employed in the expression of divine truth, and almost all the works on Christian Theology which the people now happily possess, have either been translated or composed by foreigners. These circumstances render it almost certain, notwithstanding all the care and labour employed on these compositions, that in several instances both simple and compound words have been introduced, phrases used, idioms followed, and figures employed, which either do not convey gospel truths in their undisguised simplicity, purity, and glory to the native mind, or which often exceedingly perplex the anxious inquirer, or render reading irksome and unattractive. Much, I imagine, is yet required in order to present moral and religious truth to the minds of this people in its most easy dress. Simply to increase the number of books is comparatively an easy task; but in every instance to communicate the *whole* truth, and *nothing* but the truth to native minds, is still attended with many difficulties, notwithstanding all that has been done to smooth the path of duty, and involves both writers and revisors in a weight of responsibility as solemn as the eternal destinies of immortal souls. It also requires to be mentioned that these people as yet know comparatively little of the deep depravity and amazing deceitfulness of the human heart—of the influence of former evil habits—of the power, cunning, and artifices of Satan and his emissaries to ruin their souls—of the insinuating nature and fearful consequences of any one indulged sinful disposition—of the absolute necessity of watching against all iniquity in thought, word, and deed—of continuing instant in prayer—of not grieving the Spirit, but cherishing his motions in the soul—of studying divine truth in all its references and of imbibing the disposition, receiving the rebuke, resting on the promise, performing the duty, or shunning the danger which its spirit and connexion present to them or inculcate upon them:—in short, they are comparatively ignorant of what it is to live

by faith on the Son of God, and, in the strength of divine grace—of carrying on an uncompromising warfare against sin, Satan, and the world. Their reading, as we have already hinted, has had a greater bearing on facts, doctrines, and precepts than on the hidden life of God in the soul; and the examples which they have had of individuals living a holy and consistent life, and dying supported by the consolations of the gospel have been exceedingly few, and in some instances altogether absent. Truly their circumstances are particular and not at all calculated to strengthen and deepen good impressions, or to raise these "little children—these babes in Christ—to the stature of perfect men"—or to fit them for becoming able ministers of the New Testament. The grace of God must begin, and carry on the whole work. This all true Christians acknowledge, but in this land it is seen as with a sun-beam.

Having stated these few facts respecting native converts, allow me next to direct your minds to the inferences which force themselves upon our attention from a sober view of the whole case.

Keeping in view the foregoing statements, together with the fundamental law of our nature, which renders our minds subject to perpetual modifications from the minds, sentiments and conduct of others, and our own means of improvement, is it a thing to be *wondered at* that some professed converts have gone back to the world—that many of them are fickle,—occasionally join in scenes which are improper,—are deficient in energy of character—do not display in all cases a strict regard to the simple truth—misspend precious time, sometimes instead of fulfilling an engagement at the appointed hour of 10 in the forenoon, do it at 3 in the afternoon—are easily gulled and led astray—do not possess much self-respect, and occasionally manifest something of a mercenary disposition, and a low state of spirituality and uprightness of mind? Was there not much of the very same spirit and conduct manifested by many converts from heathenism in Apostolic times? Are there not many things recorded in the Epistles which directly bear on these points, and which were no doubt written for the information and guidance of the Church, in all ages, in dealing with converts from heathenism? The evils referred to scarcely ever appear in gospel churches, nor even in civil society, to any great extent, in countries where Christian principles and morality have been prevalent for any lengthened period. Indeed, to those who understand the nature and number of the disadvantages and difficulties under which the natives of this land have to contemplate, embrace, and profess the gospel, and especially to those who have seen the practical operation of these obstacles for any length of time, it will *not appear wonderful* that some have openly apostatized and many others become cold and languid in their souls, but *truly astonishing* that a single conversion has taken place, or an individual convert remained stedfastly attached to the truth as it is in Jesus. "Not unto us—not unto us, O Lord, but unto thy name be all the honour!"

From the above remarks it must be very apparent to all considerate persons that the people of God must not only continue, *but if possible,* GREATLY INCREASE THEIR EXERTIONS, in order to secure a full reward

of what they have already attempted, and to insure the gradual progress of the work through the length and breadth of this land. Parents must devote more of their beloved offspring to the holy and honourable work of making known the gospel to this people. More pious youth, from love to Christ and compassion to souls, must present themselves saying, "Here are we, send us"—the Churches must raise funds to send them forth and support them in the field of labour. Missionary, Bible, Tract, and School-Societies must go forward with renewed ardour in their benevolent enterprize. All the people of God of every denomination must turn their attention more devotedly, prayerfully, and unwaveringly towards this vast Continent, so numerous in population, degraded in morals, and ignorant of religion, but open for the communication of the knowledge of the gospel in all its freeness and fulness. There is abundant room and work for all without one class interfering with another, and in due time, if they faint not, all will reap a rich harvest, in the entire overthrow of idolatry, the establishment of the kingdom of Christ, and the salvation of millions of immortal souls. But as yet none of the converts are qualified to be left to their own resources. They all require reiterated instruction in the things of God, and demand much attention from missionaries in order to lead them forward as individuals in the way of life, to promote their prosperity as Churches, and to urge them forward in making known the gospel throughout the land. On this latter point I quote the language of another. In shewing the necessity of more missionaries for India, the Rev. W. Campbell, of Bangalore, says, "You will tell me, in reply, that we have plenty of native teachers, and therefore it is unnecessary for you to leave your home, your friends, and your country. I concur most fully and cordially with you in the necessity—the absolute necessity—of raising up native teachers;—and the history of my missionary career will bear me testimony, that I put the greatest value upon them, as the instruments of evangelizing India. But their number and qualifications cannot be a substitute for your lack of service in this morning of the day. No. Take a battalion of sepoys, native soldiers, alone, and send them forth on a campaign where their march is opposed; or to storm a citadel, where they are exposed to toil, danger, and destruction; and what would be the consequence? Such is the influence which a long course of oppression, of despotism, and (of idolatry) has had upon their race, that they are timid and cowardly in the extreme, and the probability is, that they would, in the hour of trial, turn their backs on the enemy and flee. But let that same battalion be under the command of British Officers—let them be led on to battle, and animated in the struggle, by the bravery and the courageous example of our countrymen, and they advance to the action with courage—ascend the breach in triumph, and march through scenes of carnage and death, to victory. Our native teachers partake of the character of their countrymen. Though they are Christians—and many of them declare the gospel with zeal and boldness, yet, standing alone, they would make but a feeble assault upon the strongholds of the enemy, and a heartless stand in the day of trial and calamity. No! ye children of freedom, and ye spirits of the west, they

want you to be their leaders to battle and victory! They require you to 'teach their hands to war, and their fingers to fight.' They need you, not only to give them wisdom and understanding, not only to instruct them in science and philosophy, and religion, not only to establish seminaries for their advancement in knowledge and grace; but to support them in the day of trial—to animate them by your example in their attacks on the bulwarks of Satan, and to go before them, if it be necessary, to the breach, to the prison, or to the grave!" My own experience and observation induce me to add, that were they left alone, not many of them under the *most favourable* circumstances, would in all probability, remain stedfastly attached to their work and to the truth for a whole year; and but very few of them, I fear, are qualified to be thrown entirely on their own resources for a single month. With very few exceptions, all the Christian ideas they possess have been derived from the missionaries—the books they read and the discourses they deliver, have been composed or suggested by these teachers—they repeat their words and often copy them as entire models in prayer—and few of them are qualified of themselves to speak or write on any new subject or to follow out a new train of ideas, which the reading of the Scriptures, or the passing events of providence might suggest. They would thus be compelled to repeat again and again the same ideas in almost the same words. By this means, however interesting and valuable the subject, the mind becomes weary of viewing it always in the same light—the ear of hearing the same sounds, and even the tongue of uttering the same forms of speech. Thus weariness, languor, and deadness take possession of the whole man. Every stone in the path of duty becomes, in his sickly imagination, an impassible mountain—a brick-bat, or a broken tile passing his head or falling near his feet, a sure indication that the people in such a district are unworthy to hear the word again—a lowering state of the sky a decided proof of an approaching hurricane, earthquake, or landflood, and therefore he ought not to leave his home till the storm subsides and the heavens become clear. And if some of them should continue in the work, but not attached to the truth, the consequences would be still more melancholy. In this case they would go through the land circulating additional poison in the place of Christian facts, doctrines and precepts. Man is disposed to go to extremes, and the history of the propagation of the gospel, in heathen nations, both in ancient and modern times, proves that in nothing is this more common than on religious subjects, and that nothing is held with so firm a grasp as errors grafted on truth or deduced from it by false inferences or vain reasonings. Generally speaking these readers require to be under the constant care of a European missionary who knows the language well, —who has deeply studied the native character, who can frequently go out with them to the various places where they read and speak to the people. and who can teach them by example as well as precept how to state truth and refute error. By these means they will prove invaluable helpers in the renovation of India; but standing alone, or permitted on all occasions to do as they think proper, little good can be expected, and in some instances much harm may be feared. Many of

the Hindu youth who are now coming forward into active life, have been more or less acquainted with divine truth from their infancy, have seen something of Christian morals, and, all things considered, some of them have received a liberal Christian education. Should the Lord be pleased to call them by his grace, we may reasonably expect that they will be much more efficient agents in the evangelization of India, than many of those whom the necessity of the case has hitherto obliged several missionaries to employ. Every race will no doubt exceed the former in spirituality, intelligence, zeal, and stedfastness, and thus, under the blessing of God, hasten on the renovation of the whole Continent.

By this brief review we are forcibly taught what *a deep and abiding claim both missionaries and converts have on the sympathies and prayers of all the people of God.* Missionaries are often exposed to the malice of wicked and unreasonable men—frequently far separated from Christian society and counsel—surrounded only with idol gods, idol priests, and abominable idolatries of every kind; and daily and hourly exposed to the duplicity, ingratitude, hard speeches, determination to lie, to cheat and defraud, with many other species of the wickedness of a people sunk in idolatry. It is little conceived by those who dwell in a professedly Christian country, and enjoy the society of many true believers, what a tendency in many instances the conduct of idolaters has to disgust the mind, and to blunt and deaden the best and holiest feelings of Christian Missionaries. But of all these things and their mournful consequences the people of God ought to be well informed, and fervently to pray that Missionaries may be preserved from every thing which has a tendency to hinder the progress of true religion in their own hearts, the church or the world—that they may live, and walk and pray in the spirit, speak the word with boldness, fidelity, zeal, love to souls, and purity of motive—cherish the converts as "little children—as new-born babes," as far as tenderness and attention go; and that while they are "instant in season and out of season," in their work of faith and labour of love, their whole dependence for success may rest implicitly on the promised influences of the Holy Spirit. The moral failure of a missionary, whether by adopting unscriptural principles, imbibing the spirit and maxims of the world, or falling into open sin, is one of the most awful catastrophies which can take place in the church, and the very idea, the very possibility of such an occurrence taking place, ought to make the ears of every Christian to tingle, and the whole church of Christ to quake to its utmost limits, and to impress every disciple of Jesus with the necessity of instant, fervent, and believing prayer in behalf of all who are on the high places of the field, and exposed to all the machinations and assaults of the great enemy of God and man. *We are men, not angels.* Therefore under a deep sense of our infirmities and unfruitfulness, the hardness of the hearts of the heathen, and the various hinderances which impede the progress of the gospel among them, *pour out* your souls before God. He will not despise the cry of his redeemed children.—Neither are the claims which the converts have upon you of a less important and pressing character. You acknowledge the claims which new converts have on your attention, even in countries where

the truth has long been professed, and where its general influence has raised the standard of morality among all classes. How much more needful to feel the claims which converts from heathenism have upon you! Around them is no standard of scriptural morality—they have a standard of morality to erect—every thing unites and conspires to shake their faith, pollute their hearts, darken their minds, and to drag them into error, sin, and misery. They themselves were very lately borne along by the stream of abomination which flows through the land, are still surrounded by many and powerful temptations to apostacy, and are comparatively only half acquainted with what is sin and what is holiness.—What reiterated instruction they require from missionaries—what a deep share in the sympathies and prayers of God's people do they demand! How ought you to wrestle with God on their account!

It must certainly be apparent to every unprejudiced mind, notwithstanding all the infirmities, follies, and sins of many native converts, that *a vast amount of real good has been effected in India* by means of the exertions of the various bodies of Christians engaged in communicating the gospel to its bewildered inhabitants; and there is *abundant encouragement to go forward* with increased energy in the path of duty. Many souls have been truly converted to God,—many useful native teachers raised up—school-masters prepared—the public mind considerably aroused to examine the claims of Christianity—the scriptures and tracts extensively circulated and perused—and the facts, doctrines, and precepts of Christianity, made known by the living voice, are operating by their combined influence throughout many parts of this extensive country, and raising the tone of morals, weakening idolatry in all its ramifications, and preparing the way for the universal reign of the Saviour. How different the state of things *now* compared with what it was 40 years ago! How highly has God honoured his people in enabling them to do so much for the advancement of his kingdom in this heathen land! With what strains of gratitude ought we to praise him for all the good effected by our instrumentality, however variously engaged in the great work! Thus, while a regard to the glory of God, our own consistency as the disciples of Christ, the command of Jehovah, the fear of not receiving a full reward of what has been wrought, the condition of the heathen generally, and the moral state of converts particularly, urge us to make the most strenuous exertions for their present and eternal good,—the consideration of what has already been effected, the opening prospects before us, the word and oath of God, the mediatorial character and kingdom of Jesus, and the promised influences of the Holy Spirit, unite to confirm our faith and to direct our longing minds to the final consummation of all our labours and prayers, in "the kingdoms of this world becoming the kingdom of our God and of his Christ." In the sure and certain hope of the speedy approach of this blessed period, may we all have grace to perform the work and to bear the trials assigned to us by Infinite Wisdom with a single eye to the glory of Father, Son, and Spirit, to whom be ascribed equal and eternal praises. Such, Dear Brethren, is the sincere prayer of your obliged friend,

Surat, July, 1838. ALEXANDER FYVIE.

III.—*The Exportation of Coolies.*

Since our last mention of this nefarious traffic it has been progressing apace, in every thing which can render it odious in the estimation of all right thinking and upright men. In *Europe* the exporters or slave-dealers have succeeded in obtaining the advocacy and support of lord Glenelg, who, by some species of hoodwinking, has been transformed from the eloquent advocate of the emancipation of the old slave trade, into the author, defender, and legalizer, of the new traffic in the flesh and bones of his fellow-creatures. Lord Glenelg has introduced a bill into Parliament, called the "East Indian Laborers' Bill," the professed object of which is to protect such of the natives of India as may "repair" to the former slave Colonies of Britain as "free emigrants;" we use the polite phraseology of his lordship. It is perfectly superfluous to repeat that the coolies are *not* free emigrants, they do not know whither they are bound, the consequences of their departure, or the nature of their future labor or reward. If they did, unless the *native character be completely changed, they would never go.* Besides what protection can this or any other law afford to the exported and helpless stranger in a strange land, and amongst such men as many of the planters of slave colonies are? And what protection can these poor people expect from such magistrates as we read of in the West Indies, and other slave colonies? What protection can they expect there, when even *here* in the midst of justice, and in our very streets, they are kidnapped, imprisoned, escorted on board ships by Government servants, and ill treated. With such facts staring us in the face here, what a farce is such a silken law as this which calls such a going to a slave colony "repairing" to Mauritius, &c. and speaks of affording protection to the "free emigrants." The framers of this law are so alive to the interests of the coolies, that brâhmans and gods are to be shipped with the expatriated. O tempora, O mores! Brâhmans and gods for the Dhângars! Maulavis and priests for broken down khitmatgârs and masâlchis!! Our slave proprietors seem to advance in their ideas of rendering their serfs happy, for they will add the abominations and degradations of idolatry and the fury of Islamism to the other horrors of slavery; but the idea of one bearing the name of *Grant* framing a law for exporting idols and brâhmans and originating a law for the creation of a new slave trade, is indeed overwhelmingly afflictive. We regret to see that the Court of Proprietors have agreed to the principle of the bill, though several of the more humane of their number expressed themselves strongly against it. We were struck with the fact

that no one fairly defended the bill in the discussion, though it was passed by a large majority. We suppose this was done on the principle of an old premier who said in reference to the slave trade "let the *saints* waste their indignation, we have the majority." But the tide may turn. While there is this to discourage in Britain, there is much to excite our thankfulness. That mighty giant in the cause of humanity, lord Brougham, aided by the noble band of philanthropists who have abolished the slave trade, and supported by a vast religious constituency, has taken up the cause of the injured cooly, and will, we doubt not, aided by information from this country of an authentic nature, effect all that we can desire. So much for Britain.

The state of things here can scarcely be more lamentable. Every kind of respect for the feelings of humanity appear to be set at complete defiance. In the face of the strongly expressed and almost unanimous opinion of the public, the kidnapping, the shipment and ill-usage of the coolies goes on, as though the exporters felt themselves strong in the force of an order in council; and, as if they were determined to set all public feeling at defiance, they bring down their free emigrants from the hills, parade them in our streets, escort these willing emigrants to the ship by Government chaukedárs, imprison them in the heart of our city, brand or mark them, force them away against their wills, stow them in some instances more like beasts than men, drive them overboard into the river, tow them astern at the Sand Heads, flog them on the voyage; and add to this catalogue of miseries, the robbery and chicanery to which they are exposed from the original trepanners, the dafádárs, sarkárs and all the host of harpies who prey upon their simplicity and weakness: and, again, add to this their separation from their native hills—from their wives and families,—the sacrifice of their little liberty, and all the miseries of a bondage-emigration or rather expatriation, and you have a syllabus of the miseries of these poor unfortunate and deluded beings. We speak openly and plainly, because we fear we have (in our former remarks) been a party, in inducing the idea that the vigilance of a benevolent and active police might do much to ameliorate their condition here and at the Mauritius; but even this we are obliged to abandon. No police is sufficiently active or vigilant, much less an Indian police, to cope with the industry and ingenuity of slave-dealers; and it is no disparagement to the most benevolent and active superintendence to say this, for they have baffled and thwarted the very Lords and Commons of Britain! and have obtained the very chaukedárs of Government here to guard and imprison the coolies in Calcutta. Who can cope with such wickedness?

Our serious, candid and deliberate impression is, that nothing but the prompt and entire suppression of the traffic can save thousands from irretrievable slavery, and this Government from lasting shame. We do earnestly and respectfully press it again upon the attention of the legislature, that the expatriated coolies do not and cannot understand the contract into which they are said to enter, for if they do sign it they are surely more suited for the walls of a lunatic asylum, than even to be associated with the monkey race; for what rational man, for the mere sake of going thousands of miles to work from sunrise to sunset, would sign a contract which served not himself but only his employer, which is the case in the paper facetiously called the cooly contract. We cannot omit, on this occasion, to call the attention of the public to the evident countenance which the exporters seem to receive from those who ought, at least, to throw every obstacle in the way of the trade, if it were but in compliance with the feeling of the public. There have now been gross cases of violence, imprisonment, &c. &c. brought to public notice; what steps have been taken for the punishment of the offenders? We do not mean the poor miserable native helps, on whom all the odium of these unfortunate transactions are thrown, but the principals. What steps did the magistrates take when the man was suffocated on the *Hesperus?* What vigilant inquiry succeeded the *report* that several men had been driven overboard on their passage down the river? What steps were taken in reference to more than one native who had been kidnapped, but escaped to make his complaint before his superiors? Were the vessels detained until the matters were cleared up? Who moved, when one firm told the magistrate they had imprisoned a man or men, and would set him or them free when they pleased? Did the Government, as a paternal Government, render prompt aid to defend the men who were found in bondage by Messrs. Hare and Clarke? Is it true,—is it possible that the very chaukedárs of Government were holding these men in durance vile? What answer was given to a Mr. Brown the exporter, who had imprisoned his Dhángars when he asked for chaukedárs to *escort* them to the ship? Was he refused and treated with the contempt he merited? No—he obtained them. Verily not only do ill weeds grow apace, "but ill deeds." But we must forbear, though on such a subject it is impious to be calm. The feeling is evidently on the side of the exporter, and not on that of the expatriated; for the answer invariably returned to remarks offered on the subject of their oppression and injustice is, Oh, but they (the coolies) have broken their contract, and Messrs. A. or B. will suffer—they will lose

some 10 or 12,000 rupees. To those unaccustomed to slave-dealing nonchalance this may appear very odd; but, we fear, it is uniform with the whole practice of the slave colonial family. Every thing, every law must bend to their interests. What right has any man to flog, or force, or imprison the meanest of our fellow-subjects because he has broken a contract? For what purpose have we her Majesty's Supreme Court? For what the Company's legal tribunals, for what our magistrates? For what our wholesome and impartial laws? Why all these, if the slave-dealer can judge and punish at discretion? We have only to suppose one of the firm of A. or B. driven on ship-board, flogged, one of them to die in the river from confinement, or to be towed astern at the Sand Heads under a vertical sun,—we have but to suppose Messrs. Hare and Clarke discovering them glorying in red topees and flannel jackets, but sighing for liberty in the midst of Calcutta, guarded by brijobásís and chankedárs—we have only to suppose any one of these cases to be the case of any of the cooly-expatriating firms, in order to realize the sensation, the indignation, the fury of feeling that would exist in every mind, especially if such an argument should be adduced as this. Oh, but if Mr. A. or B. be not flogged or imprisoned, &c. the exporters will lose some thousands of rupees—would not the universal cry be—Let their money perish with them, Mr. A. or B. shall be free. Is it the ignorance, or color or religion, or what in these coolies that makes the difference? They are men, and, though degraded, have not the less love and attachment to their country and families, which are as dear to them as to others, nor the less respect for that which is dear to all, their civil liberty. Yet we strongly suspect the first proposition would be, should the traffic be stopped, that the exporters shall be remunerated by the British public.

It may be said (for it has been asserted) that the cases referred to are isolated cases—admit this, are they the less odious on that account. Remember they are the only ones which have come to light, we know not of all the miseries which have been endured and borne in silence. But supposing they are the only cases, are they not enough—these men are represented as *free emigrants*. Now what would be thought in England of 165 free emigrants stowed away in a space of 26 feet! What a sensation would it create if a man should die on board a ship in the Thames, because, while under the influence of a fatal disease, he was not permitted to breathe the air of heaven. Would not all London resound with execrations both loud and deep, if a *report* even obtained that a number of men had been driven into the river by harsh treatment,—would not, in fact, any one

of the reports about the sufferings of these people, if connected with free English or Scotch or Irish emigrants, have roused the lion of a free people, and excited the indignation of an incensed nation? What does this prove, but that there is no similarity between the free emigrants of Britain and the poor deluded incipient slaves of India, "repairing" to the colonies of free England? The expressions employed in connexion with this trade "free emigrant," "apprentice," and the like, are as great an insult to language and humanity, as the attempts, made to cast an air of ridicule over the whole catalogue of miseries endured by these people, is callous and unmanly. We neither respect the motives of the former party, nor envy the feelings of the latter, and we can say of a truth "O Lord let us not come into their secret."

We cannot but call the attention of the Supreme Government to another important topic:—Who are the parties thus inflicting injury upon their fellows, and entailing a lasting scandal on their neighbours and the British name?—who are the cooly merchants? What proportion do they bear to the whole number of our princely and liberal merchants?—what is their standing in the mercantile world? What interests have they at stake compared with the honor and character of Britain—in a word, what are the interests at stake both here, at Mauritius, and in Guiana; what are they all combined, when put in the scale with the interests of the thousands exported and now exporting?—what compared with the character of Britain and this Government, and the people of this city?—We may still suggest to the same source our strong suspicions, that while we are fighting the battle here, and a few hundreds are being carried away in spite of our efforts, that the retired and unprotected native ports on the Coast are not left unvisited and uncursed by the traffic; for we hear there are more coolies in Bourbon and Mauritius, to say nothing of other places, than can be accounted for by all the shipments from all the regular ports put together. The chief reason assigned for exporting our Indian laborers is the unwillingness of the Africans to labor in a free condition. Now we do most cordially second the proposition of one of our contemporaries to send for the emancipated negroes to India as free servants, and we venture to affirm not only will they disprove the assertion of their task masters, but will prove the best servants and laborers that Indian Society has ever had. We speak from knowledge of the character of the negroes, that even in their worst estate, they are patient, laborious, kind, generous, ingenious, faithful and lively—attributes certainly not possessed by our Indian domestics or laborers. They are ignorant because never taught, and have been most cruelly treated, and hence their

natural temperament has in many cases been changed, and where is the nature that will not change, be the color what it may, if its only reward be stripes and its only ornament chains? We say, relieve the Mauritius of the African incubus, aye but only attempt it and see how soon they will cry out "Oh but the interests of the Mauritius are at stake if you take away our African subjects."

Report states that the coolies have been shipped after being brought from the hills, at the mouths of the Damudar and Rupnarain, that is, beyond the reach of the Calcutta police. If this be true, it is such a flagrant attempt to beard a Government, lenient to a fault to wards the exporters, that it should be at once inquired into and suppressed. This might easily be done by the gentlemen either of the pilot or preventive service.

In looking over the regulations and minutes of Government, intended to suppress former attempts to export the natives of Bengal, (for this is not the first attempt by several,) we have been struck with the contrast which exists between the prompt and effectual steps taken by former Governments for its suppression and the timid policy adopted by the ruling powers of the present day. We can only account for this by supposing that the term "free emigrant" and the "fascinating contract," have rendered the same thing less abominable; for in former times it was stigmatized by the strongest epithets which could be employed, and the parties attempting it were either beyond, or brought to, immediate punishment. We can assign no other reason than the one adduced for the apparently unhappy contrast, for the council of India never was composed of more enlightened, upright and devout men than at this period. May the spell soon be broken, and the spirit of the greatest happiness-principle display itself in protecting the helpless from the grasp of the oppressor, and in protecting the civil liberty of the ignorant natives of India, until they being enlightened shall be capable of protecting it themselves; for the spirit of this equitable principle, we opine, is really displayed, not in the parent letting loose his offspring in infancy and ignorance to be a prey to the wicked and strong, but in sheltering and protecting them until they shall have reached the energy and maturity of manhood. May the Government of India display this spirit on behalf of its expatriated subjects. We take leave of the subject for the present, with one more suggestion to those who alone have the power, to remedy the evils we deplore;—while the Government are discussing the abstract right of the subject to move as and where he pleases, and while they are defending the palladium of Britain's glory, the rights of man as a citizen—the slave, dealers are violating that principle in every shape and at

every hour. While the Government is zealous for the freedom of her subjects the sugar denizens of Mauritius are branding them and their posterity with the impress of accursed slavery. May that God who sitteth in the Heavens protect and defend the thousands already expatriated, from this greatest of all calamities, and so rule the hearts of our rulers that they may cease to sanction in the remotest manner any thing so fraught with evils physical, civil, moral and religious, to vast numbers of our fellow-beings, and that he may make the wrath of men to praise Him, and the remainder of that wrath restrain. Amen.

φιλος.

IV.—*Life of Tyndale.*

[Continued from page 581.]

" Enemyes I shall haue, many a shoren crowne
With forked cappes and gaye croosys of golde
Which to maynteyne ther ambicions renowne
Are glad laye people in ignorance to holde
Yet to shewe the verite, one maye be bolde
All though it be a proverbe daylye spoken
Who that tellyth trouth, his head shal be broken."

TYNDALE'S OLDE TREATYSE.

No sooner was this volume, the New Testament, published, than the most extraordinary efforts were made to exterminate it. The contemporary opinions expressed as to the merits of the translation, and the narrative of the attempts to destroy it, are intimately blended together. The public will now have an opportunity, for the first time, of forming a dispassionate judgment as to the reasons assigned by those nobles and prelates who sought to destroy it; and of weighing them with those of more modern prelates, highly distinguished for learning and piety, who counted it worthy to be the basis of our present version: a translation which stands unrivalled, and has proved to be the bread of life to myriads now singing the anthems of heaven. Immediately on the circulation of the New Testament, the English prelates were actively engaged in attempts to extinguish and destroy what they alleged to be the light and seed of heresy.

On the 23rd of October, 1526, Tonstall, bishop of London, issued an injunction or prohibition against the New Testament in English. " Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquitie, mayntayners of Luthers sect, blinded through extreame wickedness, wandring from the way of truth and the catholike fayth, craftily have translated the New Testament into our English tongue, intermedling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and perverse interpretations to prophanate the maiestie of the scripture, which hitherto have remained undefiled,

and craftily to abuse the most holy word of God, and the true sense of the same. Of the which translation there are many books imprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poyson dispersed throughout all our diocesse of London in great number, which truely without it be speedily forsene, without doubt will contaminate and infect the flocke committed unto us with most deadly poison and heresie, to the grievous perill and danger of the soules committed to our charge, and the offence of God's divine maiestie. Wherefore we .. command that within thirtie days.. under pain of excommunication and incurring the suspicion of heresie, they do bring in and really deliver unto our Vicar generall all and singular such books as containe the translation of the New Testament in the English tongue."

On the 24th of February, 1527, Sebastian Harris, curate of Kensington, was proceeded against for heresy, he having the English Testament translated by William Hochyn (Tyndale), presbyter, and brother Roy.

Not contented with calling in these dreaded volumes, the bishop attempted a wholesale destruction of them by a stratagem in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies of the English Testament. "The bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, gentele maister Packington, do your diligence and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erronious and naughte, and I entend surely to destroy them all, and to burne theim at Paules Crosse. Tyndale sold him the books, saying, I shal geet moneye of hym for these bokes, to bryng myself out of debt, and the whole world shall cry out upon the burning of Goddes worde. And the overplus of the money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwarde went the bargain, the byshop had the bokes, Packington the thankes, and Tyndale had the money." Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor, "It is the bishop of London that hath holpen vs, for he hath bestowed emonge vs a great deale of moneye in Newe Testamentes to burne theim, and that hath been and yet is our onely succour and comfort." The destruction of these books, according to Lord Herbert of Cherbury, was on the 4th of May, 1530: this is an error, for it certainly took place in 1528. Tyndale seriously asks, what Tonstall had done for Christ's church, that he was made bishop of London and then of Durham. "Was it that he burnt the Newe Testament, callinge it doctrinam peregrinam, straunge lernynge!!"

Necessity drove the Reformers to a secret circulation of these silent destroyers of popery: notwithstanding the active exertions of More, Wolsey, and Tonstall to prevent it, they were extensively distributed. Richard Herman, a merchant of the staple at Antwerp, was a consi-

derable exporter of the prohibited books to England, at a great sacrifice of his fortune. Dr. Barnes and Mr. Fish dispensed them in London, Mr. Garret at Oxford, and pious reformers in every part of the kingdom: all this was done in confidence seldom betrayed.

In January, 1527, the Bishop proceeded into Essex, to discover how far his injunction had been obeyed. His course was marked with terror, many poor prisoners for heresy were examined before him. John Tyball deposed, that he first saw the New Testament in English about April, 1526, and at Michaelmas following came to London, and bought one for three shillings and two-pence of friar Barons, requesting that he would keep it close; that in conversation the friar made a twyte of the manuscript copies, and said: "A point for them, for they are not to be regarded toward the new printed Testament in English." John Necton deposed, that vicar Constantine, in November, 1526, directed him to Mr. Fish, of whom he bought twenty or thirty copies of the great volume; that Constantine had fifteen or sixteen of the biggest, and sold five or six to persons in London; and that about Easter, 1527, he bought of G. Usher, servant to the parson of Honey-lane, eighteen New Testaments of the small volume; and that about Christmas, 1527, a Dutchman who in Easter following was a prisoner in the Fleet, offered him 300 copies for 16*l.* 5*s.*: this was probably John Raimund.

Awful were the torments inflicted upon those who, in disobedience to the proclamation, dared to read this proscribed book. An aged labourer, father Harding, was seen reading by a wood side, while his more fashionable neighbours were gone to hear mass. His house was broken open, and under the flooring boards were discovered English books of holy scripture: the poor old man was hurried to prison, and thence to the stake, where he was brutally treated, and his body burnt to ashes.

The rigour with which these books were suppressed, would naturally excite a strong desire to possess them. It was also calculated to awaken an intense interest in examining their contents. Imminent danger attending the enjoyment of religious observances has a tendency to exalt the mind to the happiest state of feeling which those privileges are capable of producing. Such must have been the case with poor old Harding, who had been imprisoned some years before on the charge of heresy, and knew that there was no mercy extended to a second offence; yet in secret, by the wood side, with the Testament in his hand, he took repeated draughts of the water of life; or, secluded in his humble cottage, he raised the floor, found the precious but forbidden book, and richly enjoyed the heavenly food. With excited feelings, he might imagine that the voice of the inspired writer was peculiarly addressed to him, "Eat O friend, drink, yea drink abundantly, O beloved." The most powerful or learned of men might envy such moments, enjoyed by a poor old persecuted labourer.

Many were fined, imprisoned, and put to death for reading the New Testament. Lawrence Staple was persecuted in 1531 for concealing four copies in his sleeve, and giving them to Bilney, who was burnt. Staple saved his life by abjuring. The sentence of the court

of Star Chamber upon John Tyndale, a merchant of London, a brother of the martyr, and Thomas Patmore, a merchant, was mild in comparison with that on Harding. It was, "That each of them should be set upon a horse, and their faces to the horse's tail, and to have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned with the said New Testaments and other books, and at the standard in Chepe should be made a great fire, whereinto every of them should throw their said books, and farther to abide such fines to be paid to the king as should be assessed upon them." The fine, according to Fox, was to a ruinous amount. What a spectacle to the citizens,—two of their wealthy and honourable Lombard merchants treated with indignities, imprisonment and fine, for having the New Testament in their possession! In mercy the progress of the reformation was slow: had it been a rapid revolution, the spirit of retaliation might have produced most awful consequences.

The persecution was extended by the influence of Wolsey to Antwerp. Richard Herman, a merchant and citizen, "for that he dyd bothe with his gooddis and pollicie, to his great hurt and hynderans in this world, helpe to the settyng forthe of the Newe Testament in Englisshe," was expelled for his freedom in the company of British merchants. Queen Boleyn made an order for his restoration under her hand and seal, May 14, 1535.

Hollinshed, the historian, with great simplicity states the natural result of prohibition. "Diuers persons that were detected to vse reading of the New Testament, set forth by Tindale, were punished by order of Sir T. More, who helde greatly against such bookes, *but still the number of them dayly encreased.*"

The burning of God's word was advocated by the church of Rome, and approved by one of her ablest defenders, more than fifty years after it was perpetrated. Dr. Martin, reader of divinity to the College at Douay, says: "The Catholicke church of our countrie did not il to forbid and burne suche bookes which were so translated by Tyndal and the like, as being not in deede God's booke, word, or scripture, but the Diuels word." To which Fulke replied, "Neither can your heathenish and barbarous burning of the holy scripture so translated, nor your blasphemie in calling it the Deuils worde, be excused for any fault in translation which you have discouered as yet, or euer shall be able to descrye."

Tyndale frequently adverts to the burning of the New Testament, and he anticipated with pious resignation the fiery test by which his faith was to be tried. "Some man wil aske parauenture why I take the laboure to make this worke, in so moch as they will brunne it, seinge they brunt the gospel. I answere in brunninge the New Testamente they did none other thinge then I loked for, no more shal they doo if the brunne me also, if it be God's will it shall be so." At the close of one of his most interesting tracts, he says, "Whoso fyndythe or redythe this lettre, put it furthe in examynacyon, and suffre it not to be hydde or destroyed, but multyplyed, for no man knoweth what proffyt may come therof. For he that compiled it, purposyth with Goddes helpe to mayntayne vnto the deathe, yf neade

be. And therfore all Christen men and women, praye that the worde of God maye be vnbounde, and delyuered from the power of Antichrist, and renne amonge his people. Amen."

Great zeal was manifested to decry the translation as heretical. Bishop Tonstall declared that there were more than two thousand heresies in it. If he meant that there were more than two thousand texts in the New Testatment against popery, it would be difficult to controvert his assertion.

The prior of Newnham Abbey, in 1527, wrote to the bishop of Lincoln, relative to opinions called heretical, held by George Joye, of Peter College, Cambridge. The first heresy of which he complained was, that a simple preacher might be the means of a sinner's conversion, and had the same power of binding and loosing as a pope, cardinal, or bishop. The prior also says, "that the scripture in Englisshe wold make sedition, brede errours and heresies, and so be euell." Joy replied: "Wo be to you that say that the thing which is good to be euell, and that which is sweet to be bitter."—"Thus is the holye, cleare, good and swete gospell of Christe belyed and blasphemed of you. It is only unsavery, kovered and darke to you that peryshe." Fuller, referring to the hostility of the monks and prelates relates a melancholy instance of those feelings having extended to a civil officer of the corporation of London. "When Tyndale's translation came over to England, O how were the popish clergy cut to the heart. How did their blear eyes smart at the shining of the Gospel in the vulgar tongue. Hall heard the town clerk of London swear a great oath, that he would cut his own throat rather than the Gospel should be read in English, but he brake promes and hanged himself."

Robert Ridley, a priest, wrote "to maister Henry Golde, chaplayne to my lorde of Canterbury," a letter in which he uses language in all probability current at the time. "No man would receaue a gospell of soch damned and practised heretikes, thow it wer trew." From his remarks, he must have read the edition with glosses. He charges Tyndale with having in his preface treated moral conduct with indifference. The marginal note which directs to the paragraph so captiously criticised is: "A trewe christyn man beleueth that hevyn ys hys alredy by christes purchesinge, and therefore loveth, and worketh, to honoure God only, and to drawe althinges to God." The point at issue was this: The duty of man being to love God with all his heart, and his neighbour as himself, whether he could do more than his duty, and by such works of supererogation merit the forgiveness of past sins, and even set over some of their meritorious works to the account of others. This Tyndale denies, ascribing all the merit of the forgiveness of sins to the Saviour only; and he maintains that the happy, holy influence of a good hope through faith will cause the sinner so freely pardoned, to devote himself to the glory of God by promoting the happiness of man. Thus he argues: "As no naturall sonne that is his fathers's heyre, doeth his father's will because he wolde be heyre, that he is alreddy be birth:—but of puer love doeth he that he doeth. And axe him why he doeth eny thynge that he doeth, he answereth: my father bade, it is my father's will, it pleaseth my father.

Bond seruauntes worke for hyre, children for love; for there father, with all he hath, is theres alreddy. So doeth a christen man frely all that he doeth, considereth nothynge but the will of God, and his neghboures wealth only. Yf y live chaste, I doo hit nott te obteyne heven therby, for then shulde y doo wronge to the bloud of Christ: Christes bloud hath obteyned me that. Nether that y loke for an hyer roume in heven, then they shall have whych live in wedlocke, other then a hoare of the stewes, yf she repent." These are sentiments totally opposed to the inference drawn from them by the angry priest. Ridley then proceeds to find fault with the text: "by this translation shal we losse al thes cristian wordes, penaunce, charite, confession, grace, prest, chirch which he alway calleth a congregation. Ye shal not neede to accuse this translation. It is accused and damned by the consent of the prelates and lerned men. And commanded to be brynt both heir and beyonde the see, wher is mony hundreth of them brynt. So that it is to layt now to offer reson why that be condempned, and whiche be the fawte and errours. Shew the people, that ye be maid to declare vnto them that these bowkes be condemned by the Counsell, and profownde examinacion of the prelates and fathers of the chirche." The reformers were victorious in argument. The only triumph (if such it can be called) of the enemies to the spread of scriptural knowledge, was the burning such as they could not silence in controversy, however unimpeachable their morals, bright and holy their piety, and useful their lives.

Sir Thomas More entered most heartily into the controversy with Tyndale, and displayed a fertile wit and great genius in defending the Church of Rome. He well knew that he had no chance with such an antagonist, either from scripture or reason, and he shielded himself in tradition, antiquity, miracles, and mystery. He asserted that the written word was not the whole revealed will of God, but that the unwritten traditions of the church are of equal authority. His mode of *arguing* to prove this important point is "*I take it:* that the worde of God vnwryten is of as greate authoryte as certayn, and as sure, as ys hys worde wryten in the Scrypture, which poynt is so faste and sure, pytched vpon the rocke, our sauyour Cryst hymself that neyther Luther, Tyndale, nor Huskyn, nor all the hell hounds that the deuyll hath in his kenell, neuer hytherto could nor, whyle god lyueth in heuen and the deuyll lyeth in hell, neuer hereafter shall (barke they, bawle they neuer so fast) be able to wreste it out." When he speaks of the opinions of the reformers on other points, he uses language equally charitable: "all apparycyons they mocke at, and all the myracles they blaspheme, and say the deuyll doth all,—as yf the deuyll had (with) his owne handes marked eche of them an .H. in the forehede with a fayre hote yron fet out of the fyre of hell." These are the words of the learned, witty, and eloquent More, who, upon any subject but religion, may be justly called a great man. Tyndale destroys this visionary castle of Tradition, by a simple but irresistible argument, the sum of which is, that the written word of God is his revealed will, perfect as its Divine Author, with whom it was impossible to misstate or omit any thing, and who has declared all those to be cursed who add to or diminish from his will so revealed.

The great Lord Chancellor More published nine volumes of controversy against Tyndale and Barnes, seven of which are against Tyndale: four of these are in folio. To an antiquary, these tomes are peculiarly interesting. It is a conflict between two men possessed of giant minds, in decided opposition to each other. Tyndale is chaste; More licentious: Tyndale liberal, but devout; More a bigot. Tyndale triumphed in argument; and More contrived to have him imprisoned.

The character of this powerful persecutor of Tyndale presents to us an extraordinary compound: he was a witty companion; a gloomy fanatic; a beloved relative; a religious tyrant; an enlightened statesman, who ably argues against sanguinary laws; a bigoted persecutor, who imbued his hands in the blood of the reformers: a philosopher who, on every Friday and saint's eve, scourged his own body with whips made of knotted cords, and then, as a further punishment, wore a hair shirt next to his lacerated skin. So persevering and extensive were More's efforts to destroy Tyndale, that his biographer compares the exiled reformer to a hunted hare with twenty brace of greyhounds after him. The dignified clergy, delighted with these efforts to support their falling hierarchy, raised the sum of five thousand pounds, which they pressed upon his acceptance; but he nobly refused to take one penny. He foresaw that the Reformation would prevail, and thus addressed his son: "I beseech our Lord, that some of us, as high as we seme to sitt vpon the mountains, treadinge hereticks vnder our fete like antes, live not the day to be at league and composition with them."

More's most able work against Tyndale, was the first which he wrote, called A Dialogue. It represents that a nobleman sent his friend to Sir Thomas More, requesting assistance to counteract opinions which were gaining great ascendancy in the country against the Romish church. These were "of pylgrymagys—ymages—prayer to saints—myracles—tradicions—infallibility—cruelty to hereticks—burning the New Testament—and prohibiting books, called Lutheran." It is evident that all these topics were shrewdly controverted throughout the kingdom. The spirit of inquiry was gone forth, and was working out the great reformation in spite of every obstacle. The most important of these subjects, is the burning of the New Testament; an atrocious deed, to defend which this dialogue was written He thus introduces the prevailing opinions: "The people say that all this gere is done but onely to stoppe menes mouthes, and to put euery man to sylence that wolde any thynge speke of the fautes of the clargye. And they thynke that for none other cause was also burned at Poules crosse the New Testament late translated in englysshe by Mayster Wyllyam Huchyn, otherwyse called Mayster Tyndall, who was (as men say) well knowen or he wente ouer the see, for a man of ryght good lyuyng, studyous and well learned in scrypture, and in dyuers places in England was very well lyked, and dyd gret good with prechyng. And men mutter amonge themselfe that the boke was not onely fautles, but also very well translated, and was denysed to be burned, bycause men sholde not to be able to prove

that suche fautes (as were at Poules crosse declared to haue bene founde in it) were neuer founde there in dede, but vntruely surmysed. And yet suche as they were, some men saye, were noo fautes at all, yf they hadde be so translated in dede, but blame layed and faute founde with thynges nothynge faute werthy, onely to deface that holy worke, to the ende that they myghte seme to haue some iuste cause to burne it. And that for none other entente, but for to kepe out of the people's handes all knowleges of Crystys gospell, and of goddys lawe, excepte soo moche onely as the clergye theymselfe lyste nowe and than to tell vs. And that lytell as it is and seldom shewed, yet as it is fered not well and truely tolde, but watered with false gloses, and altered from the trouth of the very wordes and sentence of scrypture only for ye mayntenaunce of theyr authoryte. And the fere lest this thynge sholde euydently appere to the people, yf they were suffered to rede the scrypture them selfe in theyr own tonge was (as it is thought) the very cause not onely for whiche the newe testament translated by Tyndale was burned, but also that the clergye of this realme hath before this tyme, by a constytucyon prouyncyall prohybyted any boke of scrypture to be translated into the Englyshe tonge, feryng men with fyer as heretyques who so sholde presume to kepe them, as though it were heresye for a crysten men to rede crystys gospell."

These admissions are deeply interesting: they show that the laity throughout the kingdom were strongly excited. The picture of public opinion, thus drawn and published, is from the pen of the champion of popery, and, as it tells against his own party, we may naturally conclude that he has not exaggerated. The character of Tyndale, exhibited by his persecutor, is as highly honourable as it is faithful. In the third book of the Dialogues, More attempts to defend the burning of the New Testament, by declaring that it was full of errors. "To tell all wold be to reherse the hole boke." "To search for one faute would be like studying where to fynde water in the see." At length his budget of errors is opened, and *three* heresies are proclaimed: "the prestes of Crystes chyrche he calleth senyours —Chyrche he calleth congregation—and charyte he calleth alway love." These objections were unworthy the pen of a scholar, and are highly gratifying to the friends of the Reformation. Tyndale's immortal work was subject to the severest scrutiny of the brightest scholars of the age, men of the keenest penetration, and his most decided enemies: but the pure gold defied their research for alloy; and, in the absence of serious errors, the critics found unreasonable fault with words, because they would have preferred others nearly similar, (no more diversity of meaning, to use an expression of Coverdale, than between *fourpence* and *a groat*,) if not synonymous. Sir Thomas frequently betrays a degree of blind hostility, disgraceful as the system in which he had been educated. Tyndale's rule of obedience to the king was: "A crysten man is bounden to obay even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym thereof." In reply to this, More displays a captious

littleness, totally opposed to his native genius: he admits that the Apostle expresses exactly the same idea,—"'we muste rather please god than man,' which is well sayed of the apostle, but to be said of Tyndale, a heretic, it is a playne exhortacyon to rebellion."

The word senior was taken from the vulgate Latin. Tyndale acknowledged that it was not sufficiently explicit, and that he should prefer the word *elder*. This gave so much offence to the punning Lord Chancellor, that he likens it to a man blind of one eye, putting out the other to amend his sight. The term which gave most offence was "congregation," used instead of church. In using this term, he was justified by his learned sovereign—the defender of the faith—Henry the Eighth, who in a proclamation, and in the six articles penned by his own hand, combines the two words thus—"*the congregation of the church of England.*" Tyndale and the king were right in using the term congregation, because the common acceptation of the word church was neither the building in which worship was conducted, nor the body of christians who worshipped, but it was limited to the clergy, who were called the church. It is now very properly altered to church, a term by which we understand all those whose faith and practice constitute them christians.

More also complains, "that at the tyme of this translacyon Hychens (Tyndale) was with Luther in Wyttenberge, and set certayne glosys in the mergent, framed for the settynge forthe of the vngracyous secte." He finds fault, that "confession he translateth into knowledgynge—Penaunce into repentaunce;" and he sums up all the errors as springing from this principle: "For he wolde make ye people byleue that *we sholde beleue nothyng but playne scrypture*, in whyche poynte he techeth *a playne pestylent heresye*"!! The faults are, in his estimation, such that "as it were as sone done to weue a new web of cloth as to sow up euery hole in a net, so were it almost as lytell labour and lesse to translate ye hole boke all newe then attempt to correct it." He admits, however, "that a nother man translatynge the testament, and beynge good and faythfull, myghte haue vsed happely those chaunges wythout euyll meanyng or any suspicion thereof." To bring these absurd notions to a climax, he declares, that "yt is enough for good cristen men that know those thynges for heresyes, to abhorre and burne vppe his bokes *and the lykers of them with them*"!!! This was the spirit of popery: has it changed? If it has, it was not infallible: if it has not, may such a system never again desolate our happy island!

Sir Thomas not only endeavours to frighten the people from reading Tyndale, by the threat of burning here and hereafter, but to supply the place of argument, he calls to his aid a ghost to establish his charge of heresy. Unfortunately for him, the poor shade had been so roughly treated on a former attack, that he very prudently refused to venture a second time: "When I desired Origene to take the payne to come and be wytnesse wyth me in thys mater, he semed at the fyrst very well content. But when I tolde hym that he sholde mete with Tyndale: he blessed hymselfe and shranke bakke, and sayde he had leuer go some other waye many a myle then onys

medle wyth hym. For I shall tell you syr, quod he before thys tyme a ryght honorable man very connyng and yet more vertuouse, the good bysshoppe of Rochester, in a great audyence brought me in for a wytnes agaynst Luther and Tyndale, euyn in this same mater aboute the tyme of the burnynge of Tyndalys euyll translated testament. But Tyndale, as soon as he herd of my name, without any respecte of honestye, fell in a rage wyth me, and also rated me, and called me starkè heretyke, and that the starkest that euer was. Thys tale Orygene tolde me, and swore by saynt Symkyn that he was neuer so sayed vnto of suche a lewde felowe synnys he was fyrste borne of hys mother, and therefore he wolde neuer medle wyth Tyndale more. Now, indede, to saye the treuth, yt were not well done of Tyndale to leue resonynge and fall a scoldyng, chydynge, as yt were a bawdy begger of Byllyter-lane. Fy for shame, he sholde fauored and forborne hym somwhat, and yt had bene but for his age. For Origene is nowe xiij. hundred yere olde or there aboute, and this was not mych aboue vij yeres synnys." This story, told on the credibility of the Lord Chancellor of England, must have produced its effect on the populace, to whom it would be rehearsed by the priests with all gravity as words of truth and soberness.

It is amusing to hear Tyndale accused of calling hard names, by one who was a perfect master of the art of abuse. An intelligent papist who, in 1533, published that rare volume, "Salem and Bizance," complains very seriously that More calleth those with whom he differed "sometyme desperate wretches, sometyme sterke heretykes, and other whyles he calleth them the blessed brotherhode, or the news broched bretherene, or the euangelical bretherne, and the principal doers he calleth potheded postels, naughtee bretheren or heretike brethern—these be strange names deuised after a merueilous railing fashion, wherein I thinke verely he dothe not as he wolde be done to."

Tyndale was, at times, severe in his language, but it was a justifiable and even needful severity; thus referring to unmeaning ceremonies, he says, "a man will as soon gape while thou puttest sand as holy salt in his mouth, yf thou shew hym no reason thereof he had as leyffe be smered wyth vnhalowed butter as anoynted with charmed oyle, yf his soule be not taught to vnderstande somewhat thereby." This was a poser to Sir Thomas, whose anger dictated his reply: "Ah blasphemouse beste, to whose rorynge and lowynge no good crysten man can with out heuynes of herte gyue ere. Now foloweth yt also that yf the sacrament were as good vnmynistred as mynistred to who so euer is not taught the proper sygnifycacyons of the outwarde token in the sacrament, as Tyndale here vnder a blasphemous iestynge fassbyon, telleth vs: then foloweth yt, I saye, that there was neuer chylde crystened synnys crystendome fyrst begane but that yt hadde bene as good to haue lefte it vncrystened, and neuer to haue let water touche yt, bycause yt coulde not be taught what the water sygnifyed." This must have been a grave subject to those who considered that the neglect of parents as to this ceremony would be visited upon the soul of the child in eternal misery!!

More was exceedingly desirous that the people should not read or

examine the works of Tyndale: his great forte was ridicule and angry abuse, but he sometimes resorts to persuasion. "I wolde aduyse any man neither to rede these heretykes bokes nor mine, but occupy theyr myndes better, and standynge fermely by the catholyke faith of this .xv. C. yere, neuer onys muse vppon these newe fangled heresyes; but if at the parell of daynger to burne both here and in hell, he cannot hold his yechynge fyngers frome theyre poysened bokes, then wolde I counsayle hym in any wyse to rede therwith such thynges as are wrytten against theym." "Besyde the bookes of Latyn, French, and Douch an innumerable sorte. There are made in the Englysshe tonge. Fyrst, Tyndales new testament, father of them all, by reason of hys false translatyng." "Tyndales heresies farre exceed and passe: and incomparably offende the maieste of our Lorde God, than all the settynge vppe of Bell, and Baal, and Belzabub, and all the deuyls in hell." More, as keeper of the king's conscience, seriously said, "That the king would lose his own soul if he suffered Tyndale's Testament in his people's hands." The violence of this language shows the weakness of his cause, and the poverty of his argument in attempting to defend the Romish church. It is in delightful contrast with the opinion formed by a modern papist, justly esteemed for his liberality and candour, and eminent as a profound scholar. "With respect to Tyndale's translation, it is astonishing how little obsolete the language of it is, even at this day; and, in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The criticisms of those who wrote against it (we are sorry to find Sir Thomas More among them) are generally too severe, often captious, and sometimes evidently unjust." He adds: Burning suspicious books is the readiest way to multiply them: as persecuting for religion is the surest mean of propagating it."

[To be continued.]

V.—*The whole Bible in Hindústání—Roman Character.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I feel great pleasure in informing you, and through you the Christian Public of India, that the Banáras Missionaries of different denominations had a meeting yesterday evening, when it was resolved to publish a *Hindústání Bible* in the English letters in *one* neat vol. 8vo. The Rev. Messrs. Wilkinson of Gorakhpúr, Smith, Buyers, Leupolt and Shurman of Banáras, have already engaged in the translation. The Rev. Messrs. Bowley of Chunár, Mather of Mirzápúr, the American Missionaries at Allahabád, Saháranpúr, Ludiana and others, will likewise be invited to assist in this most important work, in order that Missionaries of all denominations and Societies may feel inter-

ested in the translation and use it in their schools and Churches. It is well known that some years ago the Missionaries at Banáras could not agree in translating the New Testament so as to satisfy all parties; it is hoped that before the Old Testament has passed through the press they will have exchanged and adjusted their various opinions on some points so far as to be able to get up a translation of the New Testament, likewise, in which all parties will acquiesce. If this should not be the case, the Old Testament only will be published *for the present.* May the spirit of wisdom, love and forbearance be abundantly poured out upon the translators of God's holy word!

All persons who have long wished for a *Hindústání Bible*, in *one* neat volume 8vo. are now earnestly requested to inform the Banáras Missionaries, as soon as possible, how many copies they want for their respective stations, in order that it may be ascertained how large an edition will be required. For Banáras alone one thousand copies are wanted. It is expected that an edition of many thousand copies will be subscribed for.

When it has been ascertained how large an edition of a whole *Hindústání Bible* in one vol. 8vo. is required we intend to request the Calcutta Bible Society to publish it for us; but if the Committee should think "better to follow in the beaten track of ages,"—better to expend enormous sums upon huge volumes of *parts* of the scriptures in the letters of Persia, than to patronize a whole *Hindústání Bible* in *one* vol. 8vo. in the letters of Old England and all Christendom, then must they act according to the dictates of their own consciences; but a *Hindústání Bible* in English letters we *must* have. If they will not listen to our representations, we must immediately publish such an edition ourselves. We do not say this to offend the Committee of the Calcutta Bible Society, for which excellent Institution we entertain the highest respect, but simply to inform our friends in every part of India *plainly* and *fully* that a whole *Hindústání Bible* in *one* vol. 8vo. will be published *at any rate.* This, I am sure, will be good news to many.

How different would Indian society at present be if the English conquerors had from the beginning, introduced their language and their letters! But we may do it now. The Church Missionaries at Banáras will soon have under their charge about 300 orphans; the London Society's Missionaries about 100. We find it very difficult to provide them with useful school books in the English letters, but how difficult would it be to provide them with books in the letters of Persia? To prevent, however, all misunderstanding, I beg leave to say that we teach all children to read and write both the Persian and Dewanágarí letters.

Yours, &c.

J. A. S.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Since our last we gather from the public prints that the new Bishop of Madras has arrived in India. May he possess both the spirit and practice of the meek and excellent Corrie!—The Rev. Messrs. Pfander and Kreiss, formerly Missionaries of the Basle Society in Georgia have arrived in Bengal and are now making arrangements for the reception and establishment of their brethren appointed for northern India.—The Rev. L. Lessel of the London Missionary Society has been appointed to Berhampore.—We understand that the Rev. W. Start of Patna is expected next cold season with a large reinforcement of Missionaries.—The Rev. W. Spry, Chaplain H. E. I. C. arrived on the Seringapatam.—The Rev. W. S. Mackay, arrived in safety at Madras and has again sailed for Sydney. His health is partially improved by the voyage.—The Mission at Singapore has been re-inforced by the arrival of five American Missionaries. They are at present to devote themselves to the education of native youth.—The Rev. W. F. Wybrow has proceeded on a tour of inspection of the Church Missionary Society's stations in Upper India. He is we believe accompanied by the Rev. J. Weitbriecht.—Rev. Messrs Schneider and Hoenhle, and their partners arrived on the Plantagenet. Our newly arrived brethren belong to the Church Mission. May they long be preserved to labor in this dark land!

2.—Persecution in Burmah.

We are confident that our readers will be excited to prayer on behalf of the infant church in Burmah on the perusal of the following intelligence, nor will they be led less to admire the valuable and disinterested conduct of the Karen chief. Would that many in more favored spots would imitate his cheering example.—The Karens have lately suffered further and greater persecution. One who was not a Christian, was carrying away tracts through the city gate in a small covered basket, when the gate-keeper asked him what he had in his basket; he said sugar, shewed symptoms of fear and quickened his pace, on which the gate-keeper ordered his basket to be examined. Finding tracts, he immediately called an officer and began writing down his name, place of residence, &c. A Bengáli Christian at whose house the Karen Christians who visit this city find a home, accompanied by two Karen lads, went to intercede for the man at the gate-keeper's, when the two lads also were seized. The Bengáli told the gate-keeper that their master was not far off. He said, "then let him come and take away his men." The Karen chief came and was also seized. All four were thrust into prison in irons and in stocks. They were kept there 6 days and then taken out to the great pagoda to cut grass: meantime the determination of the rulers seemed to be to make a public example of them as they said to put a stop to the progress of the foreigner's religion in the country. We greatly feared that they would suffer martyrdom, but providence mercifully interposed. Mr. Edwards, Secretary to the Residency, after unwearied effort and solicitation, obtained their release as a matter of mere favor to himself. One day Mr. E. was interceding on behalf of the Karens; he told the Governor that the teachers were very feeling people and could not bear to see their fellow-creatures suffer wrongfully. The governor shewed great surprise, and said "Why, do not these teachers get two or three hundred Rs. a month, and how is it that they should feel for their fellow-men?" A true specimen this of Burman philanthropy! One-fourth of the above

sum is we believe quite enough to turn the head of a Burman, and make him a Pharoah in miniature.

We have already noticed the readiness of the Karens to receive the gospel in the love of it. Were religious toleration enjoyed here, in no part of the world could the missionary thrust in his sickle and reap with more encouraging success than among the Karens. The chief mentioned above, came down from the Bassein district. He has been recently converted, and, that he might not be encumbered by the cares, and drawn away by the temptations of his chiefdom, gave up that office, and devoted his time to reading Christian books, that he might be able to teach his countrymen the Christian Religion. For some days before he left his home to proceed to Rangoon for more books, he stated, that his house was thronged with listening crowds, that he kept some one reading aloud the books all the time, not interrupting them even at meal times. He came down to get more books and returned sad to think he had failed in his object, after having suffered more than a fortnight's imprisonment.

We have been favored with the following short extract from a letter from Rangoon of a very recent date which gives, we believe, a very faithful description of the real political state of things.

"Affairs in Burmah are still in a dubious unsettled state. The demonstrations of respect paid to the Resident on his first arrival here were so far as they went a good sign of the disposition of the Burmans towards amity and peace, but unfortunately they were of short duration, and terminated in downright insolence. But as I am no politician I will not attempt the detail. It is hoped the Resident will be received at the court in a proper manner. It is our heart's desire that missionaries may be allowed freedom of the press and of speech in Burmah, but I fear there is little hope under this despotic government. However it is a comfort to think that the reins of universal government are in the hands of One who can turn the hearts of kings whithersoever he will. Oh! is it not an unspeakable comfort to know that Jehovah reigns, and that Jehovah and Jesus are one! and, believing this divinely precious truth, how sweetly can we rest the responsibility of the conversion of the heathen on Him; while his constraining love sweetly impels us on in the exercise of all our powers of soul and body to this glorious work.

3.—Re-opening of Cuttack Chapel.

The above place of worship was re-opened after considerable enlargement on Sabbath day, Aug. 19, 1838. The following brief notices of its history may not be unacceptable to the readers of the Observer.

Sixteen years ago when the General Baptist missionaries entered the province there was neither minister nor chapel in Orissa, nor was any public divine worship in honour of the living God observed throughout the whole length and breadth of the land. The missionaries (Messrs. Bampton and Peggs) immmediately opened their houses for divine service and a considerable portion of the limited community attended their ministry. It was not however until the year 1826 that we were enabled to erect our first house of prayer. The ground was given to us by one of our hearers and was formerly the site of a temple dedicated to Mahádeb. During the Mahratta rule this temple was allowed to fall into complete ruin, and some of the old stones served for a foundation for our Christian sanctuary. The first stone was laid in May 1826, and the chapel opened the following November by Messrs. Lacey and Sutton. At this time the missionaries had not been cheered by a single native convert, nor had their message been avowedly received, by more than three or four individuals. From that time however additions of Europeans, East Indians and natives have continually been made. So that the whole number baptized is about 105,

of them about 60 are pure natives. These are irrespective of members added from other churches and occasional communicants of other denominations. The whole number of members added is about 140 persons.

For some time past we have been much incommoded for want of room, especially at our native and communion services, and consequently solicited the aid of our friends towards erecting a larger building. It was our intention to build on a more eligible spot, but we were refused it; our only resource was therefore to improve the old one and by somewhat enlarging it make it more convenient and healthy. Our chapel was nearly pulled down and we have made it more than double its former size, so that for the present it accommodates our audience comfortably. Through the liberality of our kind friends in Calcutta as well as nearer home the whole expense is nearly met, and we would embrace this opportunity of tendering them our most grateful acknowledgments.

And may we not be allowed to add in reference to all such benevolent efforts, the closing remarks of a late anniversary discourse—That there is, at least, one view in which the foregoing particulars are interesting. They shew that in this little house of prayer many, from different parts of the earth, have been cheered on in their way to heaven. A benevolent mind would luxuriate in the thought of opening a spring of water in some parched desert where many a thirsty traveller might, through subsequent years, refresh his wearied frame; but shall not the Christian feel superior delight in opening a spiritual fountain in this heathen wilderness where many a way-worn fellow-pilgrim shall from age to age drink of the streams of salvation? Oh yes! and whatever may become of the present supporters of this little church, may not the hope be indulged, that when we are laid in the dust, succeeding generations of Christians shall arise to repair and enlarge this house, or rather that they will build a more substantial temple which shall serve as the spiritual banqueting house of successive myriads till time shall be no more?

THE CUTTACK MISSIONARIES.

P. S. It may be added as a somewhat unusual event in the history of missionary life in India, that the same two brethren who were engaged in building and opening the Chapel at first, were spared to return together and re-open it at the end of twelve years. To them at least this is a circumstance calling for renewed gratitude and devotedness to Him "who holdeth our souls in life."

THE MAY MEETINGS.

Feeling anxious that our subscribers should enjoy, (in such a degree as it is in our power to provide it,) a portion of the pleasure we have ourselves experienced from the perusal of the account of the Anniversary Meetings of the principal Religious Societies held in London during the month of May, we have transferred to our pages an outline of their operations, together with a few of the most stirring and intelligent speeches. The length to which these extracts have extended obliges us to omit our usual portion of intelligence. We hope, however, that the interest excited by the extracts and speeches will be a sufficient excuse for deferring it at least for a month.

1.—RELIGIOUS TRACT SOCIETY.

The thirty-ninth anniversary of this valuable institution was held; S. Hoare, Esq., in the chair. The following is a summary of its labours during the year.

" The Report referred to the operations of the Society in China, Malacca, Penang, and Java, and the grants made for the publication of religious tracts. In Burmah the paper sent out by the Society had been found most useful, but though its missionaries had three presses continually at work, they could not meet the demands of the natives for religious tracts. The Society has made a special grant of 1,000*l.* for the publication of books for native Christians in India, and for supplying with libraries the colleges established by the Calcutta Committee of Public Instruction; in addition to which, 1,678*l.* had been voted to the different Societies labouring in that country. Upwards of 116,000 publications have been sent to Australasia, and the missions in New Zealand have been supplied with printing-paper. The Rev. John Williams, on his departure for Polynesia, received from the Society 24,000 copies of ten works for young people in the Tahitian and Rasolonga dialects. The Society has continued its efforts for South Africa, Madagascar, and Spanish America. Upwards of 80,000 tracts have been sent to the West Indies, and 216,632 to the British American colonies. In France a variety of useful works are in progress, particularly a *Commentary upon Scripture*, and translations of Dr. Wardlaw's *Lecture on the Socinian Controversy*, the *Life of the Rev. H. Venn, and the Reformed Pastor*. In Spain and Portugal a considerable number of tracts have been distributed, and the Societies in Germany and Russia are actively engaged in the diffusion of scriptural truth. The grants made to Scotland, Ireland, and other home objects, amount to 2,075,168, in addition to 513 libraries of the Society's works, voted to Day and Sunday-schools, union-houses, and other important objects. The publications circulated during the year amount to 15,939,567. The total benevolent income of the Society is 5,721*l.* 18*s.* 10*d.*, its grants 8,184*l.* 9*s.* 9*d.*, being 2,462*l.* 10*s.* 11*d.* beyond the amount of such benevolent income. The sales in the year were 49,284*l.* 9*s.* The Society's total receipts 62,054*l.* 9*s.* 2*d.*"

Mr. Woodward of the Church Mission, referring to China said:—

" He was happy to find that the attention of Christians was directed to that vast empire, the population of which, according to the most correct returns, was three hundred and sixty millions. China boasted of her knowledge, her science, her skill in arms, and even of her having had for ages at her control the power of the press; but what had China done with all her resources, even in adding to her own national greatness? The female character was sadly degraded; the most unfeeling conduct was manifested towards the sick and dying, and vices the most awful and degrading prevailed; yet there was hope for China. The devoted Morrison had said, that nothing was more likely to benefit China in the way of religious instruction than small tracts. It was not from the least desire to undervalue the Bible that Morrison had made that statement, but because he knew that the possession of a large volume would excite suspicion and lead to danger, while a small tract might be easily concealed. Gutzlaff also had stated instances in which his tracts had been eagerly received, and read with attention and profit. Much stress had been laid on the amazing power possessed by the solitary despot who ruled that immense empire; and it was spoken of as presenting one of the most formidable obstacles in the way of the success of exertions to christianize the people. But that very circumstance was cheering. Let a tract find its way to that despot, and let it be blessed by the Spirit of God to his conversion, the very fact of his despotic power might lead the mandarins and a whole empire at once to receive the truth; and success would become much more likely than if the empire had been divided among twenty or fifty princes. (Cheers.) It was said that Confucius had predicted that light was to visit China from the West. An emperor supposing that by the West was meant India, sent for

a Budhist priest, in order to spread that light. In consequence of the preaching of that solitary priest, nearly four hundred millions had become Budhists! Surely, then, if Christians exerted themselves, the arms of Budhu might be turned backwards, and the power and grace of Christ be proclaimed from one end of the empire to the other. Mr. Woodward then referred to the operations of the Society at home. The agents of Infidelity were very active in the circulation of their poisonous and soul-destroying principles, and were dropping their irreligious and obscene tracts in the way of servants and others, to a considerable extent. He earnestly recommended the system of *tract-dropping*, and related some instances in which it had led to the conversion of individuals, and to extensive good. He then proceeded to notice some of the objections which were usually urged against the Society and its operations, such as its bringing together persons of various communions of religion, the insignificant appearance of many of the tracts, and other objections, and concluded by the expression of an earnest wish that the Society might prosper, and be the means of abundant good to all the nations of the earth."

The Rev. Merle D'Aubigne, from Geneva, said, speaking on the same subject:—

"Reference having been made to China, he observed, that in a French newspaper he had seen it stated that the Roman Catholics had three bishops in China, and three general vicars, together with many priests, and several thousand converts. There were three convents, or houses of instruction, one in Paris, one in Naples, and one in Portugal, where missionaries were prepared for that purpose, and it was said, that if only one Constantine, one Emperor of China, became a Christian, three hundred millions of people would become Christians also. That was the statement which was made. But he would say, if China was to be converted, let it be to true Christianity. (Hear.) The Roman Catholics had, it was supposed, about one thousand missionaries in China, and they (the Protestants) had only two or three. Men, and Bibles, and tracts, must be sent in abundance, before any great result could be effected. Much had been said about France and Switzerland. He trusted that Dr. Wardlaw's work against Socinianism, which had been translated into French, would be blessed to many, not only to Socinians, but also to Roman Catholics, who, though nominally Christian, needed much instruction in the truth. As to tracts, there was one tract which he was most anxious to recommend; a tract which each might carry with him—which could give no personal offence, which would be received with readiness, which would not cost the Society one penny, and which would greatly impress the minds of many; that tract was a Christian life (much cheering); a truly Christian life—a life of love, of humility, of holiness, of celestial virtue. ('Hear,' and cheers.) He could relate many pleasing instances in which that tract had been blessed. In the *Sociétés Evangéliques* of Geneva and Paris, colporteurs were employed, who went with Bibles and tracts into every village, like so many pioneers preparing the way through the forest for an army. One of those colporteurs went into a house, and began to read to the company. The master was very angry, and desired him instantly to quit the place, loading him with much abuse, and calling him an imposter. The colporteur meekly replied, that he was no imposter, but sought only their good. He began to weep, while he told them that he was a servant of Him who was crucified for sinners, amongst whom he was chief; and that he was happy to be exposed to shame and to reproach for his dear sake. He left the house; but a young Romish

priest who was present followed him, and took him by the hand, telling him how greatly he had been struck with the loving and tender spirit he had manifested. They went together to a room, where the poor Protestant and the young Romish priest kneeled down together, and prayed earnestly to the Lord for a blessing on their souls. (Cheering.) Such was the influence of a holy life, even where books and tracts would be rejected. He then related some passages in the early life of Professor Tholuck, who had gone to Germany a Rationalist, but who was brought to embrace a genuine Christianity, in consequence of witnessing the holy life of an aged baron, with whom his lot was cast. Such were some of the effects produced by the tract he had spoken of; he wished all present to go and do likewise. (Cheering.)"

2.—Church Missionary Society.

The thirty-eighth anniversary of this Society was held on Tuesday the 1st of May, the Earl of Chichester in the chair. The Report stated the funds to be flourishing but that the expenditure had greatly outrun the exchequer. The following is a syllabus of the Society's operations.

"In West Africa a new missionary who had been sent out, had met with a most favourable reception. The missionary stated, in a communication to the Committee, that several of the natives had crowded on the beach to welcome his arrival, and as he proceeded to his place of destination, he was hailed by several little native children belonging to the missionary school, who cried out as he passed, "New white man—new missionary—thank God." From south-east Africa, the Rev. Mr. Owen had transmitted the most favourable accounts of the progress of the mission. In the Zoolu country the king of which, Gingaun (as we understood), had first been tyrannically disposed, had at length been induced to give the missionary a most favourable reception, and had, with several of his people, heard the missionary preach, through an interpreter, Jesus and the resurrection. (Hear, hear.) In the Mediterranean mission, and in those of Asia Minor, Calcutta, and Northern India, the accounts of the progress of the Society were most favourable. In mentioning the statements transmitted as to the Madras and Southern India mission, the Report expressed the deep regret which the Committee felt at the loss sustained by the Society in the death of that excellent prelate, Bishop Corrie, to whose usefulness they were much indebted for promoting the objects of the Society. In Madras, as in other parts of India, there had of late sprung up an extensively-increased desire amongst the people for the benefit of education. In Tinnevelly, the Committee regretted to state, there had arisen some differences and troubles which had tended to retard the missionary progress; but still, notwithstanding, it had pleased Almighty God to bless the labours of some by the addition to the faithful there of 200 from heathenism. From the Bombay and Western India mission, the excellent Bishop of that district had forwarded the most favourable accounts. The report next stated that the Committee had presented memorials to the Directors of the East India Company, and also to the Board of Control, respecting the abolition of the pilgrim-tax, and there was reason to hope that these applications would be attended with a favourable result. In Ceylon, the Committee were glad to have to state that the happiness of this mission had now been continued for more than twenty years, in the greatest unanimity and concord, the mission had derived most important advantages from the increased knowledge, experience, and ability of the native agents. In China, the Committee regretted to state, that the

systematic opposition of the Chinese Government had created great obstacles to the progress of the mission. In New Holland some obstacles had arisen, as also in New Zealand, from intestine wars among the Aborigines. In some of their recent sanguinary contests, 500 had fallen, and that destruction of human life had been followed by the most horrible and revolting scenes of cannibalism; thus showing what man is without the light of the Gospel, and showing also the effects and evil influence of some who were Christians only in name. Notwithstanding these obstacles, the Committee were glad to be able to state, that in some of those districts the missionary cause had made considerable progress. In the West India mission, the Committee had to acknowledge the receipt of 1,000*l.* from Government, towards the promotion of negro education; yet the Society had to expend immense funds in following up that object. In Jamaica they had six missionaries and twenty-five catechists; and their exertions had been blessed with very great success. The North-western American mission had, the Committee rejoiced to say, received signal proof of the Divine aid on its labours. In conclusion, the Report stated, that the Committee, in surveying the different missions in connexion with the Society, had to rejoice and give glory to God for the success with which, on the whole, he had been pleased to bless their labours. (Hear.)"

We have but room for the speech of the Hon. and Rev. Baptist Noel; which we have selected for its fearless exhibition of the actual state of the Heathen world.

"The Honorable and Rev. B. Noel seconded the Resolution. When he considered the momentous influence such a meeting as this might not only have on this Society, with all its extensive ramifications through the country, but likewise upon the spiritual interests of different nations, he felt deeply the amount of the responsibility attaching to every one called upon to address the Meeting. They were not met to amuse one another, or even to excite holier and better feelings which might improve them for a moment, and then pass away; but to excite one another to Christian conduct, and to strengthen, if possible, those principles which they had deliberately adopted, and which he trusted were deeply implanted in their very nature. It would be pleasing to trace the progress of this institution in various countries, and to speak of those triumphs of the missionary cause with which it had pleased the Great Head of the Church to bless its labours. But he proposed to dwell on a less pleasing theme, the amount of necessity for the interposition of Christian men in the missionary cause. Not as yet was society pervaded, as it ought to be, with a sense of the magnitude of the need of heathen nations for missionary exertions; not as yet were great numbers of those who did engage in that work adequately impressed with that necessity. Perhaps it would not be useless if from time to time this necessity was pressed on our attention. It was said occasionally, that there was no vast difference between the Christian and the Heathen population in the East, and that therefore missionary exertion was not so much needed. If that statement proved anything, it proved, not that Heathenism had given way to Christianity, but that large numbers of professed Christians had been allowed to sink into Heathenism. (Hear, hear.) Poetic pictures were sometimes drawn of the innocence, kindly feeling, social habits, and just views of the Deity entertained by Heathens, as though they were not indeed inferior to Christians. He wished the picture were true; but if it were found to be the contrary, ought not all their energies to be employed in the great work of missions? (Hear, hear.) To prove the necessity of missionary exertion, he would not ask those who wished to sit down and enjoy a life of ease, but those who had had an opportunity of judging the case, and

their concurrent testimony was as important as it was conclusive. The missionary Duff, had been an eye-witness of the scenes which he had described in the hearing perhaps of many in that Meeting. There were others, also, who had spoken and written on the horrors and abominations of Hindoo idolatry. He had examined the testimony of the historian Milner, whose sagacity and diligence could not be denied, but who could not be suspected of exaggerating the case for the purpose of showing the necessity of Christian missions. He had looked at the testimony of Ward, a not less intelligent or experienced witness, who laboured many years as a missionary in Hindustan himself, and collected information from other missionaries. He had read the work of Pegg, who had collected various authentic documents on the subject; and he had studied the work of the Roman Catholic missionary Dubois, on the customs and manner of the Hindoos, which had been long considered a standard work: that writer was eager to apologize for the Hindoos, and was certainly no friend to missions, because he had declared that the time of missions was past. He had also read long extracts from their own books, stating the nature of their religion, as affecting their national character. He had also conversed with many missionaries who had laboured in Hindoostan; and the concurrent testimony of all was entirely contradictory of those statements of the imaginary innocence of the people. The Hindoos furnished not an unfair specimen of a Heathen population; and on investigation it would be seen how far they bore out the statements made by some, that they had just views of God, that their worship was seemly, that their religious customs were becoming, that they were under the influence of a priesthood which was leading them to virtue and knowledge, that they displayed the domestic affections, and that the social virtues were found to exist amongst them. He would ask, what were the gods which they worshipped? Without exception, all their principal deities, even by the statements in their own books were proved to be stained with the most atrocious vices: they were murderers, adulterers, liars, and thieves, according to their sacred histories which were read with avidity and devoured by a congregated people, forming their sacred literature. Those books were not like those received from God, calculated to give just views of his holy character and government, and to exercise a holy influence over the mind whenever read; but they were filled with legendary narratives of a licentious description, and calculated only to brutalize and degrade the mind. The worship of such gods as were recommended in such books must be of a kindred character. Their worship was not the adoration of the heart, but consisted in snapping of fingers, clapping of hands, frequent genuflexions and grimaces, and in reciting licentious songs. Nor was that all: one god was supposed to be pleased if the worshipper passed a small frame through the flesh on each side, and kindled a small fire in them, and then walked through the admiring crowd. Another devotee would penetrate his tongue, and then pass through it a living asp, and, as the reptile hissed from his mouth, exhibit himself to the admiring worshippers. There were various other torments: one man thought it his duty to please his god by sitting under the blazing rays of a tropical sun, between four large fires, which from time to time he stirred and augmented. Another in the cold season would sit up to his neck in water till he was brought nearly to death. Another thought to recommend himself by drowning himself in the Ganges. Mothers offered their children to the sharks, except so far as they were stopped by the British Government; and it was well known that thousands were crushed under the wheels of Juggernaut. Others with hooks passed through the muscles of the back were hung up, and kept swinging in the air, till perhaps they were killed on the spot, in order to please one of

their sanguinary goddesses. Their worship then, instead of improving the heart and the mind, was calculated only to send them back to their families equally licentious and cruel as their deities were. But it might be said that the evils of their books and worship were counteracted by the teaching and example of a moral priesthood. Alas! all who knew Hindoostan knew that their spiritual rulers and teachers, the Brahminical sect, were equally guilty. The greatest crimes that came under the cognizance of the judicial tribunals were frequently committed by Brahmins. That priesthood, having almost divine honours, the very dust of whose feet was eagerly collected by crowds of devotees, who would also drink the water in which a priest happened to put his foot, as a remedy for all disorders—these men were guilty of the grossest vices. Many of them were the greatest polygamists in the country; and a priest of one sect of the Brahmins would marry into forty or fifty families for the purpose of living a life of idleness and vicious indulgence, never owning their children, and thus living until they passed into eternity. How then could these people be anything but vile? With regard to the domestic affections, let it be remembered that the female children were frequently destroyed in infancy; or, if they grow up to womanhood, it was only to be ill-used and oppressed. With the exception of those brought up in the missionary schools, not a woman could read or use her needle; their life was one of hard servitude and drudgery; they must not eat with their husbands, they must not speak to the other members of the family, their own children insulted them, and from the cradle to the grave they were unhappy. The sick were treated in the most barbarous manner. The children of a sick man would take him down to the side of a river and stop up his nostrils, mouth, and ears with mud, and thus strangle him. Sometimes the sick were left to be destroyed by the scorching rays of the sun; and sometimes they were half devoured by insects before death. As to the social ties, the Brahminical religion shows some indulgence to persons of the same caste, but for others none. A boat's crew may be sinking in the Ganges, and others who witness it, instead of attempting to render the slightest aid, only laugh at their shrieks. If a house be on fire, they will not stir a step to save the inmates of another caste. When a poor man has made a pilgrimage of a hundred miles, and lies by the way-side exhausted, and dying of fatigue and want, hundreds and thousands of Hindoos will pass him and never ask about his necessities, or offer him help. Mr. Grant, the father of the present Noble Secretary of State for the Colonies, had recorded that lying, theft, dishonesty, treachery, and servility was the universal rule to which there were but few exceptions; and that it was no longer in India thought to be a disgrace to be dishonest and detected. The Abbe Dubois says, a Brahmin told him that a Brahmin was an ant's nest of lies and impostures. What, then, he would ask, were the prospects of such a people in eternity? If the word of God declared that without holiness no man shall see the Lord, how could these poor beings reach that eternal world in safety, when everything combined to make them radically, profoundly, and universally unholy? (Hear.) If the Almighty had declared, that all idolaters shall have their part in the lake that burneth with fire and brimstone, what was to become of them who, not liking to retain God in their knowledge, bowed down to three hundred and thirty millions of idols? If the Lord had said that 'This is life eternal, to know thee the only living and true God, and Jesus Christ, whom thou hast sent,' then where was the prospect of life eternal to those who had not the least glimmering of the knowledge of the Saviour of mankind? If the word of God declared, that as many as sinned without the law must perish without the law, then what hope was there for

the millions of India, not one of whom appeared to have the least regard to natural conscience, or even minded the little light that still remained respecting their duty, but were day by day, hour by hour, and moment by moment, sinning without the law? If the word of God declared those Heathens to be by nature the children of wrath, even as others, where was the rational hope that they should be the children of his love, and pass into his presence in peace? If that word declared that Heathens are without God and without hope in the world, where could be found any ground on which to place that hope, or how could that be any thing but a delusive imagination with which we might cheer our own desponding heart, but do them not the least good, if we believed that there was any hope, in the face of the positive statement of the word of God, and all experience and knowledge of the state of that people? Again, what hope was there that they should pass into eternity in peace, unless the gift of the Gospel of Jesus Christ was carried to them by Christian humanity? (Hear.) If it were a hopeless enterprize we might, perhaps, be excused, if we should hide the odious truth from our minds, by drawing a glittering veil over features too hideous for us to gaze on; but if, thanks be to God, every thing proved that the enterprize was any thing but hopeless, and there was every thing that should stir us up to animation and activity (hear), could we despair, when the Saviour had said, 'Go ye into all the world and preach the Gospel?' (Applause.) Could they despond, when Christ himself commanded them to pray the Lord of the harvest to send forth labourers into the harvest? Could there be a question about successful issue, when they considered not only what God had promised to do, but what he had already wrought? True, the missions already established were miserably weak compared to the extent of the object. Where there were five missionaries there ought to be ten, and where there was but one, five; but still there was not a spot on which it had not pleased God to bless faithful exertion with encouraging success. (Applause.) He was astonished when he considered how much God had effected by such feeble energy, because it was not the misfortune of the Heathen nations but our crime, and he wondered that the Lord had allowed his blessing to attend what they had done, so little was it, and so late and tardily had it been performed. (Hear.) Yet God had blessed missionary labours, and caused even a nation to be born in a day. The narrative of Mr. Williams showed what could be accomplished by persevering labours, and what a hold Christianity had now got in the islands of the South Seas. In the Society Islands, New Zealand, and other parts of the globe, he saw most cheering prospects. There was, even in the Colonies themselves, much to encourage. True it was that Bishop Corrie had been removed, but there was Bishop Wilson, and the cheering reflection that the Bishop just going to the See of Bombay, was animated with the same spirit, and that the successor of Bishop Corrie was anxious to promote the object of this Institution to the utmost of his power. There was, therefore, much to encourage them to go on. There was at home an increase of missionary spirit, which had been the result of the book published by Mr. Williams, for it was a work which told on the popular mind, and showed the doubting world that Christian missions must succeed. The Resolution insisted on the necessity of native missionaries, and they could not expect to accomplish their whole object by European agency alone. Two things were necessary; information and persevering prayer. In becoming acquainted in detail with the operations of missions, they would be best able to rebuke false and fanciful objections, and to turn enemies into friends. By information our minds would become so imbued with the missionary spirit, that we should be almost ready to enter

into the work ourselves. We could not witness good examples, and the Heathen made happy for time and eternity, without wishing ourselves to be missionaries. But there were other reasons,—information would enable the members and collectors of Associations to extend their usefulness and many of his Rev. brethren, in their respective parishes and villages, throughout the country, to collect their flocks, and rouse them to missionary exertion, not by merely repeating again and again principles which having been once promulged should be acted on,—but by meeting them monthly, and distributing a knowledge of the facts and operations connected with the Heathen and the missions. All exertion, however, would be fruitless, without prayer for the interposition of Divine grace. In addition to much knowledge, there should be eminent piety. The sense of obligation for their own spiritual privileges and Divine hope, should arouse all to the work. Ministers might find in their congregations holy and devoted young men, fit for the work, so that they might no longer complain that the Universities sent out so few missionaries, but both from them and other Institutions, many would be supplied who would fill up the ranks, and go forth. Thus united, they might anticipate those extensive and beatific triumphs which had been spoken of by the Noble Chairman. If we should not tremble for the fate, or doubt the bravery of an host of our countrymen going forth to engage in physical war in a good cause, much less should we fear for our missionary band. Conscious that they were sent by the express command of God; that the cause was not only good, but sublime; that their weapons were of celestial temper; that they were engaged in a warfare in which they must never throw down their arms till death, and then only to leave them to be wielded by their children; and conscious that God had pledged himself for our success; only let us pursue that course which he had marked out, how could they doubt? How much rather ought they to exult! I believe, said the Honorable and Reverend gentleman, we may be honoured to do a great and benevolent work in the earth: that it is our privilege to carry to the ignorant, knowledge; to the superstitious, truth; to raise the degraded, to give liberty to the captive, to plant wholesome constitutions where they were never known, and a hope full of immortality in those blighted deserts and dwellings that are now without God and hope, and to prepare for a welcome in the eternal world from many of our sable brethren and sisters rescued from sin and misery, that they may share with us through a boundless eternity the same salvation, and live with the same glorious Deliverer, to whom, I trust, we all are prepared to consecrate our days."

3.—London Missionary Society.

The forty-fourth anniversary of this Society was held on the 10th of May: E. Baines, Esq. M. P. in the chair.

"The Rev. W. Ellis read an abstract of the Report, from which it appeared that the South Sea mission had been favoured with many proofs of Divine compassion and support. The Chinese still excluded the ministers of reconciliation from their country. In India the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles education was vigorously advancing, and the interests of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some

of the most valuable labourers, including the Rev. John Wray, father of the West Indian mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following was the number of missionary stations and out-stations belonging to the Society, in different parts of the world, missionaries labouring at the same, &c. &c.

	Stations and Out-stations.	Missionaries.	Assistants, Native, &c.
South Seas	50	29	74
Ultra Ganges	5	7	4
East Indies	319	49	388
Russia	3	3	1
Mediterranean	1	1	—
South Africa and African Islands	36	28	23
West Indies	41	18	15
	455	135	505

"The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2,732 scholars. In relation to the funds the Directors had to report that the amount of legacies received during the year had been 3,740*l.* 6*s.* 8*d.*, being 4,037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 16*s.* 1*d.*, making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expenditure of the year had been 76,818*l.* 16*s.* 11*d.*, being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6,563*l.* 16*s.* 11*d.*"

"The Rev. Arthur Tidman said—The resolution which I have the honour to propose to the Meeting is this—

"'That this meeting has heard with satisfaction and pleasure the abstract of the Report which has been read; that it presents to the Directors its congratulations on account of the greatly augmented operations of the Society; and that it cheerfully pledges itself to meet, by renewed and zealous xeertion, the heavy additional expenditure which must result from the proceedings of the past year.' That most interesting document which we have just heard, assured us that in the forty-fourth year of the Society's operations, many events of interest and importance have occurred, unknown in its previous history; and whatever expectations may have been thus excited, I will pledge myself on the part of those who heard the details that we have not been disappointed. When did the friends of modern missions ever listen to a record of events so calculated to awakex their gratitude, to expand their hopes, and to stimulate their zeal? That this Society should have employed, including those adopted and those sent forth, nearly a hundred additional agents within the limits of a single year, is a new thing in its history. I hope it will be but the first of many such years. Another new thing! We have a vessel of our own in which our beloved brethren are now ploughing the mighty ocean to the far distant isles of the South, and this little sanctuary of the waters has been purchased, not out of the ordinary resources of the institution, but with the extra free-will offering of the Christian public. (Cheers.)

Another new thing in our history! This enterprise has not only received the generous contributions of many of our liberal-minded nobility, but we have had the generous aid, also, of the first municipal body in the first city in the world—(Cheers)—and that aid has been given under the firm conviction that the best and only effectual method to civilise the savage, to restrain the tyrannical, and to elevate the degraded, is to send the Gospel throughout the world. (Cheers.) There would be no end of these novelties if I were to go through them. (Laughter and Cheers.) But they are all as delightful to our hearts as they are new to our ears. How altered are our circumstances to-day from those meetings which some of us were accustomed to attend in the days of our boyhood and our youth. The fathers of this institution, whose names are embalmed in our affectionate remembrance, and whose works follow them, for many a year could only announce the tidings of bitter disappointment. One year, my elder brethren can remember, though some of us were then, perhaps, in our cradles, they had to tell the churches that their faithful band of missionaries were captured by an enemy; another, that their self-denying and laborious agents were harassed and annoyed, and almost forbidden to proclaim the glad tidings to the Caffres and the Hottentots; another, that the doors of India were shut and barred by British hands against the heralds of the Cross; another, that all their missionaries, with the exception of two, (one of whom I am happy to see in this assembly to-day,) had been forced by persecution or discouragement to leave the islands of the Southern Seas. These were years of mourning, lamentation, and woe; but we have met together to-day not to sigh over the withered blossoms of our hope, nor merely to refresh ourselves with the fragrance these flowers exhale; but we are assembled (thanks be to God, the Author of all good) to feast richly on these fruits of life which he has granted in such profusion and variety, as the reward of our anxiety, our toil, and our prayer. (Cheers.) If it should be imagined, from what we have heard, that there is at least one exception to this scene of fertility and beauty—if it should be said that there is one island over which the keen blast of persecution has just passed, and left behind it irreparable desolation—I cannot subscribe to such a sentiment. No; we have just seen a new thing indeed in the history of the Society, but we have seen, even in that act of murder, new evidence to the divinity of our faith; we have seen that the Gospel which we propagate, with all our conscious weakness and imperfection, can make the saint, and sustain the sufferer. We have seen that the Gospel, applied, by the power of the Divine Spirit to the heart, is sufficient still to make poor, feeble, unbefriended woman, the calm, the dauntless, the triumphant martyr. (Cheers). It is true that that fair land of promise has been severely stricken by the blast, but let us not forget that the tree of life is planted there; and though the branches may be torn by a rude and ruthless hand, when the race of persecutors shall have passed away, that tree, the germ of which is indestructible, shall thrive, and grow, and wave its branches over their dishonored ashes. (Hear, hear.) We are told that when the multitudes were brought forth to see that foul deed, and when the property of the martyred saint was presented to tempt the violence and selfishness of the soldiers, there was not found a hand to touch it—it was a sacred thing. (Hear, hear.) If I rightly understand that conduct, it was language of the heart that the lips dared not express; and I entertain no doubt that some who came to see the martyr bleed, went home to learn the faith in which the martyr died. (Cheers.) The blood of the Demarara martyr proved the seed of the church; and the blood which has newly stained the soil of Madagascar will hereafter bring forth fruit

thirty, sixty, yea, a hundred-fold. Christian brethren, remember those that are in bonds as bound with them; but rejoice that while the iron hangs around their neck, it leaves the spirit free; rejoice that they were counted worthy to suffer for the Lord's sake, and pray that others, now driven to the glens and caverns of that island, waxing confident by their bonds, may become bold to speak the word without fear, so that the things that have happened in Madagascar may turn out rather to the furtherance of the Gospel. (Hear, hear.) We have been carried with breathless velocity, by the abstract of the Report, around the world; and we have been permitted only just to glance at many lovely fields on which a seraph might delight to linger. I think this assembly will not be unwilling to retrace their flight, and glance again, although we can give but a glance, at some of those delightful scenes. We first caught sight of the distant islands that bestud the Pacific. And those islands, though most remote in space, are perhaps the nearest to our hearts. They were dear as objects of pity to the fathers of this Institution, by their moral transformation they are dearer still to us; and by their advance in knowledge, piety, and truth, they will be still dearer to our children. (Cheers.) In the exhibition of Polynesian piety, there are two things characteristic of the very best times of the Christian Church, diffusiveness and heroism. In that most charming of all charming productions, in that book that may be called, The Acts of the Apostles of the Islands of the South, our beloved brother who has so lately left us has presented exhibitions of renewed and sanctified humanity, before which many of us should sink into the dust of insignificance and self-abasement. Of that book a Christian Bishop has lately said in this place with equal candour and judgment, "I would rather part with half the folios of the fathers of my library, than with the volume of the missionary Williams. (Hear, hear.) One is glad to see such an exhibition of candour and true wisdom in contrast with the miserable sophisms and bigotry of that party whom it was intended kindly to rebuke. (Loud applause.) In the islands of the Southern Seas we have seen exhibited the true principle of apostolic piety. 'Freely they have received, and freely have they given.' They have sent their property, to the value of thousands, to our treasury; and what is better far, they have parted with their best men, and parted with them gladly, to spread the Gospel in the regions beyond them. And thus we are reminded, even in our own degenerate times, of a little fraternity who had turned from their idols, and received the Gospel but a few months before, and who were then struggling for their existence with their persecutors; but of whom it was said, 'From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." We find some maintaining—I will not say controversy, for they have it all on one side—but we find some maintaining not dignified, argumentative, and fair discussion—of that we should have no cause to complain—but in the spirit of angry vituperation and party sarcasm, we find some discussing the grave question, What is the best means of sustaining and extending the blessings of Christianity? (Hear, hear.) Let us not lose our time or our temper in entering into such discussions, but let us work on in that way in which God is working with us mightily. (Hear, hear.) We find others making higher pretensions to the exclusive authority of propagating the Gospel, and referring (strange inconsistency, that with such political prejudices there should be so much ecclesiastical sympathy)—(Cheers)—but we find them referring to the authority of Rome for their credentials. We do not wish to seek the seals of office in that quarter. (Laughter and cheers.) We desire no letters of commendation thence; we point to the islands of the South—(Loud

cheers)—there are our epistles known and read of all men. (Renewed cheers.) But, turning from the South to the islands of the West, let us take a glance there. Those islands have their claims, their distinct peculiar claims, on the Church of God in Britain. They appeal to our justice no less than our religion. There we, as a part of this guilty nation, have inflicted wrongs—deep and deadly wrongs—which admit of no restitution but in the liberty and glory of the Gospel. (Cheers.) We have heard it said, for the 999th time, that the negro, forsooth, is too dull to learn; too nearly allied to the brute to receive instruction. To-day we have visited the schools of Demarara, and have seen the lamented and enlightened Governor of that colony suspending the medals of merit around the necks of little negroes, who, with glistening eyes and lighted countenances, looked up, and seemed to say, 'This is a new thing in Demarara.' (Cheers.) We have heard it said just as often that the negro is too lazy to work. Money would have no attraction for him. The whip, and nothing but the whip, would make the negro toil. (Hear, hear.) Let it be known by this assembly (for it was not mentioned in the Report) that the congregation of our late lamented brother Howe, in which there was not a single white man, contributed in one year more than 200*l.* for the spread of the Gospel. (Loud cheers.) That is not a solitary case; other congregations of coloured people not quite so numerous have contributed in the same, and I think I might affirm, in a still larger proportion. And when the day shall come, which I trust is not far distant, when industry shall have fair competition—(Loud cheers)—and when labour shall have an equitable reward, then, I venture to predict, that at least the churches of that colony will not only be self-supported, but that they will prove valuable auxiliaries in the missionary cause. (Loud cheers.) If additional evidence were wanting, we have that evidence this morning, that all the benefits which the generous public of Britain intended to secure for the negroes, in the cheerful payment of 20 millions sterling—that all the blessings of education, religion, and immediate freedom, might be enjoyed not only without danger, but with the highest possible advantage to themselves and to the colonies. (Immense cheers.) I am quite aware that I am not this morning addressing an Anti-Slavery Society. (Cries of "Yes, yes.") A friend says he thinks I am. Well, I recal the sentence, because, according to the interpretation that would be given of that sentiment, I do most cordially concur, and say that every society founded on the principles of the Gospel of Christ, breathing the spirit of Christ, and seeking the honor of Christ, must be an enemy to slavery in every place, and in every degree, and in every form. (Loud and long continued cheering.) But what I meant to say was this, that instead of attempting to arouse the honest and righteous indignation of this assembly against that system of modified bondage falsely called freedom, I should rather call them to rejoice that, notwithstanding the serious impediments it has left to the spread of the Gospel, the Word of God is not bound, but has free course, and is glorified among them. (Cheers.) I cannot, however, but seize—(and I think you will not begrudge the moment I so employ)—I cannot but seize the passing opportunity to express my thankfulness to God—and I am sorry, in so doing, for the presence of one gentleman* in this assembly—to express my gratitude to God, who has put it into the heart of one of the earliest and most active friends of this Society to do honour to his Christian principles, by declaring that his servants shall not only have the name of liberty, but that they shall be free indeed.) (Loud cheers.) Of the pecuniary sacrifice involved in such a determination, I will say nothing, because I am sure that those greatly miscalculate who calculate on the side of losing. The master who acts uprightly and generously will find his ample compensation in the fidelity, affection, and

* Alex. Hankey, Esq.

industry of his servant. (Loud cheers.) But of the moral courage displayed in such an action I might say much, and I would say, but for the regretted presence of one behind me. I know that our valued friend does not seek, and I am quite sure that he does not require the commendation of any man. No; the man that shall rise on the 1st of August from his pillow, with a conviction that the blessing of the thankful and the prayers of the free are descending on him, can desire no higher recompence, can taste no purer joy. (Reiterated cheers.) Although I have already too long detained you, I should deem myself most criminal if I could overlook one land of missionary effort, compared with which the population of every other field of our exertion, with the population of our own empire added, will sink into comparative insignificance—I look to India—to India, which demands all the resources of the Christian church, and would amply repay its noblest exertions. I have been speaking of some new things in the history of this Society, but that a handful of islanders, distant many thousand miles, and separated from the mighty continent by rolling seas—that a handful of islanders so circumstanced should exercise direct authority or a paramount control over nearly 200 millions of their fellow-creatures, is a thing unknown in the world's history—the wonder of the world's old age. (Hear.) And what is to be the end of this mystery in the operations of Divine Providence? The politician looks, and perhaps looks no farther than the glory of that little land, which is a mere speck in the mighty waters. But the Christian will look to the honour of Him who worketh all things after the counsel of his own will, and at whose bidding nations and empires rise and fall, flourish and decay. We have often lamented, and we have lamented again to-day, that China is not open; and deep and sincere is our grief that its massive gates are still unbarred. But India is open, and to India the providence of God points the church of God as the present field of its noblest efforts, and the destined field of its brightest achievements. Sir, I seem to see the sacred hand of God guiding and directing us thither with as much distinctness as though we were following the pillar of cloud by day, and the pillar of fire by night. (Hear, hear.) But anxious as we are to see India obedient to the faith, we disclaim, utterly disclaim the imputation, that we wish to see her subjugated by the power of coercion. The mercantile princes of Leadenhall street, who reiterate this charge, do not know the best friends of India, and strangely misrepresent the best portion of their countrymen. No; glad as we should be to see the heathen turning from their idols—thankful as we should be to see them filled with holy indignation, casting their idols to the moles and to the bats—we should be among the first to raise the loudest remonstrance against the man who would dare to force the idolater from his false gods, or attempt to tear a base and senseless idol from the temple of its votaries. No; that is not our plan—we are not quite so wicked as to wish it—we are not quite so mad as to think it practicable, if we could desire it. (Loud cheers.) The only power which we wish to employ for the subjugation of India is the force of truth—the only influence with which we would assail idolatry, is the influence of tenderness and persuasion. We would just remind those who so strangely libel the church of God, that India is no stranger to coercion! The coercion of the cannon and the bayonet has been tried there! (Hear, hear.) They know by whom, and for what purpose. And India is no stranger to coercion still; or why are our noble-minded countrymen compelled to desecrate the Christian Sabbath, and to perform military honours to the rites and absurdities of Mahomet? (Hear, hear, and cheers.) India is no stranger to coercion still; or why—why are our countrymen compelled, upon penalty of loss of rank, to add to the splendour and pageantry of an idol's train? India is no stranger to coercion still · or why is the native soldier, if he renounce his idols and become a worshipper of Christ, compel-

led to forego the honours and emoluments of his profession? India has been no stranger to coercion of a baser kind. It was but yesterday that the police of India went forth among the villages of Orissa, armed with the whip, and with the authority of the most honourable Company, and compelled the villagers to yoke their shoulder to the car of Juggernaut. And what has brought that system of abomination to an end, but the loud remonstrance of the Christian public? (Cheers.) What then do we want of the civil and military authorities of British India? To use a phrase that some of our friends on the other side of the Irish Channel might employ,—all we want them to do is, just to do nothing—(Laughter and loud cheers)—but to maintain in matters of religion a strict neutrality, an honest, fair-dealing non-interference. We say—let the Bible and the Shastras work their own influence on the minds of the people; let the Brahmin and the missionary have a fair field and no favour. (Loud cheers.) We say, let Hindooism and Christianity be left to the voluntary principle of their respective votaries. (Cheers.) We say, do this and we ask no more, extend liberty, just and equal liberty, to all; to the idolater no less than to the Christian, but to the Christian no less than the idolater. (Immense cheers.) If the Government of India would volunteer us their patronage to-day, I am quite sure that we should dread much more than we should desire it. (Applause.) If you, Mr. Chairman, were to put that question, I can venture to assure you that there would be as many hands against the motion as there will be in favour of the one I have proposed. All we want, and what by calm but persevering Christian efforts we mean to obtain—(Cheers)—all we want is this—not that the Government of India shall throw over our feeble cause the broad shield of their protection—not that they should send our missionaries into the bazaars armed with the staff of their authority; but we say:—'Sirs, no more appoint the priests to the altar—no longer lavish wealth upon the gaudy trappings of the idol and his car—render not the name of your religion infamous by appointing base women to occupy the temple. (Cheers.) We say, touch not the unclean thing, neither bless it at all, nor curse it at all; but if you see Dagon stricken before the ark of Jehovah, stretch not out your hand to his rescue.' (Great cheering.) Let not the priest have to bless the Christian for the salvation of his god, but if the god cannot save himself, let him fall, and let him perish. (Loud and long continued cheering.) I have transgressed too largely on your time and patience, and will only add another thought, and in doing that we can assure those who ought to be our auxiliaries as men, although we do not want their alliance as a Government—in speaking of their mournful opposition, we can assure them, that we do it 'more in sorrow than in anger,' but as men, we feel our country disgraced, as Christians we feel our God dishonoured, his righteous frown incurred and his awful curse provoked, by this most unprincipled alliance with the monstrosities and obscenities of Hindoo worship. But while so speaking of men, let me not forget the debt of gratitude we owe to the God of missions, and to India's God. Few and feeble as our efforts have been compared with India's vast demands, yet God has condescended to honour our inadequate exertions. When the missionaries of Christ landed on that continent less than half a century ago, they found the people everywhere sitting in darkness, gross darkness that might be felt. We cannot say that the darkness is past, but (thanks be to God) India's midnight hour has long since passed; the star of the morning has long since risen, and shines brightly; or if its brightness seem to wane, it is only, as we turn to the distant horizon, where the line of living glory is every moment growing broader—where noiseless grandeur and almighty strength, the light of the world is shining brighter and brighter to the perfect day. The rev. gent. then sat down amidst reiterated cheers."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of September, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					
	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Barometer.	Temperature.			Wind.	Rain Gauge.
		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.		Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,680	81,5	77,5	78,0	Cm.	,717	79,8	78,0	78,0	Cm.	,712	79,5	77,9	78,0	Cm.	,690	81,5	81,0	80,5	Cm.	,674	82,0	82,0	81,9	Cm.	,680	81,5	80,0	80,0	Cm.	0,46
2	,760	82,0	78,8	78,8	Cm.	,800	82,6	84,7	84,0	S.	,792	83,5	87,0	84,0	S.	,757	83,7	86,5	85,5	s.	,740	83,5	85,9	85,0	s.	,750	82,7	80,8	80,6	Cm.	0,20
3	,78	81,5	77,4	78,3	Cm.	,810	84,5	89,4	86,0	s. E.	,790	86,5	92,5	87,4	s. b. E.	,740	86,7	93,0	88,0	s. b. E.	,701	85,5	91,2	89,0	s.	,707	82,7	82,5	82,0	Cm.	
4	,700	82,0	79,0	79,0	Cm.	,744	86,3	91,0	86,8	w.	,730	86,4	91,5	86,8	N. W.	,680	85,5	93,0	87,0	Cm.	,650	87,0	91,5	88,7	w.	,655	86,5	88,0	87,0	Cm.	
5	,706	82,2	78,9	79,0	N. E.	,742	86,5	89,0	86,0	E.	,730	85,9	88,8	85,0	N. E.	,700	86,2	90,5	86,8	E.b.N.	,664	86,0	88,9	86,3	E.	,671	85,8	87,0	86,0	Cm.	0,19
6	,696	82,0	78,0	78,5	N. E.	,732	85,3	87,7	83,0	E.	,720	87,0	88,5	85,0	E.	,653	83,7	87,0	82,5	E.b.N.	,620	83,4	86,0	82,2	E.	,626	83,0	85,5	82,0	E.	1,14
7	,670	82,0	77,9	78,0	E.b. N.	,717	84,1	85,0	83,0	E.	,697	85,5	87,2	85,0	E.	,660	86,0	86,5	85,3	E.	,610	84,0	85,0	84,5	E.	,616	83,5	83,0	82,7	Cm.	
8	,684	83,5	79,0	79,2	E.	,720	86,1	85,7	83,8	E. b. S.	,654	87,2	88,0	86,3	s.b. E.	,623	88,0	89,5	87,0	s. E.	,600	86,0	87,3	85,5	E.b. S.	,609	84,0	85,5	83,3	Cm.	0,16
9	,630	83,0	78,9	79,2	E.b. N.	,666	83,5	86,0	83,6	E.	,645	84,0	88,5	84,5	s.b. E.	,620	84,5	87,0	83,4	s. E.	,598	84,7	86,5	85,7	S. E.	,606	83,0	84,1	82,3	Cm.	
10	,650	83,3	78,9	79,2	E.b. N.	,696	85,5	88,0	84,6	E.	,680	86,6	91,0	87,0	E.	,630	86,2	88,0	86,0	s. W.	,606	86,5	88,5	86,8	S. W.	,610	84,5	86,0	83,9	Cm.	
11	,630	83,5	79,0	79,5	Cm.	,680	84,0	84,5	82,8	W.	,680	80,9	79,0	81,8	N. E.	,640	81,0	79,3	80,0	Cm.	,602	81,7	80,0	78,0	E.	,622	81,6	78,0	78,0	s.	0,44
12	,646	82,0	79,5	79,7	Cm.	,670	83,8	85,0	83,0	S. W.	,660	84,1	87,5	85,0	s. W.	,636	85,0	87,5	85,8	s.	,600	84,9	86,8	85,0	Cm.	,606	82,0	78,9	80,0	Cm.	
13	,650	81,6	79,0	79,2	S.	,650	83,7	84,0	84,0	S.	,627	81,0	81,0	81,0	s.	,600	80,0	80,0	80,0	s.	,588	78,5	78,0	78,0	s.	,670	81,2	80,0	80,9	S. E.	0,24
14	,730	81,8	79,0	79,5	E.b.S.	,760	80,7	83,0	81,2	s.	,752	81,5	84,2	81,5	s.	,700	83,5	85,0	82,0	s.	,681	82,0	84,0	81,7	s.	,690	81,8	83,0	81,0	Cm.	0,78
15	,788	81,5	78,8	79,0	S. E.																					,809	82,0	80,9	81,0	Cm.	
16	,794	84,4	78,5	79,5	S. E.	,836	83,2	88,5	84,7	S. W.	,820	84,0	93,0	86,8	s. w.	,794	86,0	95,2	87,5	s. w.	,760	85,9	91,5	86,6	s. w.	,770	84,5	86,2	85,8	Cm.	
17	,830	83,3	80,0	80,5	Cm.	,858	84,4	90,0	86,0	S, W.	,850	85,3	88,0	87,5	s. w.	,817	86,9	91,0	87,0	s. w.	,790	82,0	82,2	83,0	Cm.	,790	84,0	83,0	83,0	s. w.	
18	,837	84,0	80,8	80,8	Cm.	,884	86,5	90,9	86,8	E.b. N.	,867	87,3	93,0	89,0	E.	,788	87,5	91,0	88,6	Cm.	,760	86,8	89,9	88,0	s.	,766	84,4	85,7	84,0	Cm.	0,63
19	,827	83,9	80,0	80,3	Cm.	,867	85,9	90,0	83,9	s.	,852	86,5	90,0	85,7	s.	,790	84,3	82,0	80,5	s. E.	,788	84,5	81,9	80,4	S. E.	,794	84,6	84,5	84,0	Cm.	
20	,810	83,5	80,7	80,9	Cm.	,854	85,6	90,5	85,0	S. E.	,790	81,5	79,8	79,0	Cm.	,760	81,8	80,0	79,5	Cm.	,740	82,0	80,0	79,7	Cm.	,746	81,8	79,8	79,8	s.	
21	,810	82,2	79,0	79,0	Cm.	,850	84,0	88,5	84,5	S. E.	,840	85,2	87,2	85,0	s.	,774	86,8	93,0	87,0	s.	,760	86,5	90,0	86,8	s.	,770	82,5	81,5	81,0	s.	0,16
22	,780	82,5	79,1	79,3	Cm.	,871	85,5	89,0	85,3	S. W.	,796	86,9	91,0	86,5	s.	,754	87,9	91,0	86,8	s.	,730	87,5	88,0	85,8	s.	,740	85,2	85,0	83,2	Cm.	
23	,716	82,2	79,0	79,5	Cm.	,767	82,0	81,3	82,0	Cm.	,758	84,4	86,0	83,2	s. w.	,720	85,3	89,5	84,5	s. w.	,700	85,7	87,9	84,0	S. W.	,709	84,9	84,7	83,0	Cm.	0,13
24	,748	83,7	80,0	80,2	Cm.	,782	84,9	86,1	84,0	S. W.	,762	85,6	91,4	87,0	E.	,716	86,0	86,0	84,5	s.	,716	85,5	85,0	84,5	Cm.	,720	84,7	83,5	83,0	Cm.	
25	,748	83,0	80,0	80,2	Cm.	,798	85,4	86,9	85,0	E.	,782	85,3	88,5	85,0	w.	,750	82,4	75,5	77,3	s. E.	,750	82,7	77,0	76,0	Cm.	,770	82,3	76,9	77,0	Cm.	
26	,760	82,0	79,0	79,5	Cm.	,800	84,1	87,0	84,9	W.	,782	85,0	87,5	85,3	w.	,748	84,6	84,5	83,2	s.	,760	83,2	78,0	81,0	N. W.	,772	82,7	80,0	80,0	Cm.	3,10
27	,765	82,0	78,9	79,0	Cm.	,822	85,3	90,8	86,3	S. W.	,810	87,0	91,0	87,1	S. W.	,766	87,0	92,5	88,0	S. W.	,755	86,0	89,2	87,3	S. W.	,772	85,5	87,0	85,5	Cm.	03,8
28	,820	82,2	78,9	79,2	Cm.	,885	684,	89,5	86,0	S. W.	,842	86,4	92,5	87,0	S. W.	,809	87,8	93,7	88,8	S. W.	,790	87,0	91,8	88,0	S. W.	,795	85,7	87,8	86,0	Cm.	
29	,829	81,9	78,7	79,0	Cm.	,896	86,7	91,5	86,9	N. E.	,876	87,2	93,7	87,6	E.	,840	87,0	92,5	86,6	E.	,825	84,0	81,0	81,0	s.	,830	83,3	82,5	81,2	Cm.	
30	,842	83,0	79,0	79,0	Cm.	,875	85,0	90,0	86,3	E.	,866	85,6	93,6	86,9	E.	,840	86,4	93,5	88,7	E.	,820	86,0	91,9	88,3	E.	,827	82,3	81,5	82,0	N. E.	0,15

THE

CALCUTTA CHRISTIAN OBSERVER.

No. 79.—December, 1838.

I.—*Retrospect of the German Mission at Georgia.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As you have in one of your last numbers referred to the German Missionaries, who formerly laboured in Georgia and Persia, I hope you will find it not uninteresting to insert in your periodical the following brief account of their labours, and I trust your readers will not be disinclined to hear of a mission which was established with the view of following up the work which the late Henry Martyn had entered upon with such devotedness and zeal, and to enter the door which the Lord seemed to have opened by him, for the spread of the Gospel among the deluded Persians.

The interest, which the account of H. Martyn's labours in Persia excited among the German Christians in behalf of that country, led the Committee of the Basle Missionary Society—which had been formed some years previous to this event—to the determination of establishing a mission there. But as it was found impracticable to locate the mission in Persia itself, a convenient spot in Georgia, near the Persian frontier, was selected for the mission settlement. The missionaries, after the necessary liberties and privileges had been kindly granted to them by the late Russian Emperor Alexander, settled in 1824, at Shushee, the principal town of the Karabagh, which is bordering on Persia and one of the southern Russian provinces of Georgia.

The population of this as well as that of the other southern provinces of Georgia, consists of Muhammadans and Armenians; the Muhammadans, who speak a dialect of the Turkish language form about two, and the Armenians one-third of the whole population. To labour among the Muhammadans of Georgia, and to preach the unsearchable riches of Christ to the benighted Persians, was the principal object of the Mission. But as

soon as the missionaries became better acquainted with the state of religion among the Armenians, and found that, with very rare exceptions, the clergy as well as the people were exceedingly ignorant of the doctrines of the Gospel, and had almost entirely lost sight of their practical bearings, believing Christianity to consist merely in the observation of external rites, and in the performance of unmeaning and foolish ceremonies, they could no longer resist the impression, that it was their duty to attempt an amelioration of this deplorable state of their Armenian brethren. In this view they were encouraged by the Armenians themselves, many of whom, even several of the higher clergy, entreated them to establish schools among them, and to use efforts to provide a better education for their youth. These circumstances induced the missionaries to lay the subject before their friends at home, accompanied by a statement of the want in which the Armenians stood of schools, good school and other religious books. The Committee having approved of the plan, some of the missionaries devoted their time to this work, and the others to labouring among the Muhammadans.

It must here be remarked, that the Armenians in the course of time have so much deviated from the old language, into which their pious and learned ancestors, more than a thousand years ago, translated the whole Bible, and in which Divine Service, is still performed, that it is no longer understood by the common people, but only by the few who take the trouble to study it. Before, therefore, the missionaries could do any thing, it was necessary that the vernacular language of the Armenians should be well studied, and its orthography and grammar fixed, in order, that the New Testament, and useful tracts and schoolbooks, might be translated into it. But here they had to struggle with greater difficulties than they anticipated. The clergy and the learned they found, with a few exceptions, greatly prejudiced against the idea of translating the Holy Gospel into such an unholy language as they believed their vernacular one to be; and they viewed the attempt as an injurious innovation. Besides this, the language itself was divided into so many dialects, that it was very difficult to find out which was the more commonly understood, and the most proper for being reduced to writing, and for being made the standard of good vernacular language. But notwithstanding these difficulties, they were, with the Lord's gracious help, enabled to overcome all, and succeeded, with the assistance of some able and pious Armenians, in translating in the course of a few years the New Testament, the Psalms, a number of tracts and some religious books, as well as to prepare and print the necessary schoolbooks.

The greater part of these books have been printed at the Mission Press at Shushee, and about a thousand copies of the New Testament—which only lately left the Press—together with between 30 and 40,000 tracts and school-books have been distributed by the missionaries in the vernacular language, amongst the Armenians of Georgia, and in the adjacent provinces of Persia and Turkey. Though the prejudice was at first very great against books in the vulgar tongue, yet it was soon overcome, and the people were agreeably surprised to find, that they could understand what they read, or what was read to them, and they began to estimate the great gain, and to anticipate the blessings, which this improvement would in time impart to their nation. The New Testament was eagerly sought for and in most instances readily purchased, and tracts, where bigotted and ignorant priests did not oppose, were gladly received. Besides this a number of schools in several towns and villages were established, and some young Armenians educated for school-masters.

Amongst the Muhammadans their labours were of a different nature, and consisted in personal intercourse with them and in the distribution of the word of God. To this end they began, as soon as they had learned their languages, to travel among them and to preach the Gospel to these followers of the False Prophet in towns and in villages. One of the missionaries during the late Russian war with Turkey went, when opportunity offered, to the Turkish provinces bordering on Georgia, and another travelled at different times in Persia, distributing the Scriptures and speaking with the Persians concerning the way of salvation through Christ. Some thousand copies of the whole Scripture and parts of it have been distributed by them in Georgia, Persia and Turkey, in the Persian, Turkish and Arabic tongues, together with a number of tracts.

Besides these endeavours the missionaries translated the New Testament into the trans-Caucasian dialect of the Turkish language, which is spoken by all the Muhammadans of Georgia and in the northwestern provinces of Persia likewise, but which was never before reduced to writing. The four gospels being carefully revised, have lately been sent to the British and Foreign Bible Society. And as a greater intercourse with the Muhammadans and a better acquaintance with the religious views and state of the Persians convinced them, that none of the tracts they had or knew of, were sufficiently adapted to their mind and wants, they were induced to compose some treatises, which might meet the objections of an inquiring Muhammadan, and bring the doctrines of the Gospel, and particularly the doctrine of redemption, home to his heart in its full practical bearing; at the same

time interest him in the all-important inquiry concerning the true way of salvation. These treatises were translated into Persian, and the longest—comprising nearly 300 pages—was printed at the Mission Press at Shushee, and the author hopes, the Lord will enable him to get the others printed hereafter*.

Though the missionaries never had the joy of gathering in any one of the deluded followers of the false prophet to the flock of Christ, and a mysterious providence permitted them to be sent away from their field of labour before they had the pleasure of seeing the seed they had sown spring up, yet they feel notwithstanding convinced that their labours were not in vain in the Lord. Many a Muhammadan has been made acquainted with the gospel and has in consequence of it more or less abandoned the prejudices he before entertained against Christianity. Some became so far convinced of its truth as to come forward with the desire of becoming Christians, but seeing the difficulties and trials they would have to encounter drew back again; and in respect to others the missionaries could not see those marks of a work of grace in their hearts, which they thought the necessary requisite for baptism. That the leaven of the word of God, which has been cast by them into the mass of the Muhammadan population of these countries, is working in secret, the missionaries have often had occasion to observe. The New Testament and the other books distributed by them are read by many in private, and here and there they met on their journies with interesting characters, who seemed to be earnest and sincere in their search for truth. In this way two of them, when travelling lately through Persia, met in a caravansera a very interesting and well informed Persian, who came from Khorasan on a pilgrimage to Mecca. No sooner did he understand that they were of the learned Frankies, as he termed them, than he came and sat down with them and begged with great earnestness and confidence that they would tell him openly and truly, which was, according to their conviction, the right way of salvation, and where and how he might find the truth. He was in some degree acquainted with Christianity and believed, as he said, more in Christ than in Muhammad. But as he still felt not at peace within himself, and as he very much wished to get better acquainted with the Christian religion, this, he declared, more than his belief in Muhammad induced

* The Calcutta Tract Society has resolved to print one of the works referred to, viz. a comparison between Christianity and Muhammadanism in Persian, and it is intended as early as possible to obtain translations of it into Bengálí and Hindustání. It is an admirable work and we shall be happy to convey any subscription to the Tract Society for the translation of it into these languages.—ED.

him to go on pilgrimage, on which he sat out with the secret hope and prayer, that God would lead his steps to those who might be able to acquaint him with the saving truth, and point out the way by which he would find the peace, he so long sought in vain to obtain in the way the Quran appoints, or the system of the súfís marks out. They had then a long and important conversation with him, pointing out to him the way of salvation through Christ, and exhorting him to seek the light and peace his heart needed. He wished to have a New Testament, but this they had not at hand; one of their tracts, which treats largely on the doctrines of the gospel, they presented him, and told him how he could get a New Testament in Tabreez, whither he was going. He expressed himself very thankful to God for having ordered it so, that he fell in with them.—It was on account of rain that he had been kept in the caravánsera for a day. When departing he took a warm farewell entreating them never to forget him in prayer whenever they were enabled to approach with a holy freedom the throne of grace.—Now who can say or know but that in this and other ways the Spirit may work in secret, and how many blessings may spring up in future times in Persia from the seed which has been thus sown?

With a greater and more visible blessing their labours among the Armenians have been accompanied. The intercourse they had with them, when travelling among the Muhammadans, preaching the way of salvation, has been in several instances the means of bringing their Armenian brethren to Christ. A remarkable instance of this kind was the conversion of a respectable Armenian merchant at Bakoo. When two of the missionaries visited this town in 1828 for the first time, he no sooner heard of their arrival and of the object for which they came than he visited them and expressed his joy and his readiness to introduce them to his Muhammadan friends. He then desired them to teach him how to speak with the Muhammadans about Christ, and to instruct him how to answer their objections. This they gladly did, but when they began to speak with him regarding the salvation of his own soul, he said that he only wanted to know how to convert the Muhammadans, about his own soul they might leave him at peace. But as they were much interested in him, they felt it their duty to show him the necessity of seeking above all his own salvation first. In this state they left him, but a few weeks after, when they returned to the town, they were happily surprised in finding him quite altered, and so anxious respecting his salvation, that the whole desire of his heart was now to know how to become a true believer and one of God's children. He now sat down

with them every day for some hours to read the gospel and have it explained, and to note the passages regarding our redemption through Christ. At the end of two years, when they saw him again, they found him truly converted to the Lord, full of grace and unction, and overflowing with love to his Saviour, earnestly desiring to glorify him, and to bring by a holy walk and conversation, Armenians and Muhammadans to the saving knowledge of Christ. They could not help marvelling at the work of grace which was visible in him, and gladly gave him the right hand of fellowship in Christ. He continues to the present time to walk worthy of the gospel of Christ, and to be a light and blessing to those around him.—In a similar manner several in other places were brought to a concern about their own souls, when they heard and saw the missionaries inviting the Muhammadans around them, to come and partake of the salvation of Christ. Others again became seriously concerned by reading the tracts and the New Testament printed and distributed by the Missionaries; or by the instructions they received in their schools. In short, the attention of a great many of the Armenians of Georgia has been turned to the Gospel, and a spirit of inquiry, quite unknown before, has been excited. Religion has become a subject of frequent conversation and of earnest inquiry, and many began to see, that their church, as well as they themselves in their life and practice, have gone far astray from the truth.—In one town of Georgia, called Shammahy, a body of from 20 to 50 Armenians have for several years met together on the Lord's day for reading, exhortation, and prayer. These and others, though not separated from their own church, yet renouncing its errors, testify openly against them. They firmly stand by the evangelical principle, that in matters of religion only that which can be proved and established by the word of God is to be believed and regarded as binding. Several of these awakened Armenians here and in other places, are truly converted to the Lord, and are dear and faithful Christians; and some of them have already entered into the joy of their Lord.

As might be expected, the enemy did not remain an inactive spectator of this promising and glorious work among the Armenians. Though many of the priests and even some of the higher clergy expressed in the beginning their satisfaction to the missionaries, and encouraged them to go on in their endeavours for the good of their nation; yet no sooner was the fruit apparent, than they, fearing that the light which was spreading would at last make it no longer possible for them to hide their ignorance and to conceal their evil doings, and that consequently they would lose their influence and gain, which were only founded on the ignorance of the people and the errors of their church, be-

came violent enemies of the missionaries, and used all their influence to persuade the people not to read their books, nor to send their children to their schools. The patriarch of the Armenians, who resides at Etchmiazin, sent his emissaries to warn the people of the missionaries as of deceivers, to preach against them and to excommunicate those who kept up a friendly intercourse with them, or sent their children to their schools. Two deacons, who came to the missionaries to be instructed in theology, and who, having been by their means truly converted to the Lord, greatly assisted them in their work, were taken away from them by force, on the ground of their being the inmates of an Armenian monastery. One of those died in the faith on the road, and the other was, as there is every reason to believe, poisoned in the monastery because they could not make him renounce his evangelical principles. In the first moment this opposition having made some impression, frightened many, and interrupted for a little while the schools and labours of the missionaries, but the people soon recovered from their terror and they went on as before. When the clergy found so many of the people favourably disposed towards evangelical principles, and felt that their power would not be sufficient to prevent the progress of the Gospel they applied for aid to the Russian Government. They brought forward many false accusations against the missionaries, stating among others, that their real object was not the conversion of the Muhammadans, but to entice the Armenians over to the Lutheran confession, and added, that they had already turned great numbers of their flocks to Lutheranism, and they therefore begged Government to protect their church against such unlawful inroads. As it was never the object of the missionaries to create dissensions or separations in the Armenian church, but solely to bring, through the blessing from on high, a new life into her dead members. and as they had actually dissuaded the converted Armenians from leaving their own communion as long as they should not be expelled, it was not difficult for them to prove the falsehood of these accusations, and to point out the real sources of them. Notwithstanding this, however the patriarch joined by the members of the Synod, which is the highest ecclesiastical body in the Armenian church, continued to use all possible means to set the minds of certain persons of influence against the Missionaries, and to create suspicion regarding the sincerity of their object and the utility of ther labours, and, as they found the views of the present Governor in general of Georgia, unfavourable to protestant missionary labours, they easily succeeded in inducing him to use his influence, that they might be ordered away. This he did, and though several other persons of equally

high influence at the Court of Petersburg used their best endeavours to overrule these evil machinations, yet the Governor at length succeeded in bringing the greater part of His Majesty's Privy Counsellors over to his views. In consequence of this, an order was brought before the Emperor and signed by him, (and it was then sent, in September, 1835, to the missionaries,) prohibiting them from every kind of missionary labour. From this order it was clear that it was not so much in consequence of the Armenian patriarch, the falsehood of which must have been well known to Government, that their labours have been prohibited, but because the Russian clergy declared, that they wished to send their own missionaries to Georgia, and there would be therefore no need of foreigners; and secondly, that the Government suspected the missionaries might spread such political principles as would be opposed to those held by themselves. The missionaries protested against the order, and begged that their representation might be laid before His Majesty the Emperor; but as that was not done, and they were told, that, at least for the present, no alteration of the order could be expected, they reluctantly abandoned this promising sphere of labour adoring the incomprehensible and mysterious ways of an all-wise Providence, which allowed the enemy to triumph over them. and apparently to destroy what they had been building up through the Lord's aid and blessing, during a period of *ten* years.

Though it may appear to the mere human eye that all this labour was in vain, yet the Christian is sure this is not the case. That the Lord has blessed the endeavours of the missionaries is clear from the statements that have been made, and there is no doubt a lasting benefit will flow from them. To give a Christian nation the word of life in a language they can understand, to provide it with a number of religious books which lead the mind to take a practical and correct view of the doctrines of the Gospel, and together with this, to kindle the flame of a new life in Christ in some individuals of that nation, however small the number may be, and to create in many others a desire to know the truth, cannot be in vain.—It is then evident a new and better æra has begun for such a nation. Although the missionaries must now leave their friends and brethren among the Armenians of Georgia to themselves, yet they feel assured that the Lord will carry on the work He has commenced amongst them, and will fulfil the words which one of their greatest enemies among the Armenian clergy once uttered. This individual being in Shamachy, whither he went to preach against the missionaries and their books, and finding that nobody would listen to him, said in the anger of his heart: "I see the Germans have kindled

a fire which *never* will be extinguished again." The leaven is cast into the mass and will in due time leaven it through.

That the Lord is in our days preparing the Armenian church, which He, for wise purposes, has preserved for so many centuries in the midst of the Muhammadan nations, for a better religious state, cannot escape the observation of any one, who is acquainted with its present condition. A great desire for knowledge has sprung up among the people every where; and as in Georgia by the German, so in Constantinople by means of the American missionaries, many of the Armenians have been brought to a knowledge of the truth, and several of them are truly converted. In Constantinople there were last year not less than *fifty* families avowing evangelical principles. How great a blessing the Armenians will be to the Muhammadans, when once new life springs up in the midst of them is evident to every one who considers how they are spread through Turkey and Persia and in constant contact with them. *They* would be the *best* missionaries for the Muhammadans, and of the greatest use to European laborers, if in this case any such should yet be wanted. That a new period has begun also for the Muhammadans is evident. Turkey and Persia were never before so dependant on the Christian powers as they now are, and the proud Musalmans are beginning to feel strongly their inferiority to Christian Europe. Though it is a hard thing for their haughty spirit, yet they are now convinced they must learn the sciences and arts from *Christians*, esteem and regard *them*, and make use of the former, at least in their armies, if they be not willing to sink down altogether under the overpowering influence of Europe. The wall of separation, which kept Muhammadans so distant from Christians is breaking down that the Gospel of Christ may be preached unto them; and it seems that the Lord is hastening on, this glorious event.

In this light the missionaries view their labours in Georgia and Persia among the Armenians and Muhammadans. Not to reap in a full harvest did the Lord send them there, but merely to sow the seed and to prepare the way for His future coming; to lay the foundation for the temple He will rear up in due time among these nations; and when that was done, He allowed their enemies to drive them away.

When the missionaries were obliged to leave the Russian territories it was natural for them to make an effort to settle in Persia itself. But all the information they got only confirmed them in their conviction founded on former experience, that it was for the present not practicable to preach the Gospel openly in Persia, and to labour in an altogether indirect or disguised way they did not think right nor consistent with the

character of a protestant missionary. It was not fear for their lives, which brought them to this conclusion. They would have been ready to spend and be spent in the Lord's work in Persia, but the slight attempts they made at different times in that country to preach the Gospel freely, and to distribute the word of God openly, always showed them that if they would have gone only a little further, and continued a little longer in that work at the same place, the Moollahs would have raised a mob of fanatics and created such a tumult, that not only the life of the missionary would have been in the greatest danger possible, but all the Christians at the place would likewise have become involved in their perils, and Persia would, according to all probability, have become still more shut up than it already is. On account of these circumstances the missionaries were obliged to pass quietly through Persia with the sad conviction, that its day of grace and mercy is not yet arrived, and they have come to India to do the work the Lord will appoint them here. Persia, however, will always be on their hearts, and they will feel much rejoiced when in one way or other the Lord shall enable them to continue to do good to its deluded inhabitants.

Though no missionary can go and labour in Persia, still there are a kind of missionaries that may be sent safely thither. The word of God and useful tracts, can and may, be, in a quiet and unobserved way, distributed in Persia, and by this means a great deal of good can be done. Books may be distributed in the northern parts of Persia by the converted Armenians of Georgia, many of whom go as merchants occasionally to Persia, and by the American missionaries, who labour among the Syrian Christians at Oormeah, a town situated in the north-western parts of Persia. They are ready to avail themselves of every opportunity the Lord affords them to spread the knowledge of his truth among the Persians. To the southern provinces they may be sent from Bombay by those Persians and Armenians, who come from Persia on account of trade, or by other persons who occasionally go from thence to that country. And the occupation of the province beyond the Indus by the English army, which is now marching there, will open another channel for sending the word of God and useful books into this benighted land. If only God's people are not neglectful of their duty they will still find opportunities enough to benefit in these ways this poor degraded and unhappy country. C. P.

Note.—We have much pleasure in giving insertion to this interesting paper, and we do sincerely pray that our devoted brethren may be the means of turning many a haughty Mussalman in this country to the faith of Christ, and may the door which has now been shut upon them be speedily opened by the Lord.—Ed.

II.—*Remarks on a Pamphlet entitled "An Exposition of Chaps.* xii., xiii., *and* xiv., *of* 1 Cor."

I heartily concur in the following observation, made by the Expositor in the first page of his introduction.

"Growth in knowledge, as well as in grace, is to be expected by all who wait upon the Lord for the teaching of the Spirit; and they whose sentiments know no change, by more attentive study of Scripture, have reason to doubt, that they are yet acquainted with the first principles of the oracles of God. Nor should a Christian be ashamed to declare the change of mind to which he has been led, when conscience testifies, that his only object in that declaration is the advancement of the glory of God."

With the feelings herein described; and praying for the guidance of the Holy Spirit, I have read the above pamphlet, testing the author's exposition by the law and the testimony; and will state what the result upon my mind has been.

But I must first mention, that the author's opinions on each subject, are so scattered throughout the work, that it would require considerable time to arrange all of them systematically, under the several heads, necessary to their being fully discussed; and I will therefore commence by stating what I understand to be the chief points he wishes to establish; and will afterwards notice them consecutively.

1st. "That the gift of the Holy Ghost was promised to all who should believe the gospel in all ages, and in all places,"—pp. 1, 3, 10, 11, &c.

2ndly. "That the above gift of the Holy Ghost is,—to be so possessed by the Holy Ghost, that a manifestation of his indwelling presence should be palpable, by some outward demonstration of power, (p. 11,) such as casting out devils, speaking with new tongues, taking up serpents, drinking deadly things without personal injury, and by laying hands upon the sick, causing them to recover, Mark xvi. 15, &c. (p. 1.) Or, such as having the word of wisdom, the word of knowledge, faith, the gifts of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues, 1st Cor. xii. 8, &c. (p. 11,) one or more of which was bestowed upon each person in the church, by the baptism of the Holy Ghost, (p. 11,) and may be expected by each believer in all ages, and in all places, where faith in the promise is exercised," (p. 1.)

3rdly. "That the chief gift of the Holy Ghost is love, as described in 1st Cor. xiiith Chap. but that it cannot be obtained without possessing the gifts above enumerated," (p. 16.)

4thly. "That the exercise of these gifts enabled the Apostle Paul, to say of every particular church, and of the whole church collectively, There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord; one faith, one Baptism." Eph. iv. 4, 5, (p. 37.)

5thly. "But that at present, the whole church is in apostacy, caused by the cessation of the gifts above alluded to, (p. 67.) And that as the scripture no where says to a person go out of a church, therefore all the bodies which have separated from the first reformed church have been guilty of schism in addition to apostacy, (p. 72.) That consequently, as many as feel and bemoan their captivity in Babylon, which signifies, in any of the present churches, will not separate, and attempt to make a pure church, after their own judgment; but will sigh and cry for the abominations which they witness around; and their sighs and cries will convey their protest, (p. 75.) But they will be ready to come out of Babylon, whenever the Lord shall raise the standard, in a spiritual and aposto-

lic church, and not till then, (p. 74.) And this standard is the revival of the abovementioned gifts, (p. 81.)

6thly. "That such persons as are guided by this rule, and are alive at the second appearing of our Lord, will compose the bride of the Lamb, and be exalted above the four and twenty elders, and the four living creatures spoken of in the Revelations." Rev. iv. 4, 6, 8, &c. (pp. 78 to 80.)

I purpose examining, in this paper, the four first of these propositions.

1st. "That the gift of the Holy Ghost was promised to all who should believe the gospel, in all ages, and in all places," (pp. 1, 3, 10, 11, &c.)

I fully agree in this opinion, because it is substantiated by the word of God in the following passages. John the Baptist said, "He shall baptize you with the Holy Ghost." Mark i. 8. The apostles were thus addressed by our Saviour: "Ye shall be baptized with the Holy Ghost, not many days hence." Acts i. 5. And Peter said to the multitude, "Repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

But the Expositor appears to consider as one and the same thing, the gift or baptism of the Holy Ghost, and certain powers, (p. 1,) which have been exercised by persons who had not received that baptism, and also by persons who had received it; and on this supposition, which I regard as erroneous, he has built a system, in my opinion, much opposed to scripture. Proof of this assertion will be adduced as we proceed to consider the 2nd proposition.

2nd Proposition. "That the above gift of the Holy Ghost is, to be so possessed by the Holy Ghost, that a manifestation of his indwelling presence should be palpable, by some outward demonstration of power, (p. 11,) such as casting out devils, speaking with new tongues, taking up serpents, drinking deadly things without personal injury, and by laying hands upon the sick, causing them to recover, Mark, xvi. 15, &c. (p. 1.) Or, such as having the word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, the interpretation of tongues, 1st Cor. xii. 8, &c. (p. 11,) one or more of which was bestowed upon each person in the Church, by the baptism of the Holy Ghost, (p. 11,) and may be expected by each believer in all ages, and in all places, where faith in the promise is exercised," (p. 16.)

This explanation of the gift of the Holy Ghost, appears to me most unscriptural. And although in some parts of the exposition, the gift of the Holy Ghost is spoken of without any direct mention of these powers, yet the author's object evidently seems to be, to prove that the baptism or gift of the Holy Ghost, and the above powers constitute one and the same thing. And it being acknowledged that the gift of the Holy Ghost is promised to all believers, this mode of assuming its identity with the miraculous powers above enumerated, is calculated to lead the hasty reader to an erroneous conclusion.

It is easily shewn that these gifts were not always a sign of the baptism of the Holy Ghost. Our author says rightly (pp. 2, 3,) that "Jesus did not baptize any person with the Holy Ghost, until after his ascension;" yet we know that he bestowed nearly all these gifts upon his disciples long before that event. When our Saviour sent out seventy disciples, two and two, into every city and place whither he would come, Luke x. 1, "He said unto them, 8. Into whatsoever city ye enter, 9. Heal the sick, that are therein. 17. And they returned again with joy saying, Lord, even the devils are subject to us through thy name. 18. And he said unto them, 19. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."

We also find, in Matt. x. 1. That our Saviour gave his twelve disciples "power to cast out unclean spirits, and to heal all manner of sickness, and all manner of diseases," and (v. 7,) "also to raise the dead."

Here then is a narrative of eighty-two persons possessed of many of the identical powers, any of which are said to be signs of the baptism of the Holy Ghost; and it is admitted that they had not then received that baptism. The above gifts therefore, are not always a sign of the baptism of the Holy Ghost.

But let us endeavour to ascertain the nature of the baptism of the Holy Ghost, which can best be done by noticing its effect on those who we know experienced it on the day of Pentecost.

We find it recorded, Acts ii. 4, that "they began to speak with other tongues as the Spirit gave them utterance," or as afterwards explained, 5, "devout men out of every nation under heaven, 6, came together, and were confounded, because that every man heard them speak in his own language, the wonderful things of God."

The promise of which this is the fulfilment is thus mentioned. Luke xxiv. 48. "Ye are witnesses of these things, 49. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." And the last words recorded of our Saviour on earth are, Acts, i. 8. "But ye shall receive power after that the Holy Ghost is come upon you. And ye shall be witnesses unto me both in Jerusalem and in Samaria, and unto the uttermost part of the earth."

The nature of this promise is to be learnt from its fulfilment. In God's appointed time the disciples were all "filled with the Holy Ghost," and the promise was then realized. But in what did this fulfilment consist? Was it that the gifts were then imparted to them? No! for the disciples had long before possessed miraculous powers, even to the raising of the dead: and the question must be answered by discovering what gift was bestowed upon them, on that occasion, which they never before enjoyed.

Two facts are recorded as the immediate effect on the Apostles, of the baptism of the Holy Ghost; which are, 1st, That they proclaimed the wonderful things of God; 2ndly, In the language of every nation under heaven.

Although the Apostles then "began to speak with other tongues," yet this gift may have been included in the miraculous powers imparted to them long previously; but it could not have been exercised before; because when they were sent out during our Saviour's ministry, to preach that the kingdom of heaven was at hand, they were expressly prohibited from going into the way of the Gentiles, or from entering into any city of the Samaritans; but were desired to "go rather to the lost sheep of the house of Israel," Matt. x. 5, 10, &c., and consequently the use of one language sufficed for the performance of their commission. But whether they had the gift of speaking many languages before this event, or not, it being acknowledged that the promise of the Holy Ghost is made to all believers, and no person, that I am aware of, expecting that it consists in speaking the languages of every nation under heaven, I will not stop to prove that this was not the blessing promised.

There is however something which the disciples did obtain for the first time, immediately after the baptism of the Holy Ghost; and we will inquire what it was.

When Jesus said to his Apostles, Matt. xvi. 15, "Whom say ye that I am? 16, Simon Peter answered and said, Thou art the Christ, the son of the living God. 17. And Jesus answered and said unto him, Blessed

art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

We are thus taught that "the things of God knoweth no man, but the Spirit of God." 1st Cor. ii. 11. And it was our heavenly Father who by his Spirit revealed to Peter that Jesus was the Christ. But Peter was not then baptized with the Holy Ghost: and although he had been instructed, in some measure, by the Holy Spirit, yet he forsook our Redeemer when seized by the Roman soldiers, and afterwards denied him thrice.

Whilst Jesus Christ dwelt among men, his disciples continued very ignorant of the things of God; and even at the close of his ministry, they understood but little of the wonderful works of God, for man's salvation. What a convincing proof of this is recorded in Luke xxiv. 1, &c. When the women went to the sepulchre, on the third day with spices, to embalm their crucified Lord, they were much perplexed at not finding his body in the tomb. Although he had previously foretold his resurrection on that very day, (10.) And when they returned and told these things to the Apostles, (11) "their words seemed to them as idle tales, and they believed them not." Again on this same day, our Saviour reproved two of his disciples returning from Emmaus, for their ignorance of the prophecies regarding him; and in the evening when they were all together (except Thomas) Luke xxiv. 45, "He opened their understanding, that they might understand the Scriptures:" and after declaring to them, 47, that repentance and remission of sins should be preached "in his name among all nations, beginning at Jerusalem," he added "48, And ye are witnesses of these things. 49. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And I wish to call attention to the fact recorded in John xx. 22. That on this same occasion "he breathed upon them, and said, Receive ye the Holy Ghost."

When Peter confessed that Jesus was the Christ, he was taught this truth by the Spirit; yet he was not then baptized with the Holy Ghost; and when, on the above occasion, Jesus opened the understanding of the disciples, who were present, that they might understand the Scriptures; and breathed upon them, and said Receive ye the Holy Ghost, they were not, at that time either, baptized with the Holy Ghost; for our Saviour expressly informed them that he would send the promise of his Father upon them, on some future occasion; and this promise is explained by the declaration of our Saviour in Acts i. 5, "Ye shall be baptized with the Holy Ghost not many days hence." Yet they had long previously possessed the gift of miracles, and this could not have been the promise, for which they were directed to tarry at Jerusalem.

We find that they were appointed to be witnesses, Luke xxiv. 46, "That it behoved Christ to suffer, and to rise from the dead the third day: 47. And that repentence and remission of sins should be preached in his name among all nations, beginning at Jerusalem:" but the baptism of the Holy Ghost was necessary to qualify them for the execution of this commission; and the Scriptures inform us, Acts ii. 1, that on the day of Pentecost they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance; "so that men, out of every nation under heaven, heard the disciples speak, every man in his own language, the wonderful works of God."

Before the disciples had been baptized with the Holy Ghost, although they had been taught in some measure by the Spirit, they forsook our Saviour in the hour of trial, and were "slow of heart to believe all that the prophets had spoken concerning him:" but as soon as they received that baptism, they were so fully instructed in the wonderful things of God, that Peter

was able to address the multitude, shewing the application to Jesus of former prophecies; and he who had thrice denied his Lord to avoid the scorn of a few persons, fearlessly proclaimed Christ crucified to a tumultuous crowd, from every nation under heaven. And so effectually did he enforce upon them this truth, "Repent and be baptized every one of you, in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost," that "the same day there were added unto them three thousand souls." Acts, ii. 38, &c.

I conclude therefore, that the gift of the Holy Ghost is not, as the Expositor says "to be able to prove his indwelling power by one or more of the gifts mentioned in the 2nd proposition;" but to have a knowledge of the wonderful things of God; and to be converted from a world-fearing man, into an undaunted witness for Jesus Christ; and this is the promise which, I think, every believer in the Gospel may expect, in all ages, and in all places.

Should any person deem this an unimportant gift, supposing that whoever is able to read the Scriptures can, at his own will, know "the wonderful things of God," and become a witness for Christ, I beg to refer such to the following passages of Scripture. 1st Cor. ii. 14. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned;" and Matt. xiii. 21, if "he hath not root in himself, when tribulation or persecution ariseth because of the word, by and bye he is offended."

I object also to that part of the 2nd proposition which asserts that "one or more of these gifts may be expected by each believer in all ages and in all places, when faith in the promise is exercised."

It is allowed that many of the early Christians possessed these gifts, and that they were conferred by the Holy Ghost; and that Paul encourages the desire for them in the Corinthians. "Follow after charity, and desire spiritual gifts, but, rather that ye may prophecy." 1st Cor. xiv. 1. But the passage which appears the most favorable of any in Scripture to the author's proposition is, Mark xvi. 15. "Go ye into all the world, and preach the Gospel to every creature. 16. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. 17. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; 18. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover."

The 15th verse contains a command. "Go ye into all the world, and preach the Gospel to every creature," which although universal in its application may, as is the case with several portions of scripture, have also a limited application: and I infer this to be the fact from the circumstance, that the 20th verse is a record that the commandment, in this limited sense, has been fulfilled. "And they went forth, and preached every where." Paul also says, Col. i. 23, "The Gospel was preached to every creature under heaven." Taking our Saviour's command in its universal application, it has not even yet been fulfilled; but the above passages prove, that in some other sense applicable to it, the command was fulfilled by the Apostles themselves: and the command having a double signification, we must inquire how far the other parts of this address are applicable to one or both of its significations. The 16th verse is a conditional promise and a threat, which are to be proclaimed wherever the Gospel is preached. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But the 17th and 18th verses contain a prophecy, "and these signs shall follow them that believe, &c. &c." And its fulfilment being recorded in the 20th verse,

together with that of the command to "go into all the world, and preach the Gospel to every creature," I conclude, that the prophecy was only applicable to the command in its limited sense; and having been fulfilled, that we are not to expect a further fulfilment of it. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." The substance of this record is also found in Hebrews ii. 3. "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. 4. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

The prophecy "these signs shall follow them that believe," was made by our Saviour before his ascension; and Paul's advice to the Corinthians, to "desire spiritual gifts," was addressed to them about the year 57, which was some time before the date of either of the writings, in which the fulfilment of this prophecy, regarding miraculous powers, is recorded.

The Gospel of Mark, and the Epistles to the Colossians, and the Hebrews, from which I have quoted the above passages, were all written between the years 60 and 70; and if any part of the new Testament, written subsequently to the latest record above alluded to, contains an exhortation to desire spiritual or miraculous gifts, it must then be conceded, that a further accomplishment of the prophecy regarding them will take place. But I do not find any such passage; and therefore conclude, that the prophecy "these signs shall follow them that believe," had only a limited, and not an universal application, and does not refer to "all believers in all ages, and in all places."

Our author says (p. 20) "The gifts are only applicable to a state of imperfection, and can only be exercised where there is ignorance to be removed, or sickness to be healed," implying that the gifts were intended to be used as long as there are subjects on whom they can be exercised. He also asserts (p. 7) "Nor was it, as is supposed, for the purpose of establishing the Gospel, by the manifestation of signs and wonders, in those days of heathen darkness."—But I am of opinion, on the contrary, that the gifts were bestowed solely for this purpose of establishing the Gospel, in one or both of the following ways.

1st. By proving its divine origin.

2ndly. By edifying and comforting believers, in the infancy of the Christian church.

When our Saviour sent his seventy disciples, two and two, throughout Judea, to preach "that the kingdom of heaven was at hand, he invested them with the same miraculous powers here referred to, the object of which was to convince their hearers of the divine authority on which they acted; and to deprive them of all cloak for sin, if they rejected their teaching; for it is said on this occasion, Matt. x, 14, "and whosoever shall not receive you nor hear your words, 15, verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." The enormity of their offence in rejecting the Gospel would be in proportion to the miracles with which its preaching was accompanied, John xv. 24, "If I had not done among them the works which none other man did, they had not had sin;" and again Matt. x. 37, "If I do not the works of my father, believe me not. 38. But if I do, though ye believe not me, believe the works." And although this was spoken by Jesus Christ regarding his own miracles, it is equally applicable to those performed, in his name, by the disciples.

Again, when Jesus alluded to his intention of raising Lazarus from the dead, he said to his disciples, John xi. 15, "I am glad for your sakes

that I was not there" (to heal his sickness) "to the intent ye may believe," (by witnessing the greater miracle of his restoration from the dead,) and John xii. 28, when there came a voice from heaven to Jesus, 29, and the people said an angel spoke to him, 30, Jesus answered and said, "This voice came not because of me, but for your sakes."

We find that these miracles were performed to establish the divine origin of christianity; and when the more perfect revelation of the Gospel was proclaimed, similar powers were continued, until that object also was fully accomplished. But now that the Gospel has been committed to writing, its internal evidence, and the fulfilment of its prophecies abundantly prove its divine origin, and enable even them who run to read, so that a wayfaring man though a fool need not err therein. And if any to whom it is available reject it, they have no cloak for their sin, notwithstanding the cessation of miracles. Under the Mosaic dispensation the people of Israel had the law and the Prophets for the direction of their faith; and when the rich man in hell prayed that Lazarus might be sent from Abraham's bosom to his five brethren, Luke xvi. 22, "That he may testify unto them, lest they also come into this place of torment," the reply was, 31, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." And not less sufficient for our persuasion are the perfected scriptures which we possess; and we must conclude that if people will not believe the Gospel of Christ, as therein revealed, neither would they receive it though its preaching were accompanied by miracles. But we do see unbelievers convinced, without the performance of miracles; and I therefore conclude that the gifts above mentioned have ceased, because God no longer requires them, for the purpose on account of which they were established.

Some persons may desire the gifts, for purposes which the scriptures never sanctioned: that of healing, for instance, supposing thereby to lessen the ills which flesh is heir to. Yet if that gift were bestowed upon an individual now, to be exercised precisely in the same manner as was done by the disciples, I am of opinion, that he would be restrained from using it, except when necessary to deprive unbelievers of any cloak for rejecting the Gospel. And as this, in the present circumstances of the church, can be effected without having recourse to miracles, I feel convinced that he would never be enabled to use it. So that if such a person, possessing the gift of healing saw his dearest friends afflicted with disease, he would have to direct them to the physician and his medicines, precisely as they do, who are without the gift; and like the world at large he might be plunged in distress, at the sight of death with uplifted hand approaching the couch of those most dear to him; and without being able to avert the descending blow, might have to consign to the grave a beloved child, or a wife dearer to him than his own existence.

I will now state the grounds on which I have advanced this opinion.

Timothy had "often infirmities," yet Paul who possessed the gift of healing, and was anxious for his recovery, did not relieve him; but directed him, as is done now-a-days, to a medical remedy. "*Drink* no longer water, but use a little wine for thine often infirmities." 1st Tim. v. 23. Again when Epaphroditus went from the church at *Philippi* on a message to Rome, "he fell sick and was nigh unto death." Phil. ii. 27, &c. He became ill when engaged in the work of Christ; and labouring for the individual support of the Apostle Paul. Yet though Paul regarded him as "his brother and companion in labour, and fellow-soldier," (v. 25) and loved him, and declared that he should have had "sorrow upon sorrow" if his friend had died; and though he was present, and possessed the gift of healing, yet he did not exercise it in his behalf, but left the

issue, as would have been done by a person not possessing that gift, to the mercy of God. I have quoted these instances, in proof that the gift of healing was not exercised at all times, by the Apostles; and will now mention a circumstance shewing that it was not customary for even the beloved and valued members of churches to be relieved from their diseases by the exercise of this gift; and that when miracles were performed on them or on other persons, it was for one of the objects above mentioned, and not merely to preserve the individuals from suffering or from death.

Tabitha, or Dorcas, a disciple at Joppa was sick and died. She was surrounded by disciples, saints, widows, who loved her, and were distressed at her death; and had the gift of healing existed in every church, and been exercised on occasions of deep interest to the members, this surely is a case where we may expect it would have been practised. Nor are we to suppose that she died suddenly, or that the particular members having this gift were absent from the town, and that on this account their beloved sister was deprived of a blessing which she would otherwise have experienced. No! The expression (v. 37,) "and it came to pass in those days that she was sick and died," prevents the supposition of sudden death; and the gift of healing not having been exercised upon her, and no mention being made of a deviation, in her case, from the usual practice of the church, we must conclude, that if any members of the church possessed that gift, it was not used, to prevent her death, because the disciples were established in the faith; and that the recovery of Dorcas would not have convinced unbelievers of the truth of Christianity. But though the gift of healing was not exercised to relieve the beloved Dorcas from sickness, nor to prevent her death, yet a much greater miracle was performed upon her, for the object, on account of which miracles were established; for through the instrumentality of Peter she was restored to life, 42, "and it was known throughout all Joppa, and many believed in the Lord."

The other object of the gifts was, to edify and comfort believers in the infancy of the church. "For ye may all prophecy one by one, that all may learn, and all may be comforted," 1 Cor. xiv. 31.

The early churches were composed of Jews, whose minds had been filled with "vain conversations received by tradition from their fathers," 1. Peter i. 18, "rendering the commandments of God of none effect." Mark vii. 13, or, of "Gentiles who had been carried away unto dumb idols, even as they were led." 1 Cor. xii. 2. And they were all more or less persecuted for their apostacy from the religion of their respective ancestors. The apostles and disciples who established churches in different places, did not permanently reside there, and the Gospel was not then fully committed to writing, for general guidance, as at present. But these gifts enabled members, after the departure of the apostles, or during their temporary absence, to "comfort themselves together, and to edify one another." 1 Thess. v. 11. These gifts are thus enumerated in 1 Cor. xii. 8. "The word of wisdom; the word of knowledge; faith; the gifts of healing; the working of miracles; prophecy; discerning of spirits; tongues; the interpretation of tongues;" and which, with regard to mutual edification, appear to have been limited to the repetition of what had previously been taught by the apostles. Paul says, Rom. ii. 14, "God shall judge the secrets of men by Jesus Christ, according to my gospel;" and again, 2 Cor. iv. 3, "If our gospel be hid, it is hid to them that are lost;" and Peter thus expresses himself, 2 Peter i. 16, "We have not followed cunningly devised fables." It is to be observed that the pronouns used with reference to the gospel, allude invariably to one or more of the apostles, and never to any other individuals; so that, whether the churches were exhorted to "stand in the gospel which they had received,"

or to be "guided by the traditions delivered to them," they were referred to that gospel which Paul or some other of the apostles had preached unto them: 1 Cor. xv. 1, or to those traditions which had proceeded from the same authority, 2 Thess. iii. 6.

The whole gospel of Jesus Christ was made known to man by those inspired persons, and every doctrine unalterably fixed: and we know that the other members of churches, notwithstanding their gifts, had not authority to originate the least addition, nor to make the slightest alteration: nor even were the apostles themselves to be obeyed, if in their subsequent preaching they advanced any thing contrary to that gospel, which had already been established by inspiration. For Paul declares, Gal. i. 8, "Though we or an angel from heaven preach any other doctrine unto you, than that we have preached unto you, let him be accursed;" and to impress this injunction the more deeply on their minds, the apostle repeats it in the very next verse, as it were, in the same breath, 9, "and as we said before, so say I now again, If any man preach any other gospel unto you, than that ye have received, let him be accursed."

Of what advantage, then, it may be asked, were the several gifts of wisdom, teaching, faith, prophecy, &c.? and though unable from the brief mention of them in Scripture, to point out all their benefits, I think it will appear, that with regard to mutual edification, the following was the principal benefit.

The depraved and ignorant state of the early Christians previous to their conversion has been mentioned; and we cannot suppose that the few opportunities they had of hearing the Gospel from the Apostles, sufficed to impress the whole of its truths upon their minds, so as to be recalled, at pleasure, by an effort of memory. And as the Gospel had not then been fully committed to writing, its doctrines would soon have been changed into "vain traditions," in the absence of the Apostles, but for the existence of these spiritual gifts.

These gifts enabled their possessors, not by an effort of memory, but by the direct influence of the Holy Spirit, to repeat the instructions previously delivered by the Apostles, and perhaps to unfold some of the ancient prophecies, and to point out their fulfilment in Jesus Christ and his Church. The members were thus edified, by having line upon line, and precept upon precept, here a little, and there a little, and by a frequent repetition of the gracious promises of God in Christ Jesus, they were comforted amid the apprehensions of the fiery trial which awaited them. 1st Peter iv. 12, &c.

But now that we have the whole Gospel recorded for our guidance; and that God giveth wisdom liberally to all who ask it, according to his word, James i. 5, we can store our minds with divine truths, which can be brought to edify and comfort mankind, by reading from the Book itself, or by exercising our memories; and we do actually see believers edified, and enjoying comfort, even to the extent of a rich forestate of the joys of heaven, without the gift of miracles.

These gifts therefore, not being now required for this purpose; and, as we have previously shown, not being any longer necessary for the establishment of the divine origin of Christianity, which are the only objects on account of which they were used, we must conclude that they have consequently been abolished.

3rd Proposition. "That the chief gift of the Holy Ghost is love, as described in 1st Cor. xiiith chapter: but that it cannot be obtained without possessing the gifts above enumerated." (p. 16.)

The expositor says, (p. 16,) that "the strongest argument for the use, and value, and necessity of the gifts, in this very day, is drawn from

hence, that without them, the love, as described in chapter xiii. (1st Cor.) cannot be possessed."

Paul expressly declares, that no degree of knowledge, or of faith, without this love, will profit the soul: and the Gospel so distinctly enjoins on every believer to strive earnestly for its establishment in the heart, that if the above assertion of the Expositor is in accordance with the word of God, how fatally have all those been deluded, who have said "peace, peace," in the hope of having the Spirit that was in Christ, and of his being unto them of God, "wisdom and righteousness, and sanctification and redemption," 1st Cor. i. 30, without their ever having possessed the gifts. They who believe with the author that love cannot be possessed without the gifts, for without love, religion is but an empty name, will necessarily be distressed at their absence from themselves individually and collectively from the Church, in proportion as they desire the glory of God, and the salvation of their own souls, and those of the world in general. And on this account, many believers in Jesus, whose privilege it is to "rejoice with joy unspeakable, and full of glory," 1st Peter, i. 8, are continually "bemoaning" the loss of the gifts, and "sighing and crying" for their restoration. See pages 74 and 75.

Let us go to the standard of truth to ascertain how far this view of the gifts is scriptural.

Paul says, 1st Cor. xiii. 4—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; 5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6. Rejoiceth not in iniquity, but rejoiceth in the truth; 7. Beareth all things, believeth all things, hopeth all things, endureth all things. 8. Charity never faileth."—This is the most particlar explanation of the charity or love, in question, which the Scriptures contain; and the "gifts" are not even alluded to, as essential to its possession. But Paul says again, Col. iii. 12—"Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; 13. Forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. 14. And above all these things put on charity, which is the bond of perfectness." And in his 1st Epistle to Timothy he says, 1st Tim. i. 5—"Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned." In his 2nd Epistle he adds, 2nd Tim. ii. 22—"Follow righteousness, faith, charity, peace with them that call on the Lord, out of a pure heart."

We find that Paul urges the attainment of this charity or love; but there is not a word in all his writings, to support the assertion, that it cannot be obtained without the possession of the gifts.

I will now transcribe what Peter teaches on this subject. 1st Peter i. 22—"Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. 23. Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever." 2nd Peter i. 5. "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness charity." No one can hesitate to acknowledge, that there is not the least authority in these inspired writings of Peter, for the assertion of the Expositor, that "charity or love cannot be possessed without the gifts;" and as Paul and Peter so distinctly enjoin the exercise of charity on all believers, without

any intimation of the gifts being a prerequisite to its possession, I hope this will be a means of relieving the minds of those who have hitherto held the opinion, on this subject, maintained in the pamphlet; and that if their thoughts, words, and actions towards God and man, are regulated by the Gospel of Jesus Christ, they will cease to mourn because neither they nor the church can heal the sick, nor speak with tongues.

Christianity however, is a practical thing, and we are taught, that "if we ask any thing according to the will of God, he heareth us." 1st John v. 14. With my views, I cannot put the gifts to this test. I cannot pray earnestly and in faith, for the gift of healing, or of tongues, or of interpretation of tongues; but we have reason to know, that during the last few years, hundreds of believers have offered up these prayers in sincerity; and with equal certainty it may be affirmed, that their prayers have not been answered in any one instance. And why? Can any other reply be given but, "because they asked not according to the Will of God?"

4th Proposition. "That the exercise of these gifts enabled the Apostle Paul to say of every particular church, and of the whole church collectively, there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. iv. 4, 5. (p. 37.)

The Expositor represents "The Christian Church as it was," to have been almost perfect, and attributes its alleged holiness to its possession of the gifts (p. 37, &c.); but the history of the church at the period alluded to, written by inspiration, and therefore altogether true, differs so widely from that in the pamphlet, that it is difficult to suppose that both narratives refer to the same subject. I will point out some of these differences, notwithstanding the adage "when ignorance is bliss, 'tis folly to be wise," and we may add, cruel sometimes to inform; because this is not applicable in matters of religion, it being for the glory of God, and the benefit of man, that truth should always prevail. And I shall compare the scripture history of "The church as it was," with that of the Expositor, although persuaded, that it will cause the pleasing delusion of his mind to pass away like a morning dream, leaving "The Christian Church as it was" divested of the shining veil which his imagination had thrown over it.

In remarking on the passage, "There is one body," the author quotes Acts iv. 32. "All that believed were together, &c. The multitude of them that believed were of one heart, and of one soul, &c." And he adds, (p. 38,) "From the exhortation of the Apostle Paul, it is evident that he expected this unity should continue amongst all the members of a Christian Church." "I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together, in the same spirit, and in the same judgment." 1 Cor. i. 10. The Expositor is shewing the advantages derived from the gifts, in preserving the "unity of the body," and to serve this purpose, the expression, "he expected," in the above passage, must imply that Paul looked confidently for this result, and not that he was merely exhorting them to the performance of their duty. But it is evident that Paul did not entertain any such expectation, for the above address was made to the Corinthians because he had heard that, at that very time, there were contentions among them, (v. 11.) So that instead of looking forward to the continuance of a body without division "all speaking the same thing, and being joined together in the same spirit, and the same judgment;" and this, because they possessed the "gifts," we find that dissension and disunion had already taken place;

and so far was the Apostle from expecting unity and concord to be permanently established, that he apprehended the reverse; and said in his second Epistle to the same church, 2nd Cor. xii. 20, &c.—"I fear lest when I come I shall not find you as I would; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." Sad expectations these, and very different from those which the Expositor represents the Apostle to have entertained.

Again, with regard to the "unity of the body," so far were the gifts from preserving it entire, that not only did individuals, here and there, leave the churches, but Paul says, 2nd Tim. i. 15, "This thou knowest that all they which are in Asia be turned away from me."

Under the head "a sympathizing body," (p. 39,) the Author describes in glowing terms the sympathy manifested between the Philippian Church and Epaphroditus; and says "it is such as was usually felt and exhibited by, 'the Christian Church as it was' when love shed abroad in the heart by the Holy Ghost produced unity and sympathy in the Christian body."

I am of opinion that similar instances of sympathy are now also witnessed; and will always be exhibited under the like circumstances, when love is shed abroad in the heart by the Holy Ghost; and without either the church or the individual possessing miraculous gifts.

The Author here assigns to the Holy Ghost working by love, a certain result, which that cause would necessarily effect. But by doing this in one part of the Pamphlet, and in another part, assigning to the Holy Ghost working by miracles, results which they did not effect, and by thus speaking of miracles and love as one and the same thing, differing only in degree, a hasty perusal of the Exposition is calculated to lead to error.

But if the Author believes that "The Christian Church as it was" exhibited a perfect example as "a sympathizing body," the following passages will remove the pleasing delusion. Acts vi. 1. "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration;" in other words, because there was a want of sympathy among the Jews for Grecian widows; and Paul was under the necessity of addressing the Corinthians in the following language, 1st Cor. i. 8, "Ye do wrong, and defraud, and that your brethren." So that the gifts did not render "The Christian Church as it was," perfect as "a sympathizing body."

In commenting on the passage "and one spirit," (p. 40,) the Expositor says, "each church was a spirit possessed body, and all churches being under the immediate, and manifested, and audible direction of the Spirit, there was a perfect unity and agreement, in all church bodies, in all places." (p. 41.) And under the head "one faith," the Author adds, (p. 51,) "so that in each church body, and throughout the whole body, unity of faith was preserved."

We learn that the churches themselves did not consider their gifts of wisdom, teaching, prophecy, tongues, &c. infallible expounders of the whole will of God, for the Corinthians wrote to the Apostle Paul desiring his instructions regarding marriage, 1st Cor. vii. 1; and things offered to idols, 1st Cor. viii. 1, which is a proof that doubts existed among them which their gifts could not satisfactorily remove.

But even if the members of churches had not acknowledged their consciousness of the limited advantages of the gifts, yet the fact is placed beyond all question by the numerous passages in which one or other of the apostles addressed them as being in culpable ignorance; and reproves them for erroneous opinions, false doctrines, neglect of discipline, and sinful practices; which would not have been the case, if as the Expositor asserts,

"all churches were under the immediate, and manifested, and audible direction of the Spirit, preserving a perfect agreement, and a unity of faith."

On the contrary, differences of opinion existed on some points, and Paul did not expect all the members to become of one mind regarding them. Rom. xiv. 2. "One believeth that he may eat all things; another that is weak eateth herbs: 5. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." In these respects, individuals who had the gifts, were precisely in the same situation as we who have never possessed them. They differed in opinion among themselves, and so do we; and all are alike required to preserve the answer of a good conscience, by doing that which he believes, in faith, to be the revealed will of God. "Let every man be fully persuaded in his own mind."

There were also erroneous doctrines in "The Christian Church as it was," which were not prevented by the "immediate, and manifested, and audible direction of the Spirit, preserving a perfect agreement, and a unity of faith." Rom. xv. 1. "Certain men which came down from Judea taught the brethren, and said except ye be circumcised after the manner of Moses, ye cannot be saved." And this false doctrine was received as truth by a church possessing the gifts; and continued until Paul and Barnabas came among them: and even when the inspired Apostles pointed out their error, the innovators rejected his teaching with such obstinacy, that "he had no small dissention and disputation with them," and was obliged at last to refer the subject to the other Apostles; and it was not till after the whole of those inspired men had pronounced the new doctrine to be erroneous, that they who had embraced it, notwithstanding the possession of gifts, consented to its relinquishment.

Paul had occasion also to warn the Thessalonians against a false doctrine regarding the second coming of Christ, 2nd Thess. ii. 2. "Be not shaken in mind, or troubled, as that the day of Christ is at hand. 3. Let no man deceive you by any means: for that day shall never come, except there come a falling away first, and that man of sin be revealed, &c." And it appears that the Apostle considered the warning necessary, although he had previously declared to them what God had revealed on this subject, without relying on the gifts, for the preservation of "perfect agreement, and a unity of faith." 5. "Remember ye not that when I was yet with you, I told you these things." He also blamed the Hebrews for failing to derive that benefit from the instructions they had received, which might have been expected from them. Heb. v. 12. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God." We learn also from this passage, that in the Apostle's days, when individuals possessed the gifts, religious instructions was acquired in the same manner, as at present, that we are without the gifts. They commenced by learning the first principles of religion from their teachers, and in the course of time, and not by means of the gifts, became qualified to instruct others, and to go on unto perfection, in knowledge and in practice. According to the opinions maintained in the pamphlet, every member and every church possessed one or more of the gifts; and therefore the Hebrews enjoyed the benefits which their possession imparted: but the Apostle reproves them for their ignorance; and although they had been taught the first principles of Christianity, so long previously, that they ought to have become qualified to teach others, yet Paul said to them "ye have need that one teach you again, which be the first principles of the oracles of God." So that the gifts did not impart instruction, in the first instance; nor did

they always serve to remind their possessors of that which they had once learned.

There were false doctrines concerning the resurrection which the gifts did not immediately and effectually prevent. 2nd Tim. ii. 18. "Hymeneus and Philetus taught that the resurrection was past already, and overthrew the faith of some:" and some of the Corinthians denied that there was to be any resurrection. 1st Cor. xv. 12. "How say some among you, that there is no resurrection from the dead?"

Neither was every neglect of discipline reproved by the "immediate, and manifested, and audible direction of the Spirit." The Apostle Paul, after alluding to one of their brethren having committed a heinous sin, reproved the Corinthian Church for being puffed up, and not having rather mourned, that he who had so transgressed might be taken away from among them, that he might be brought to repentance. 1st Cor. v. 1. But the gifts possessed by the church did not teach them to expel the offending brother; neither did they instruct them when it was right for him to be restored; and we find that the Apostle furnished them with this direction in a subsequent Epistle. 2nd Cor. ii. 6, &c.

Some members of churches neglected the assembling of themselves together. Heb. x. 25. And the quotations I have made in commenting on the author's remarks under the heads "one body," and "a sympathizing body," are proofs of sinful practices.

The Expositor appears to think the gifts were a sufficient security against divisions, and against corruptions of the faith once delivered to the saints; but we have seen the error of this opinion; and I will now adduce some passages of scripture shewing that Paul and Peter, and John, and Jude, instead of relying on the gifts to preserve a "perfect agreement, and a unity of faith" considered it absolutely necessary to give the Gospel to the Churches in a tangible, and permanent form; which was not to be altered by making additions to it, nor taking away any thing from it, Rev. xx. 18, &c. not even by an inspired Apostle, if it were possible for him to attempt such a violation of God's will; nor by an angel from heaven, should an angelic being fall into the sin of preaching to man any doctrine not already established.

Phil. iii. 1. "To write the same things to you, to me indeed is not grievous, but for you it is safe."

2nd Peter i. 15. "Moreover I will endeavour that ye may be able after my decease, to have these things always in remembrance," alluding to his Epistle.

Jude, 3. "It was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith, which was once delivered to the saints. 5. I will therefore put ye in remembrance, though ye knew this, &c."

Notwithstanding the possession of the gifts, the Apostles were under the necessity of repeatedly instructing "The Christian Church as it was" on every point of faith, and of practice; and perhaps a stronger proof cannot be given of the Author's erroneous opinions concerning the efficacy of the gifts in securing the purity of the Church, than the fact, that the gifts of wisdom, teaching, prophecy, and tongues did not so much as inform their possessors how to exercise them "decently and in order;" and that Paul was actually obliged to instruct them regarding the nature of these very gifts, and how they were to be used, 1st Cor. xiith and xvth chapters.

I now leave the reader to decide, whether the Author's description of "The Christian Church as it was," is not infinitely more favorable, than s warranted by its history recorded in Scripture. He has assigned to it

a degree of holiness which it did not possess; and has attributed it to its possession of the gifts. But I have shown that the Author's account of the perfection of the Church, whilst the gifts were in operation, is only imaginary; and therefore conclude, that they did not confer those benefits on their possessors, which he has ascribed to them.

It is the bounden duty of every believer, in all ages, and in all places, to pray in faith for the baptism of the Holy Ghost, and that the Spirit may bring forth much fruit to the glory of God. The fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," Gal. v. 22, 23. And every believer may pray that these "gifts of God" may abound in him: but I cannot discover any scriptural authority for expecting to possess the gifts of healing, of tongues, and interpretation of tongues, &c.; and the xxth chapter of John's Gospel implies, in my opinion, that miraculous gifts have ceased for ever. We have seen that the purpose of miracles was the establishment of Christianity, the foundation of which is, belief in Christ, and we are informed, John xx. 30, that "Many other signs truly did Jesus, which are not written in this book; 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." But if it had been the will of God that miracles should be continued in all ages, and in all places, we cannot suppose an inspired apostle would have said, that past miracles were written to produce belief in Jesus Christ, in the minds of persons before whom similar miracles were actually to be performed.

Having compared the statements of the Expositor with the scriptures, the result upon my mind is, a conviction that he has built his theory on a misconception of the nature of the gift, or Baptism of the Holy Ghost, which does not, as he maintains, consist in the possession of one or more of the "gifts." I am convinced likewise that they are not promised in scripture to every believer in all ages, and in all places: and I also find that the Expositor has ascribed advantages to the possession of the gifts which "The Christian Church as it was" did not experience; and that his opinion of the benefit which their restoration would occasion is consequently groundless.

It likewise seems evident that they are no longer required for the purpose on account of which only they were exercised, and the prophecy "These signs shall follow them that believe," Mark xxi. 17. having been fulfilled, and its fulfilment being recorded in scripture, Mark xvi. 20, "The Lord working with them and confirming the word with signs following," and there not being any similar prophecy unfulfilled, I am bound to conclude that the gifts have ceased for ever.

Why then do believers bemoan their absence from the Church, and sigh and cry for their restoration? (p. 75.) Do they suppose that God has not yet completed his revelation to man, and that through the instrumentality of the gifts additions are yet to be made to it?

Paul replies, Gal. 1. 8. "Though we or an angel from heaven preach any other doctrine unto you than that which we have preached unto you, let him be accursed." And John says, Rev. xxi. 18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Do they suppose that without the gifts, the scriptures cannot be comprehended?

James informs them, James i. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." And Paul expressly informs the Corinthians, that scripture is its own interpreter; and we therefore know that we are not

dependent on the "gifts" for a correct comprehension of the will of God, 1st Cor. ii. 13, "comparing spiritual things with spiritual."

Or do they suppose the gifts should render their spiritual warfare less severe, and victory more certain?

God has provided means for every believer which ensure victory, and a crown of everlasting glory. Eph. vi. 11. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; 14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, 15. And your feet shod with the preparation of the gospel of peace; 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 17. And take the helmet of salvation, and the sword of the Spirit."

Such is the armour provided by unerring wisdom for the Christian soldier; and it is termed "The whole armour of God." Surely with "the whole armour of God" we cannot fail to be safe, and we ought also to be satisfied. But in the above description no mention is made of miraculous gifts; and is it not to be feared that they who are seeking to add to the list of God's weapons, are wasting, in an unauthorised and fruitless search, the precious moments which ought to be actively employed against the enemy?

Wherefore let us take unto us the whole armour of God, and not seek additional weapons.

Cuttack, 1838. D. B.

III.—*A short account of Severinus, Missionary to the Germans in the time of the wars and devastations of the 5th Century.*

Translated from Neander's Kirchengetar schichte. Tom. III. page 35.

Amongst those men, who, in the midst of the general devastations occasioned by the invasion of the wild eastern hordes into Europe, spread consolation and blessing round them, *Severinus* was particularly prominent. His origin and the place of his birth are not known*, but it seems probable, that he was born in the Oceidas, and had gone in search of spiritual perfection as a hermit to the deserts of the Orient. But the Spirit of God by a repeated inward calling, impelled him to forsake solitude and repose, in order to go and assist the nations of the west, who were at that time in the most distressing circumstances, threatened even with entire destruction and continually exposed to the attacks of the cruel and savage

* NOTE.—When he was questioned about his birth and his native land, he gave always an elusive answer. To a clergymen, who had come to him and asked that question, he answered first jocosely: Well, if you think I am a runaway, keep my ransom in readiness, in case my delivery might be demanded. Then he added with much seriousness—"But know, that the same God, who has called you to be a priest, has also ordered me to live among this poor, and greatly distressed people." To judge from his language he must have been of Latin origin, or according to another lesson in the M.S. a North African.

bands of the north. His predilection for a quiet and contemplative life often awoke with new strength, but that voice which had called him to the place of devastation, was never silent and always prevailed. He was obliged to stay and spend his life with and for the good of his fellow-creatures. This his disciple and biographer Eugippius describes in the following words: "Quanto solitudinem in colere cupiebat, tanto erebrius revelationibus monebatur, præsentiam suam populis denegaret afflictis." The sphere of Severinus' labour was on the shores of the Danube, in the countries which now belong to Austria and Bavaria. He appeared in those countries in the disturbed times following the death of Attila in the year 453, when one nation oppressed the other, and when one place after another was given up to desolation through fire and sword, and when great multitudes stripped of all they had, were dragged away as slaves. By a strict and abstemious life, by exposing himself voluntarily to privations, and suffering joyfully troubles and discomforts, he showed by his own example to those accustomed to ease and luxury, how to suffer the evils that had befallen them with patience and resignation. Though used to a southern climate, in the midst of severe winter, when the Danube was frozen, he went about barefooted*, to bring food and clothes to those who were exposed to hunger and nakedness; on account of the war, he delivered with money collected for the purpose, or through his own powerful influence, multitudes of persons who had been carried off and made slaves; he announced to the people the dreadful times they had yet to expect, exhorted them to repent, and trust in God; he alleviated through his prayer full of faith, the spiritual and temporal misery of unhappy sufferers; and his word, which was venerated by the chiefs of those rude hordes, as if it had been a voice from another world, procured kind treatment to the vanquished.

Through the inward vigour of his mind he had fully inured himself to all kind of hardship, but his heart felt deeply for the miseries of others. His powerful example, his exhortations, and his reprimands moved many to send him food and clothes for the poor. In such cases he called great numbers of destitute people into the church, and having first offerred a prayer, he distributed to each according to his need, beginning the distribution with the words: "Blessed be the name of the Lord." Many instances might be adduced to show the powerful influence which he through the Spirit of God exercised

* This may be called an excess of ascetism, but it was in the spirit of the age. If sworn ascetism is an error, it is certainly a less hurtful one, than the ease and luxury in which some ministers of the Gospel occasionally indulge.—Translator.

over the minds of those he had to deal with. At one time a horde of barbarians had ransacked the precincts of the town where he was, and carried off men and cattle. Those who had escaped the hands of the enemy, came lamenting and weeping to Severinus. He asked the Roman officer who commanded the military force, if he had no troops to pursue the robbers and take the spoil from them. The officer answered, he had not sufficient men to oppose the great army of the enemy, but if Severinus desired it, he would go to battle confiding not in the efficiency of his own arms, but in the power of his prayer. Severinus said march out without delay in the name of God, for the Lord will fight for you, and where he is in the van, there the weak one becomes the strongest; but take heed to bring all the prisoners unhurt to me. His word was fulfilled, the prisoners were brought before him, he ordered their fetters to be taken off, refreshed them with food and sent them back with injunctions, that they should tell their fellow-soldiers, not to repeat their invasions lest God who, (as they had experienced it,) was fighting for his servants, should punish them more severely. His appearance and his word so powerfully influenced the mind of one of the chiefs among the Alemans, that when he saw and heard him he began to tremble exceedingly. His biographer says of the chief—Ut tremere coram eo vehementius coeperit, sed et postea suis exercitibus indicavit, nunquam se nec re bellica nec aliqua formidine tanto tremore fuisse concussum. When all the forts in Bavaria on the shores of the Danube were threatened by the barbarians, their inhabitants severally begged Severinus to dwell among them, because they believed, that his presence would be their best defence*. Remarkable events, which were considered as answers to his prayers, and the great power and influence which he possessed through the grace of God, brought him soon into repute as a worker of miracles. He said himself: such things happen at present among many nations and in many places, that every body might know, that there is one God, who does miracles in heaven and on earth. When people expected to receive great benefits from his prayer, he used to say: "Why do you expect great things from a little one, I am myself quite unworthy of the Divine favour, may I receive remission of my own sins!"

Sometimes, when the assistance of his prayers in secular concerns was requested, he pointed to the spiritual wants of the people. Once a monk begged him to pray God, that his sore

* This puts us in mind of the prince who requested the missionary Schwartz to sleep in his room, as a safeguard against his enmies.—Translator.

eyes might be healed; Severinus said to him: "pray rather that thy inward eye may become clearer." When once a bishopric was offered to him, he refused it, saying, "it was sufficient to him to have forsaken solitude, to have followed the Divine vocation into these regions and to have suffered with the distressed." Such a hero of Christian faith must have left many vestiges of his labours in the places he visited, though they remain unknown to us.

Among those benefitted by Severinus, was the well known Odoacer, who afterwards founded a kingdom in Italy. When a youth, and not yet possessed of great distinction among his people, he is said to have gone to Severinus, and to have heard from his mouth a prophecy of his future greatness. When Odoacer became afterwards a king he highly respected the advice of Severinus.

R.

IV.—*Life of Tyndale.*

[Concluded from page 635.]

——— "he had a golden mind
That would not bend to dross, but still aspire
To heaven, and faith gave wings to his desire;
He was belov'd of all that lov'd God's name.
The trumpet of his voice would still proclaim
The word of God." ———

In vindication of the motives which induced Tyndale to undertake this dangerous and arduous labour, of translating the Holy Scriptures, his learned and admirable colleague, John Fryth, a short time before his martyrdom, thus addressed Sir Thomas More:—"And Tyndale I truste lyueth; well contente with suche pore apostles lyfe, as God gaue hys sonne Christ, and hys faythfull mynysters in thys worlde, whych is not sure of so many mytes, as you be yearely of many poundes, although I am sure that for hys learnynge and iudgement in scripture, he were more worthye to be promoted then all the byshoppes in Englande. I receyued a letter from hym, whych was wrytten sens Christmas, wherin amonge other matters he wryteth thus: I call God to recorde agaynst the daye we shall appeare before oure Lorde Jesus Christ to geue rekonynge of oure doinges, that I neuer altered one syllable of Godes worde agaynst my conscyence, nor wolde do thys daye, yf all that is in earth, whether it be honoure, pleasure, or ryches myght be geuen me." Fryth adds, "Judge, good Christen reader, whether these words be not spoken of a faythfull, clere, and innocent herte. And as for hys behauyoure is suche, that I am sure no man can reprove hym of any synne, howbeit no man is innocent before God whych beholdeth the herte."

His motives are thus declared in the prologue prefixed to the 4to. Testament with glosses, 1526. "I haue here translated (brethren and susters, moost dere and tenderly beloued in Christ) the Newe Testament for youre spirituall edyfyinge, consolacion. and solas: the causes that moved me to translate, y thought better that other shulde ymagion, then that y shulde rehearce them. Moreover y supposed yt superfluous, for who ys so blynde to axe why lyght shulde be shewed to them that walke in dercknes, where they cannot but stomble, and where to stomble ys the daunger of eternall damnacion, other so despyghtfull that he wolde envye eny man (y speake nott his brother) so necessary a thinge, or so bedlem madde to affyrme that good is naturall cause of yuell, and dercknes to procede oute of lyght, and that lyinge shulde be grounded in trougth and verytie and nott rather clene contrary, that lyght destroyeth dercknes, and veritie reproveth all manner lyinge."

In 1528, Tyndale published the most valuable of his own compositions, The Obedience of a Christian Man. In the preface, he, at considerable length, proves the necessity of a free circulation of the Scriptures in the vernacular language of every country. After his christian salutations, he says: "Let it not make thee dispayre, neither yet discorage thee (oh reader) that it is forbidden thee in peyne of lyfe and goodes, or that it is made breakynge of the kynges peace, or treason vnto his highnes, to reade ye worde of thy soules health. But muche rather be bolde in the lorde and comfort thy soule. For as much as thou art sure and haste an euydent token thorow suche persecutyon, that it is the true worde of God, whych worde is euer hated of the worlde." He argues, that as the Jews, and those to whom the scriptures were immediately delivered, had them in their own tongue, so ought all mankind. That Jerome felt the great importance of a vernacular translation, and with much labour made one in Latin. That since the scriptures have been shut up, gross darkness has covered the people. "The curates, alas, themselves, for the moost part, wotte no more what the New or Old Testament meaneth, than do the Turkes."—"Moreouer seynge that one of you euer preacheth contrary to another. And whan two of you mete, the one disputeth and bauleth with the other, as it were two scoldes. And for as moche as one holdeth this doctor, and another that, one foloweth Duns, and another S. Thomas," &c., enumerating fifteen different sects in the then Roman Catholic Church in England, he adds, "In so great dyuersyte of spirites howe shal I knowe who lyeth and who sayeth trueth; whereby shall I trye them and iudge them? Verely by Goddes worde, whiche onely is true. But how shall I that do, whan thou wylte not let me se the scrypture?"

Tyndale speaks familiarly of the original languages: "The Greke tongue agreeth more with the Englyshe than with the Latyne, and the properties of the Hebrue tongue agreeth a thousande tymes more with ye Englyshe than with the Latyne." He winds up this interesting preface with a serious charge. "Fynally that the threatenyng and forbyddynge the laye people to rede the scrypture is not for loue of your soules (whiche they care for as the foxe doeth for the

gese) is euydent and clerer than the sonne, in as moche as they permitte and suffre you to reade Robyne Hode, and Beuys of Hampton, Hercules, Hector, and Troylus, with a thousande historyes and fables of loue and wantones, and of rybaudrye, as fylthy as herte can thynke, to corrupte the myndes of youth with all, clene contrary to the doctryne of Chryst and of his apostles."

This book fell into the king's hands through the zeal of Tyndale's enemies to prevent his seeing it. Queen Anne Boleyn had lent her copy to one of the ladies in waiting, who had formed an attachment to a handsome page, named Zouch; he playfully seized the book, and made his escape with it to the chapel as a secure place for private reading; but unfortunately Dr. Sampson caught him before he could conceal the proscribed treasure, and with severe threats took away the book, and gave it to Cardinal Wolsey. When the queen asked for her book, the lady, falling on her knees, told her what had happened: the amiable queen raised her with kindness, saying it shall be the dearest book the cardinal has got. She went to the king, and told him the conduct of the doctor and cardinal. Henry immediately called for the stolen volume, when she with irresistible tenderness besought the king to examine its contents, which he did, and appeared to be delighted with it, saying, "This book is for me and all kings to read."

During this time Tyndale was incessantly employed, and published a number of tracts and books, which though small in size, were mighty in pulling down the strongholds of superstition in England. The original editions of many of these tracts are in my cabinet, and have afforded me much instruction and information, as well as amusement: among them is a copy of The Obedience of a Christen Man, small 4to. published May, 1528, once the property of the princess, afterwards Queen Elizabeth. It has her autograph beautifully written, but with all the pomp worthy of a Tudor: "Elizabeth, daughter of England and France." This book, probably, assisted to fix her principles in favour of the Reformation.

In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts, ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited, by the inscrutable dispensation of Divine Providence, with a heavy calamity. Minding to print the fifth book of Moses at Hamburgh, he on his way thither suffered shipwreck on the coast of Holland; and lost his books, money and manuscript; his life was saved, for in the goodness of God he was not wrecked on the English coast, where, if the sea had spared him, a Smithfield fire would have burnt him. He continued his journey, and being joyned by Coverdale, they again translated the book of Deuteronomy, and, assisted by a pious lady, Mrs. Van Emmerson, it got printed; he thus completed the first portion of the Old Testament in 1530. At Hamburgh, the same providence which had preserved him in shipwreck, armed his body against the pestilence. "They went through the

work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And indeed close application to a lawfull calling, is the best antidote against a public infection." This is the only portion of the Old or New Testament in the translation of which Tyndale and Coverdale assisted each other.

In the preface to Genesis, he observes, that when he published the New Testament, he desired them that were learned to amend, if ought were found amiss, but that, instead of amending it, the papists have raised an outcry against the translation; saying there were many thousand heresies in it, so that it could not be mended: even if an i lacked a tittle over his head, it was noted to the ignorant people for an heresy. "A thousand books had they lever to be put forth against their abominable doings and doctrine, than that the scripture should come to light." "Which thing only moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the scripture was plainly laid before their eyes in their mother tongue." He humbly submits his Pentateuch to the judgment of Hebrew scholars, and expresses his willingness to have it burnt, if they will first put forth another that shall be found more correct. His writings had by this time been extensively circulated, and began to produce their good fruit sixty or an hundred fold.

Many of these tracts are now lost, and probably may never be again recovered. The great object which he endeavours to illustrate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps from that to the present period, had more distinct and pure sentiments upon this very important subject. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour. He was severe on those ceremonies, the inventions of men, alike at variance with revelation and reason, by which all religion was made to consist in bodily motions—howling—pattering—creeping—crossing, &c. &c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence. He advocated the simple ceremonial institutes of the New Testament, as calculated richly to promote the great object of spiritual worship. Deeply impressed with the importance of religious principles—he gave up none of his preconceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipations of a spirit determined, fearless of all consequences, to try all things, and hold fast that which proved good. This is the great principle of the Reformation. This is the leading truth of revelation—a principle which, while it establishes the right of private judgment, also imbues the mind with a sense of individual responsibility at the day of judgment.

While many men, of distinguished talent and piety, have advocated

the imposition of ceremonies, creeds, and confessions, they appear to others fraught with unmingled evil; their effects are intolerance, bigotry, and persecution to those who cannot conscientiously conform, and hypocrisy in those who subscribe them merely for place or lucre.

[Being anxious to conclude this most interesting memoir with the close of the year, we have been induced to omit those parts which do not appear of such immediate interest and which are not essential to develope the general outline of the venerable translator's character. In the original memoir the author proceeds to notice the great offence which his various works gave to the popish party, their circulation by private means, and the efforts of Henry to suppress them, aided by a bull from the pope. He also notices the ineffectual efforts made during Tyndale's continental residence to allure him to England, and though many and tempting offers were made, offers enough to shake the resolution of an ordinary man; yet he remained firm. The king then writes an angry and characteristic note to his envoy concerning Tyndale; and in the midst of his other troubles, his beloved companion Fryth, allured to England by false promises, suffers martyrdom. The memoir then continues.—Ed.]

Tyndale's habits, for the few years that he resided at Antwerp, were most actively benevolent. He was the almoner of his more wealthy countrymen. Saturday and Sunday were his days of relaxation from severe study: on the former, he visited the sick and dying foreigners, and on Sunday, both before and after divine service, he visited and relieved his fellow exiles. Persecution for conscience sake, like a dreadful pestilence, ravaged his native country, sweeping away with the besom of destruction the most pious and benevolent of her sons. Many, to escape a cruel death, fled to Antwerp in the greatest distress; and they obtained from Tyndale consolation and a supply for their pressing wants. In bestowing alms, he appeared like an angel of mercy: in preaching, he spoke like an apostle. These qualities which dignify human nature, only excited the more bitter animosity of those who were persecuting Christ in the persons of his pious and devoted disciples.

The laborious studies which occupied the great portion of his time, were in vindicating himself and the reformation from the slanders of Sir Thomas More, and in completing the translation of the Sacred Scriptures. It is impossible to decide, without the discovery of new evidence, whether he translated the whole of the Old Testament; the similarity which pervades it, leads me to conclude that he did, and that Coverdale profited by his manuscripts. It is plain, that, from Esdras to Malachi, it is one translation, published by Coverdale in 1535, and by Mathews in 1537, with such alterations as pleased the respective editors; from Genesis to Esdras, and the whole New Testament, are distinct translations. Tyndale's name was suppressed in both, on account of the rancorous hostility of Henry against him, for having honestly spoken in opposition to the divorce from Catherine.

From 1526, when he added prologues and glosses to the New Testament, he does not appear to have made any alteration in the text

until 1534, when he republished it with considerable improvements, at Antwerp, in small 8vo., entitled, "The Newe Testament, dylygently corrected and compared with the Greke, by Willyam Tindale, and fynesshed in the yere of oure Lorde God, A. M. D. and xxxiiij. in the moneth of Nouember." It has wood cuts and ornamented letters. The title and prologues comprise sixteen leaves, followed by a second title and list of books. The text occupies CCCLXXXIV leaves, the two last being numbered wrong. The Pistles of the Olde Testament end on folio cccc. The table follows on ten leaves, the last two pages contain "thinges to fill vp the leffe withal." Some copies were printed on yellow paper.

In this edition, Tyndale took advantage of friendly and hostile criticisms, and endeavoured to render his version still more faithful by the result of profound studies. The prologue commences with "Here thou hast (moost deare reader) the New Testament or covenaunt made wyth vs of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke," &c. This prologue was reprinted, verbatim, with every subsequent edition. It closes with a defence of the use he made of the words repentance and elders. To this he added a second preface, very severely reflecting upon G. Joye. The occasion of this was, that Joye, having been employed by a Dutch printer to correct the press of the fourth pirated edition, had altered some words, and particularly Repentance, for which he put "the life after this." At this time the Reformers were daily expecting the corrected edition, when Joye published and circulated his, three months before Tyndale's was finished. Many of the exiled Reformers waited on Tyndale to inquire the reason why these fanciful alterations had been made; and he soon found, that a surreptitious book had been imposed upon the public by Joye. In the second preface to Tyndale's edition, he very properly warns the public of this discreditable imposition. During Tyndale's imprisonment, in February, 1535, Joye published what he called an apology, but which was a very intemperate attack upon his friend and brother exile, then in prison, and in imminent danger of martyrdom. Joye alleges that he received only fourteen shillings Flemish, about eight shillings British, for his labours, and that he heard say, that Tyndale had ten pounds for his copyright. His defence is, that it was intended solely to render the New Testament more useful, but he does not apologise for, nor defend, his having made alterations and published them under Tyndale's name. The prologues in Tyndale's revised edition, and the 4to. of 1526, are very similar to those of the German, by Luther. This of 1534, may be distinguished from all the subsequent impressions by a discrepancy in the marginal notes in 1 John's epistle, ch. 3, "Loue is the fyrst precept and cause of all other;" while on the opposite page he says, "Fayth is the fyrst commaundement and loue the seconde;" also, by the omission of the tenth line in Revelations, ch. 9, and by an error mentioned in the prologue: it occurs in Matthew xxiij. "Clense fyrst the out syde of the cup," &c. which should have been, "Clense fyrst the inside," &c. The most singular rendering in the whole volume was continued in all the

editions. Death in the Revelations, is mounted on a green horse. It was in this same year, 1534, that Tyndale was treacherously betrayed and imprisoned.

Sir Thomas More, in the examination of persons accused of heresy, especially such as had come from Flanders or Germany, questioned them minutely as to their knowledge of Tyndale. He had thus obtained a description of his person, dress, habits, friends and places of resort. He now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet, came to Antwerp; having made acquaintance with some of the merchants, he met Tyndale, and he without suspicion, placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied, that he was an honest man and handsomely learned; and Pointz, finding that he had made so favorable an impression on his learned friend, desisted from further inquiry. Phillips, after having for some time dined at his table and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, be brought back with him the procurer-general and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The villain then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first; and, as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale: immediately the officers whom he had placed there, seized him together with all his books and papers. He was in this pennyless condition conveyed to the prison at Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp. If ever there was seen the perfection of unprincipled villany, to the utter disgrace of human nature, it was in this diabolical agent to the Roman Catholic party in England—Phillips.

Every effort which the most affectionate regard and veneration for Tyndale could prompt, was made by Pointz and the British merchants at Antwerp, to obtain the liberation of their beloved pastor; but it was in vain. Letters were immediately dispatched to Lord Cromwell and others in England; and favourable answers having arrived, Pointz, at the request of the body of English merchants, went with the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person, and with great difficulty he obtained his answer. With this he hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook to carry it in person to London with all possible speed. Here he was detained for a month, but, by perseverance and interest,

he obtained favourable letters, with which he went direct to Brussels. His zeal for the pious preacher nearly cost him his life; for Phillips, finding that these powerful efforts were likely to succeed, managed, by the aid of the Roman Catholic priests at Louvain, to have Pointz arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. He was prohibited from intercourse with his friends, unless his letters were written in the Dutch language and sent through the medium of his persecutors. Finding that his life was in imminent danger, he broke out of his prison by night, and made his escape. Still, although under such perilous circumstances, he persevered in his efforts to save the life of Tyndale. On the 25th of August, 1535, he wrote to his brother in London a letter honourable to his pious and affectionate regard for his friend and pastor. "It was said that the King had written in favour of William Tyndall, now in prison, and like to suffer death, and it is feared that these letters have been intercepted. This man lodged with me three quarters of a yere.—I know that the King has never a treuer hearted subject this day living. He knows that he is bound by the law of God to obey his prince; and I know well that he would not do the contrary to be made lorde of the worlde. The death of this man will be a great hindraunce to the Gospel; and to the enemies of it, one of the highest pleasures. I fear that he will be shortly condemned, for two English men at Louvain apply it sore, taking great pains to translate out of English into Latin, those things that may make against him, so that the clergy here may understand it and condemn him, as they have done all others, for keeping apenyonys *contrary to their business, the which they call the order of holy church.* Brother, the knowledge that I have of this man causes me to write as my conscience binds me. *For the king's grace should esteem him at this day as a greater treasure than any one man living,*" Pointz was a wealthy and highly respectable man, who, in a few years after these melancholy transactions, returned to England, and obtained an act of parliament to naturalize his children. The character which he gave Tyndale, and his efforts, at the imminent risk of his own life, to save him, show the high estimation in which this pious, talented, and amiable man was held by those who enjoyed his society. The British merchants who constantly associated with him, knew his worth, and esteemed him accordingly. The letter of Pointz, sent to Lord Cromwell, is preserved among the state papers in the British Museum. Tyndale's imprisonment lasted nearly two years, during which time he was incessantly employed in the great object of extending the genial influence of pure religion. His amiable and pious conduct obtained for him every indulgence that could be allowed to a prisoner, which enabled him to carry on a sharp controversy with the professors at the neighbouring university of Louvain.

In his imprisonment, he redeemed his pledge given to the priest in Gloucestershire many years before, that the ploughboys should have the New Testament to read. In 1535, was printed a very curious edition of Tyndale's version. In this he imitated the plan of Luther,

who published the New Testament in three different dialects of Germany. Following this plan, he printed the revised version of the preceding year in a provincial orthography, probably that of his native country; peculiarly adapted to agricultural labourers. From a copy in my library, late the property of Dr. Adam Clarke, I extract the following specimen:—holly cite, for holy city; saeyde, aengels, wayghthyer, foete, behoelde, broether, faether, moether, tacken, agaeynst theacheth, graece, cloocke for cloke, maester, saefe, shaeke, &c. &c. To this book was added the heads of chapters, as far as I have been able to discover, for the first time.

The termination of his invaluable life, and of all his sufferings, now drew nigh. His anticipations of release from sin and sorrow, and an exaltation to the bliss of angels, his desires to join the bright and glorious company of heaven, were about to be realized. He who said, "Fear not them which kill the body, but are not able to kill the soul," most eminently comforted and supported his servant. Having exhorted others to constancy, he was now to practise the fiery lesson. The formalities of trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In September 1536, he suffered the dreadful sentence. In a moment so appalling, he exhibited that calm firmness and patient resignation which arose from a sure hope of immediate enjoyments indescribable and full of the eternal weight of glory. While he calmly viewed the dread preparations to deprive him of life, and burn his body, his heart mourned over England. His last thoughts were for the eternal welfare of his country, and his dying voice called for mercy on his unrelenting persecutor. He cried out at the stake, "LORD, OPEN THE KING OF ENGLAND'S EYES." He was then strangled; and long ere his body was reduced to ashes, his soul had commenced the glorious anthems of the redeemed of God, who had washed their robes and made them white in the blood of the Lamb.

The conduct of Tyndale in jail won the heart of his keeper, who, with his daughter and some of the household, became converts to the cross of Christ. Even the Emperor's attorney-general, who had obtained the sentence against him, solemnly declared that he was a learned, a good, and godly man.

V.—*Reply to Q.'s letter 'to the Reviewer of Mundy's Millenarianism examined.'*

SIR,

Illness first, and great press of occupation subsequently, have necessitated the delay which has taken place in replying to your communication. My *personal* wish would be to waive reply altogether—*my* sentiments upon Mr. Mundy's text on the one hand, and your own on the other, being equally before the readers of the *Calcutta Christian Observer*. The mode, however, you have adopted, of *personally* addressing myself, rather than of conveying your objections as a correspondent through the common medium,

seems to leave me no alternative. I can only assure you that it is with reluctance I proceed to notice your remarks upon my Review. I say upon my Review, because with your opinion of either the argument or temper of the author reviewed, I have neither the wish nor the right to interfere. Nor do I constitute myself Mr. Mundy's champion; as well because I know him to be so able to sustain his own defence, as because, in my character of Reviewer simply, I am not to be held responsible for more, be it in the substance or the temper of his work, than I have *made* my own by direct and approving quotation. Nevertheless, entertaining, as I frankly avow, a full persuasion that Mr. Mundy has not deserved the censure you have passed upon him—an avowal due alike to friendship and to truth—I cannot allow the occasion to pass without expressing my full and most sincere conviction—a conviction derived as well from the intimate personal experience of many years, as from direct communication on the precise question now before us—that in penning, preaching and publishing his Examination of Millenarianism, Mr. Mundy was actuated by one only and deep-seated concern for the interests of scriptural truth and of vital, practical Christianity. Of all the men who bear the name of missionary in India, Mr. Mundy is perhaps precisely that very one of all, the freest from any tincture of sectarianism, party-spirit, sectional jealousy or controversial bitterness. If, in the treatise in question, he has seemed to you, Sir, and some of your friends (as you state), to have spoken bitterly, ungenerously or uncharitably, I unhesitatingly assure myself, and *know* that I am supported by *all* of my acquaintance, who are not themselves tinctured with millenarianism in some shape or other, in assuring *you*, that you have misinterpreted language intended to express, and *I* think too calmly expressing but his *strong* impressions, derived from actual observation, of the injurious tendency of the principles he was combatting. I venture, on my own responsibility, to give you, in confirmation of what I have above stated, an extract of a letter from that gentleman to myself, (written in consequence of your remarks) in which he writes—"Your correspondent Q. is mistaken when he thinks I have exaggerated things. I have *facts* for *all* that I have brought forward. I was *personally provoked* (challenged) *to the contest.*" Thus then Mr. M. was neither a quixotic volunteer in quest of controversial adventure, nor was he writing 'without book.' Mr. M. adds—"Q. is also mistaken when he says my remark about the 'Holy Spirit' was without provocation (cause)." In other words, he *had* been *calumniated*, and *therefore* deprecated the injurious misapprehension on that head. So much for Mr. Mundy—whose forbearance in not taking up himself the gauntlet you have thrown down, is strongly in proof that *he* writes not for party, but for truth, not from personal impulse, much less exacerbated feelings, but from "a zeal according both to knowledge and to love." Yet if, withal, a single expression in his tract should be justly liable to the charge of unnecessary strength or seeming harshness, I feel confident *he* himself would be the first to lament and expunge it.

And now, Sir, that I have disposed of Mr. Mundy, as far as *I* am concerned in his exculpation, I return to your notice of myself. Your first charge is that of 'not having treated the readers of the *Calcutta Christian Observer* quite fairly;' and how is this charge supported? Why simply by the assertion that 'throughout my review I have (not only) leant entirely to Mr. Mundy's reasonings,' but also that, "when approving equally of the *tone* of those reasonings, much of which not only in your opinion but in that of many whom you highly respect, is decidedly objectionable," I do not adhere strictly to the line of conduct 'required of an impartial critic.'! Now, Sir, what an extraordinary sentence is this! If it have any force, it must be on the supposition that *I* also *saw* the objection-

ableness you and your friends discovered, yet did not censure it. But what if I, in good sooth, saw it not? why then I must needs 'lean to the *tone*,' as well as to the argument, equally approving of both. It were a most novel canon in criticism, that a reviewer, while expressing his coincidence with an argument he judges to be sound, must yet carefully eschew *leaning* to the tone of the writer, lest though *he* discover nothing objectionable therein, other more astute readers perchance may!

The same kind of reply might be given to your second remark, that 'there are palpable defects in Mr. Mundy's tract which ought to have been pointed out.' What if those defects had not rendered themselves palpable to my duller apprehension? Yet I will not rest in this, adequate though it assuredly is, to meet your charge. I will go further, and deny most distinctly that a reviewer is bound to point out the smaller deficiencies and faults of any work, whose general argument and tone approve themselves to his judgment. The main object of reviews is to give the outlines and leading character of the productions of the day—and save when the defects in any work are marked and excessive, it were an ungracious, ill-natured criticism, methinks, that should scan it with the eye of a lynx in order to detect minor material for remark and reprobation.

Your next objection is to the extent of application given by Mr. Mundy to the term millenarianism. But that objection falls to the ground, when it is recollected that Mr. M. himself distinctly states in the outset, that he employs the term, for want of a better, in its large and popular acceptation, to include a heterogenous mass of notions variously combined in the judgment of different bodies or individuals; and for myself I have, in my review, drawn the distinction between *strict*, and (so esteemed) scriptural millenarianism, and the modern varieties of sentiment known as Irvingism (whether correctly so designated or not I do not now decide)—in fact had the term objected to, or that of Irvingism, *not* been employed, I know not what third designation of so protean and many-faced a phenomenon, could have been found either so suitable to its grand characteristics, or so familiar to the mass of readers; *for some* view or other of the *millenium* is always, I believe, associated with every phase and variety of its ever-changing aspect. And how *generals* are to be scrutinized save through the *particulars* they include, my philosophy informs me not. What, too, though 'Mr. M. attributes to Millenarians very many and peculiar sentiments, not half of which you,' Sir 'ever heard of or met before?' Does it not follow from Mr. Mundy's commencing remarks, that such must inevitably have been the case, if the variations of the object he opposed be in fact so many and so little coherent? 'The too wholesale charges,' consequently, of which you speak, are in truth not such, being charges *intended* to apply as well as in fact applying only to particular branches of millenarians in *particular*, or to the *spirit* by which the body is actuated in general.

That an *appearance* of peculiar sanctity and devotion in many millenarians *does* operate, on the one hand to win disciples to their opinions, and yet is not always, on the other, fully *sustained* throughout, and above all is not ever found connected with zeal for missionary enterprize, and a spirit of charity and candour towards their opponents, is, as far as my *reading* and observation go, matter of melancholy fact; and one too which he who, like Mr. Mundy, undertook to argue against the scripturality of the system, was bound *in foro conscientiæ* to point out. That he does so without one bitter expression, but with much and deep sorrow of heart, is most manifest on the very face of his whole argument. Assuredly he never intended to charge those whom, with all their infirmities of judgment or temper, or deficiency of zeal and charity, he yet deems "good men" and "our Chris-

tian friends," with conscious hypocrisy; nor can I perceive any inconsistency, unless it be asserted that *no* defect in the graces of the spirit can or does exist in *any* "good men and Christian friends."

And now, Sir, I must draw to a close, having already far exceeded my intention in the length to which I have already unavoidably drawn out this reply. I trust I have not offended in *word;* my own consciousness assures me I have not in *spirit.* And yet I am humbly sensible that though "our own heart condemn us not, God who is greater than our heart and knoweth all things," may not find us guiltless even where most we strive to be so. I trust you will receive this explanation in Christian kindness and candour, and hope I may be so happy as thereby to satisfy you on at least the *general* ground of your objections both to Mr. Mundy's tract and the remarks of his Reviewer. Deeply do I regret indeed that you, sir, should so have read "Millenarianism reviewed" as to have been rather drawn to than repelled from or guarded against what it opposes. This however will inevitably happen at times, in this our mortal and imperfect state both of reason and passion, in the most careful conducting of any kind of controversy. The balance of good result will, I trust, on the whole, preponderate over all that is incidentally of a character to be deprecated and regretted.

I am, in sincere Christian regards, yours, &c.

CINSURENSIS.

VI.—*Tract Society's Translations.*

Of the various departments of missionary labour none, manifestly, is more important than that of translation: for, until the missionary possesses for his own guidance, and can put within the reach of those to whom his living voice addresses the message of salvation, the fixed standard of truth, the ever-speaking oracles of God, *in their own tongue,* he is but half-furnished for his arduous work; he has no written warrant whereto to appeal in confirmation of his divine message, no pure word of God, freed from the fallible comments and feeble, often mistaken, interpretations of human wisdom, wherewith to establish the solemn truths which he announces. And, if the Spirit of God have, through his patient and faithful ministry, touched the hearts of a few individuals here and there, and they have been gathered into the Redeemer's blessed fold, the church, wherewith shall they be pastured and nourished in the ways of the Lord, so long as the pure milk of the Divine word, the unleavened bread of God, is not available for their supply? The translation of the Scriptures therefore is of primary importance in the missionary enterprize.

Happily the missionaries in India are already mostly provided with this first of instruments for the carrying on of their holy warfare with the "deceivableness of Satan" and the delusive wisdom of degenerate man, and which is "mighty through God to the pulling down of strongholds and of every high thought which exalteth itself against the Lord." The little churches which, in various places, have been formed, have the Bible in their hands, and not only *hear* but *read* "in their own tongues the wonderful works" and redeeming grace

of God. As these enlarge, however, the dulness of the human mind everywhere, but especially among new converts,—whose feeble and unpractised powers are slow to perceive and slower still to search out, "by comparing spiritual things with spiritual," the deep things of God—and unexercised "by reason of use" to discern "the mind of the Spirit, being unskilful in the word of righteousness, because they are babes,"—renders it necessary they should be fed on "milk, not on strong meat." They require to have the strength of the heavenly nourishment diluted, to suit their infant condition in knowledge and in grace. The hard things of the Lord must be made plain to them; their steps must be *guided* in the paths of truth; their inability to apply the medicine or the food of the Divine treasury, so as rightly to meet their own individual cases and their wants, must be assisted; its doctrines and precepts, its promises and warnings, its consolations and reproofs, its directions and exhortations, must be dilated upon, amplified, put into prominent and practical forms, laid before them in familiar and colloquial idiom, accompanied with easy illustrations, and enforced upon their hearts and consciences in a variety of modifications suited to national usages and modes of thought, to their peculiar dangers and varying circumstances. In short, a circle of Christian literature must be formed which may furnish the requisite sustenance for a Neophyte people, that so they may advance from "babes to young men," and thence to "fathers," to the "fulness of the measure of the stature of perfect men in Christ Jesus."

The actual state of our Native Churches in India forces this subject with a daily augmenting pressure upon the anxious consideration of the friends and agents of our Missionary Societies. It is now clearly apprehended that the time has come in which to form a Christian Library for our converts. It is manifest that if we desire to see these advancing in Christian intelligence, in strength of principle, in purity of faith, in warmth of love, and steadiness of hope, "growing," in short, "in grace and in the knowledge of our Lord and Saviour Jesus Christ," we must furnish them without delay with the *means* of religious growth. The compendious tracts which serve our purposes so well in the first stages of evangelization, are necessarily too meagre to meet the augmenting demand for fuller and distincter and more various announcement and enforcement of the truth of God; and until a larger supply of *solid Christian books* can be obtained, our Native Christians will be but of feeble and very stunted growth. We must excite in them a thirst and taste for Scriptural study; we must furnish them with the means of private and domestic reading, and of filling up those hours of the Sabbath and of every day which otherwise would be too generally frittered away in listless inactivity or in childish common-place remarks; or worse probably than wasted in starting among themselves many crude and dangerous novelties of interpretation. A few useful translations exist: such as the Pilgrim's Progress, Baxter's Saint's Rest, Doddridge's Rise and Progress, the History of Daniel, a Series of Sermons; these and a few others, either in Bengali or Hindustani or both, have appeared and are in circulation. But what are these to the demand? The Calcutta Christian Tract and Book

Society is most anxiously addressing itself to augment the list with as little delay as possible, and the subject has lately been discussed for the hundredth time. But, alas! our labourers are few; they are oppressed with the multiplicity of demands upon their time, strength and exertion. Sickness, removals, the daily care of infant churches, the necessity of meeting more immediate calls for the pioneer labour of missions, for native preaching, the conduct of schools and the composition of tracts in sufficient variety—these and many other circumstances and engagements have all impeded and do yet impede the accomplishment of much that it was in their hearts to undertake in the view of supplying the want now in question. Still, however, the demand is so increasingly pressing, that both the societies and their agents are more than ever alive to the duty of some more vigorous efforts to meet it. Among the preparatory steps may be mentioned the selection of a few English books, from the Tract Society's lists, which would form suitable subjects for translation into the Indian languages, especially into Bengali and Hindustani. Of these the Calcutta Committee have first selected the following; versions of which in either of those languages are earnestly desired; viz.—

1. Barthe's Church History. 2. Scripture Similitudes.
3. Barnes's notes on the Gospels. 4. Keith on Prophecy, (Abridged edition.)

It was judged prudent to limit the list to a few only, in the first instance, with a view to draw the attention of persons competently qualified as translators *to something specific*. The books above named are all full of valuable matter, and would form most important additions to our Native Christian Library. It has been attempted to engage the services of such persons, native or other, though *not* engaged in missionary labours, as might yet be able and willing to undertake translations; and the Society has offered equivalent remuneration for the work of such as could not devote their time and labour gratuitously to the object, though as yet with little prospect of success, in that way; while our already overburthened missionaries are afraid to engage to undertake what they may not be able, from the pressure of other duties, speedily to accomplish. A few, however, have expressed a readiness to do what they can in this good work. But are there not many excellent and pious *laymen*, friends of missions, and most anxious for the evangelization of the heathen and the strengthening of the native churches, who might do much for the realization of our hopes? Were only a few such to undertake a Bengali or Hindustani version of so many suitable Christian books, for which the attainments of many amongst them must have amply qualified them, how soon might we not see our object to a great extent effected! and would not this be a most acceptable service and offering to the Lord? Unable or uncalled to become direct and professed missionaries, such individuals would nevertheless be most valuable and effective auxiliaries in promoting the blessed cause of the common Saviour in this dark land; and both the present infant churches and ages yet unborn, would have large cause to bless them and to glorify God for their "work of faith and labour of love" in these most pious and charitable undertakings. One or two such *have* come forward, and are engaged in this, humble though it be, yet most useful

service. It is earnestly hoped this appeal may draw the notice and elicit the readiness of others.

While but a few books have been specially named, it is by no means, however, intended to limit the willing labours of any friend of missions to such alone; versions of any other suitable works would be most thankfully accepted and printed at the sole charge of the Society. Nor yet is the invitation confined to *translations*; *original* compositions are equally solicited. Indeed in many respects, it is thought, *these* would be the more desirable. Most of our old English *standard* works particularly, such, e. g. as those of Baxter, Owen, and many others, incalculably valuable as they are to the churches of our fatherland, would not be found so suitable for those of India. Independently of the extreme difficulty of rendering their peculiarly idiomatic style and often harsh construction into the Indian dialects, and of their frequently too *diffuse* character, they abound in *illustrations* drawn from countries, climates, forms and usages of society, natural phenomena, &c. so far remote from those of the natives of India; or from history, both natural and civil, art, science, &c. so far beyond or so unknown to them, that much, very much of them would be absolutely unintelligible in a native dress. Instead of *strict translations* of such, their *substance* and spirit might, by a skilful hand, be transfused with great advantage into the native languages, and so be made to combine many of the advantages of *original* composition with the admirable pith and matter of the admirable European authors.

As to style, a happy medium between one too refined and elegant on the one hand, and one too unpolished and colloquial on the other, is desired; both as most valuable in itself, and most adapted to the instruction of those sought to be benefitted. A *correct native* idiom rather than what might be called an *English* idiom in *native words*, is essential to the intelligibility and usefulness of all works in the native languages. Much valuable time and labour, indeed, have been expended with comparative unproductiveness owing to the use of a faulty idiom; and not a few of the works produced have either been rejected or of but circumscribed utility, either from being perhaps of a *character* not suitable to the condition of native Christians of India, as to the mode of treating and illustrating the subjects discussed; or from exhibiting an almost rigidly literal translation or European idiom and construction.

It is right to state particularly that examining Committees exist, for the several languages; by whom all works, whether translations or original are, ere they can be printed, carefully considered both as to soundness of sentiment and correctness of style. It should also be known that the Society, consisting of Christians of *all* denominations, cannot, by their fundamental law, accept for publication of any work, however excellent in other respects, advocating any *peculiar* sectional views or practices, such as those distinguishing Episcopalians, Presbyterians, Baptists, &c. respectively; even *occasional* passages of a Sectarian tendency would not escape the erasure of the examiners. With these exceptions, the labours of Christian friends would be hailed in a liberal and Christian spirit of thankfulness to God and to them. May we not hope that some such will answer this appeal and rejoice our hearts by the assurance of valuable and *early* co-operation?

CINSURENSIS.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The Bishop of Calcutta left the Islands, after a laborious and, we hope, useful visit. His Lordship also visited Maulmain, where he met with a most cordial reception. He then proceeded to Arracan and Chittagong, and arrived in Calcutta on the 24th ult. accompanied by the Archdeacon.—The Bishop of Madras has arrived at that Presidency.—We regret to hear that the American brethren, who were proceeding to the Upper Provinces, have been obliged to remain at Cawnpore owing to the sickness of some of the party and the losses sustained on the trip.—The wives and families of our good brethren the American Missionaries at Rangoon, Messrs. Simons and Abbott, have, in the present threatening state of things, deemed it prudent to remove to Maulmain. The brethren remain.—The Rev. A. F. Lacroix and Mrs. L. have proceeded to the Upper Provinces, in the hope that the bracing climate of Upper India may renovate the shattered health of Mrs. L. They have our warmest prayers that the means may be abundantly blessed from God. The Rev. W. Robinson, pastor of the Loll Bazar Chapel, contemplates a removal to Dacca at an early date. May the Lord bless him in all his ways, and prosper him in all his plans.

2.—The Twentieth Anniversary of the Bengal Auxiliary Missionary Society.

The 20th anniversary of the above Society was held in the Union Chapel, on Wednesday evening last, the 31st of October.

The meeting commenced with singing, reading the Scriptures and prayer, by the Rev. J. Campbell.

The chair was taken by G. Alexander, Esq. Civil Service: who, in opening the business of the evening, delivered a neat and very appropriate address on the labours of missionaries in general and the duty of every individual to do his utmost for the speedy extension of their labours. He then commented largely on what had been done during the past year by this Society in particular; but as we did not take any notes at the time we are unable to lay the speech before our readers.

The Report was then read by the Rev. T. Boaz, from which we gathered that—

"The number of European missionaries connected with the Auxiliary Society in Bengal and the Upper Provinces is 14; East Indian assistant 1; Portuguese assistants 2; Native preacher and catechists, independently of junior Christian teachers and sirkars 11. The number of Native Christian Churches 5; members about 150; schools 21; and scholars about 1,200; of the schools 7 are Orphan establishments, containing upwards of 180 children.

"The total number of missionaries, stations, &c. connected with the Parent Society in the world is:

	Stations and out-stations.	Missionaries.	Assistants, Native, &c.
South Seas	50	29	74
Ultra Ganges	5	7	4
East Indies	319	49	388
Russia	3	3	1
Mediterranean	1	1	0
South Africa and African Islands	36	28	23
West Indies	41	18	15
	455	135	505

"The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of nine churches, 932 communicants, 2.732 scholars. In relation to the funds, the Directors had to report that the amount of legacies received during the year had been 3,740*l.* 6*s.* 8*d.*, being 4.037*l.* 5*s.* 8*d.* less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the Society, of which the items would be specified in the larger Report, had been 66,514*l.* 16*s.* 1*d.*, making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of the last year of 5,882*l.* 3*s.* 7*d.* The expenditure of the year had been 76,818*l.* 16*s.* 11*d.*, being an increase beyond the expenditure of the previous year to the amount of 13.658*l.* 7*s.* 9*d.*, and an excess beyond the income of the past year of 6,563*l.* 16*s.* 11*d.*"

After reading the Report, the Rev. W. Yates rose and delivered a very interesting speech on the subject matter of the following resolution, in which he was cordially seconded by J. S. Hawkins, Esq., of the Civil Service:—

Resolution 1*st.*—This meeting, convinced that the diffusion of correct information on the subject of missionary labors is calculated to excite a feeling of deep and prayerful interest in the minds of the people of God, would recommend that the Report, extracts from which have just been read, should be circulated under the direction of the Committee.

The Rev. J. McDonald then rose and moved the following resolution, which was seconded by the Rev. J. Bradbury.

Resolution 2*nd.*—The Committee, deeply impressed with the fact derived equally from practical experience, as well as from the Holy Scriptures, that success in the conversion of the Heathen to the faith of Christ, can only be effected through the agency of the Holy Spirit, would pray the Giver of every good and perfect gift to bestow on them, their brethren in labor, and upon all missionaries and private Christians, a more firm reliance on the eternal promises of God, and on the blessing of that Divine Teacher, in order that God may be more abundantly glorified amongst the Heathen, in the increased sanctification of his people and the conversion of sinners of every people and kindred and tongue, to the knowledge of Jesus, and the practice of holiness and good works.

Moved by W. Byrne, Esq., and seconded by Captain Roxburgh.

Resolution 3*rd.*—This Meeting entrusts the management of the affairs of the Society to the following gentlemen, with prayer that the Lord the Spirit would vouchsafe his blessing to them in all their deliberations, plans and operations, and that all their works begun, continued and ended in the fear of God, may tend to promote the kingdom of the triune Lord.

Moved by the Rev. A. F. Lacroix, and seconded by A. Grant, Esq.

Resolution 4*th.*—That this Meeting cordially rejoices in the success which has, under the Divine blessing, accompanied the labours of the London Missionary Society in the South Seas, and also for the prosperity which has attended the operations of the kindred societies in different parts of the world.

Mr. Lacroix entertained the audience greatly by his lively speech and the amusing details which he gave concerning Mr. Williams the South Sea Missionary and other subjects of equal interest—after which the congregation united in singing a hymn, and Rev. T. Boaz concluded with prayer. The meeting broke up about 10 o'clock.

Sermons were preached, on behalf of the Society, on the previous Sabbath, at the Union Chapel, Darramtallah, by the Rev. Messrs. T. Boaz and J. McDonald. The sermon of the morning, by the Rev. T. Boaz, adverted to the difficulties which the missionary had to encounter in his efforts; and his dependance on God the Holy Spirit, for surmounting these difficulties, and for eventual success in his enterprise. It was an excellent discourse, and concluded with a review of the operations of the Society, in the South Seas, South Africa, the West Indies, Russia, Siberia, China and India. The Society was stated to be in debt to the extent of some five or six thousand pounds, chiefly on account of the number of missionaries sent last year to the South Seas. Mr. McDonald preached in the evening; we are informed, his discourse was a very energetic and able one. The collections were upon the whole very good, and the spirit of devotion which pervaded the services highly encouraging. The funds of the Auxiliary Missionary Society, during the past year, amounted to upwards of fifteen thousand rupees.—*Calcutta Courier, Nov.* 1, 1838.

We hope to notice the Report in our next.—ED.

3.—THE LONDON MISSIONARY SOCIETY'S MISSION AT VIZAGAPATAM.

The following extract from Vizagapatam will, we are sure, be pleasing to the friends of Christ in India:—

"We had the gratification to baptize three adult natives connected with our congregation; two of them were converts from the Catholic faith, the other from Heathenism. We have a Native Church consisting of nine members who, as far as we can see, are walking consistently with their profession. We have a good orphan school, which promises well. It is yet the day of small things with us: pray for us that the little one may become a thousand. I have a missionary student residing with me, pursuing a course of studies preparatory to the work of the Christian ministry. Next week we shall open a small Native Chapel in an adjoining village."

4.—SURAT CITY MISSION.

From our correspondent at *Surat* we have the following extract respecting that city and mission:—

"This city, notwithstanding all its misfortunes, is rising faster than could have been expected. It still contains about 100,000 inhabitants, and together with other parts of the Guzerat province has a population of about 9,000,000 all worshipping the same abominable thing which God hateth. Surat is the only mission station in the whole province and (the two Messrs. Fyvies), the only missionaries to all these millions. Twenty-one years have now elapsed since the commencement of the mission, and in that time we have been honored by God to translate and print the whole Scriptures, and to prepare and publish upwards of 50 different religious tracts, and have been in some measure successful in the conversion of sinners to Christ."

We are confident that our good brethren will obtain an interest in the prayers of all God's people in this part of India, that their indefatigable labours may not be in vain in the Lord. The brethren are so encouraged in their work as to contemplate the erection of a new pukka place of worship for their church. May it be the birth-place of many souls.

5.—NEW MISSION AT MIRZA'PUR, UPPER INDIA, IN CONNEXION WITH THE LONDON MISSIONARY SOCIETY.

We have much pleasure in giving insertion to the following very concise and intelligent account of Mirzápur, Upper India, extracted from a

letter of the Rev. R. C. Mather, in the Report of the Bengal Auxiliary Missionary Society for this year.

"As this is a new station of the Society's it will not be unsuitable to give a short account of its localities, previous to detailing the arrangements that have been made to evangelize it. It is well known as an important town, occupying amongst the Hindus the same position, in respect to its trade, as Banáras does in respect to its religion. A survey was made of the place in 1828 by Capt. John Gavin Drummond, and from the measurements of his map the town is about one mile and a half in length, and about a mile in breadth. The population is estimated at 57,773; of whom there are—

Hindus.

Brahmans,	7,177
Kshattries,	3,039
Baisya,	14,248
Shudras,	24,175
Faqírs,	1,028

Musalmáns,
6,769. Faqírs, &c. 600.
Christians 30.

"The town is divided into six thànas, in the jurisdiction of each of which there are on an average nearly 10,000 people. Being a modern town and laid out for the most part under the direction of European magistrates, the streets are mostly wide and regularly built, and in this respect afford a singular facility for the preaching of the Gospel. As we arrived here only in May last, we have not yet been able to do much. In the hot season, and rains, out-door work is necessarily very much impeded in any circumstances, and in this case from our not being able to get a house near the field of labour it has been much more so. However, measures are being taken to remove this evil, and I trust another year will not witness its existence. It is every way desirable to have at least six points and centres of operation, corresponding to the six divisions of the town, and endeavours will be made to get up a small chapel in each. Ground is being sought for at least two chapels, to be immediately erected. Not having chapels, I have preached in the streets, and the people are remarkably disposed to hear, and, as far as appearances go, possess a good deal of candour in judging of the conflicting statements of their own religion and that of the Bible. Several have requested copies of the Sacred Scriptures, and as far as I have had them I have supplied them; two or three are professed inquirers and visit me regularly, one a Mussalman has engaged his maulávi to write a book in refutation of Christianity, of which I have received the first portion, and another in Hindí. One case we have heard of that is gratifying. That of a Musalman, who had heard the Gospel here but said nothing to us, but told his own friends that he would become a Christian. In consequence, they refused him the huqqa, the mark of sociality. This he could not bear, and he has left Mirzápur, and to our surprize his friends came to search for him in our compound, asserting that he must be concealed here, and so the fact came out. I think this kind of evidence to be more satisfactory than if he had merely told us of his intentions. The man must have been sincere, or he would scarcely have divulged his intentions in the way he did. Within the last six weeks, we have received an important addition to our labours and cares, 79 orphan children, of whom 40 were boys and 39 girls, were sent down to us from Agra. Of these four died on the way, and since ten more have come to the same end. Their constitutions had received such a shock, that they could not cope with the smallest disease. Many of them were little better than skin and bone, and came to us, labouring

under obstinate diarrhœas. There now remain in the girls' Orphan School 41 children, and in the boys' 32. The residents of this station have shewn us great kindness by assisting us to bear the burden of their immediate support. 330 rupees have been received for this end, of which an account will be given at the end of the year, in the first Report of the Mirzápur Orphan Schools and mission. However, much remains to be done; and we look to kind friends here and elsewhere for permanent supplies equal to the expenditure of the schools. For the present it will be better to be silent respecting the arrangements made for conducting the schools, as with what little has been done much prospective is contemplated: we intreat the sympathies and prayers of our kind friends every where."

6.—NEW MISSION STATION OF THE LONDON MISSIONARY SOCIETY AT WALOJAHPETTAH, SOUTH INDIA.

We have been favoured with an extract of a letter from Chittoor in reference to a new station at the above place:—"It is a large native town, containing about 30,000 souls. There is not a single European or East Indian, or even any native of the lower classes in it. It contains none but native men of caste, opulence and influence, remote from all foreign association: and from its being a large native trading place, it holds intercourse with almost all the respectable towns and manufacturing places in this district, and thus a channel is opened for the truth to run to many other important stations; such as Hydrabad, Mysore, Masulipatam, Guntoor, Nellore, &c. For a long time I was simply in the habit of visiting this town occasionally in my missionary tours; but as it presented an interesting field and would bring me in closer contact and intercourse with the natives, I made up my mind to reside in the midst of them. With this view I made my purpose known to a kind Christian friend, who at once gave me ample means to build. I have accordingly obtained a piece of ground close by the walls of the town and have built a commodious mission house, a meeting-room, a bible and tract depository, a school-room, and a tract depository, and catechist's house, with all the requisite appendages, &c.: so that all the mechanical part of the business is over, and we remove to LIVE AND LABOUR SOLELY AMONGST NATIVES. But what can all this effect without the blessing of God?"

We highly commend this step, and trust it will meet with many imitators. One of the most effective methods to convert the heathen is, to dwell in their midst with a holy and unblamable conversation.

7.—THE COOLY QUESTION.

We have much pleasure in recording the following document respecting the Cooly Trade. We forbear offering any remarks on the subject until we see what course the Government will adopt. The order has *not as yet been promulgated*, and we hear it rumoured that the Government doubt their power to enforce this order; they had power to adopt the first order in Council, which has inflicted irretrievable ruin on thousands, and will they not avail themselves of instructions so definite and humane, to suppress the horrid traffic even for a while? We intreat those in whose power it is to confer so great a boon, to do it—for those who have effected the rescinding of the obnoxious order and in whose hands under God is the power of deciding the question, will not rest until it be practically complied with.

Emigration of Natives of India.

"The following instructions, under date 1st August, have been forwarded to the Governor General of India in Council:—

"Paragraph 1st.—We have lately had under our consideration the subject of the emigration of natives of India, under contract to serve as labourers in the Mauritius and other British colonies, and the legislature has been engaged in an endeavour to devise adequate measures for the protection of such persons.

"2nd.—These measures, however, cannot be completed in the present session of Parliament, and therefore we desire that *immediately upon the receipt of this despatch, you promulgate a law prohibiting, until further orders, all contracts with native labourers*, to serve in the British or foreign colonies, and preventing the emigration of the natives of India for the purpose of being so employed.

"3rd.—We shall give public notice of the instruction now communicated to you.

"We are your affectionate friends,

"J. L. Lushington.

"R. Jenkins."

We should have supposed that such a document could not have rested in the hands of a paternal Government for a moment, but that it would have been tomtomed at any expense and with all despatch through every district of the country.

We intreat the friends of the cooly not to rest on their oars—not to suppose that the work is done. The struggle is but commencing; we must again assemble as fellow-citizens; we must now petition the British Parliament and lay before them striking and unbiassed facts; our merchants as a body, should at once sign a remonstrance against the traffic and the petition to Parliament be signed by every householder whose sentiments agree with its prayer. All our hopes are centred in Britain; this was our impression from the first, and hence did we at once and regularly communicate directly with those who had it in their power to serve us, and they have served us well—the obnoxious order is rescinded. The despised fanatics are a mighty power and have a vast influence in the councils of Britain. It is to those councils and that people that we look as second causes; but our hopes rest upon Him who sitteth in the heavens, and to whom our prayers are ever directed that he would give liberty to the captive, and the opening of the prison-doors to such as are unjustly bound.

8.—Connexion of the British Government with the Idolatry of India.

We call the attention of our friends to the following debate in the Commons' House of Parliament on the above important subject. We shall anxiously wait for the fruits of these strongly-expressed sentiments. It will be perceived, however, that it affects but one branch of the question, that of *forcing* Christians to attend Heathen ceremonies, a branch which we should suppose required but little consideration to settle, and but little merit in the concession. We shall be grateful, however, even for that. But still the great question will, if this be settled, remain untouched and undiscussed.

"In the House of Commons, Mr. Baines inquired whether in the year 1833, there had not been sent out to India an instruction to the effect, 'that the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the economy of heathen worship, shall cease; that the pilgrim-tax shall be every where abolished; and that, in all matters relating to their temples, their worship, their festivals, and

their religious practices, the native subjects be left entirely to themselves?' Whether, although five years had elasped since the instruction went out, it had not been uniformly disobeyed? How it was that no attention had been paid to the instruction, since it was so strict and imperative? Whether any further order had been sent out to enforce the first order and, if so, what was its date? Lastly, whether there would be any objection to place on the table a copy of the last order and whether any measures had been taken to enforce it, so that for the future the people of this country might have some ground upon which they might rely, to hope that the grievance complained of would be redressed?

"Sir J. C. Hobhouse said, that this was one of the most delicate subjects that could be treated of, with reference to our Indian government. He thought therefore, that his honourable friend had acted perfectly wisely in not making a separate and entire debate on this subject. It was perfectly true that in 1833 a despatch had been sent from this country to the Government of India, with the purport and intention ascribed to it by his honourable friend. It was perfectly true, with reference to his other question, that this despatch had not hitherto been acted upon; with reference to the other question, whether or not the Court of Directors had subsequently taken any steps to carry their former orders into effect? he had to inform his honourable friend, as he had done before when a similar question had been put to him, that the Court of Directors had sent out two despatches directing that their former order should be carried into effect, with as little delay as convenient. Nevertheless, he had to confess that there still remained something to do with respect to this subject; and he was free to own that, in his opinion, the time was come when the court of Directors must issue from this country a despatch, in more positive terms than had hitherto been used, and which should prevent the possibility of any mistake or misapprehension as to its intention. Having these opinions, he had no hesitation in saying that he had pressed on the Court of Directors the necessity of taking such a course—(hear!) Within a few days—he might say hours—the subject had been discussed in the Court of Directors; and he could assure his honourable friend, as responsible minister of the crown, and he hoped the Court of Directors would agree with him; but at any rate he would say distinctly, that he should make a point of using that discretion which, by the act of Parliament, belonged to him in his position as President of the Board of Control, to direct such a despatch to be sent to India, as would render it impossible for any functionary there to make a mistake—(hear!) He could assure his honourable friend that there should, as far at least as depended upon the home authority, be no mistake as to the compulsory attendance of any functionary, military or civil, upon a worship of which he conscientiously disapproved—(hear, hear!) There should be no compulsory participation in such worship; and he would take care, and he trusted the Court of Directors would agree with him, to have such a despatch sent out to India as would perfectly satisfy the most tender conscience—(hear, hear!) Having said thus much, there only remained for him to refer to that part of his honourable friend's statement which related to laying any despatch that might be sent out, on the table of the House. His honourable friend, if he considered it, must see that this would be not only a very inconvenient but at the same time an unconstitutional course to pursue—(hear, hear!) To lay on the table despatches before they were sent out, or seen, or acted upon. He had, however, no hesitation in saying that he should, when the proper time came, have not the least objection, to making these despatches public—(hear, hear!). He had not only no objection, but in justification of himself on this most important subject, he thought it

necessary that there should be no secret, no concealment as to what had been done by himself and the government; and in fact, he should make the despatches public, not only to satisfy the public, but in order to show that he at least had a proper sense of the duties imposed upon him—(Hear, hear!).

"Mr. Baines said that the answer was perfectly satisfactory."

9.—Establishment of an Infant School at Hughli.

It may be in the recollection of our readers, that the establishment of an Infant School at Hughli was in contemplation by the General Committee of Public Instruction; we have now much pleasure to announce that Dr. Wise, the superintendent of the College, deputed a native gentleman to consult Mr. Perkins, the head master of the Presidency Infant School, about the appointment of a qualified individual for the seminary immediately to be established under his control. Hitherto little or no attention was paid to the cultivation of the infant minds since the fate of this unfortunate country was consigned into the hands of the tyrannical and illiterate Muhammadans. But we are happy to observe, that the present rulers are now perceiving these defects, and are eager to remedy them. We therefore sanguinely hope that, before another year expires, we shall have the pleasure to find the establishment of schools for infants in connection with those for adults in almost all the principal stations in the Mufassil, in lieu of the much abused native páṭhshálás. —*Gyananneshun, Nov.* 14.

10.—Erection of a College at Moorshedabad.

The General Committee of Public Instruction has, at the recommendation of the local Committee for controlling the affairs of the Nizamut College at Moorshedabad, resolved on the erection of a building for the college, the present building being inadequate to its wants. The estimate has been computed at upwards of sixty thousand rupees, and the work is to be conducted under the superintendance of the superintending Engineer Col. Macleod.—*Commercial Advertiser, Nov.* 1.

11.—The New Church.

We understand that the managers of the Hindu College, have finally settled with the Evangelical Fund Committee about the piece of land intended for the site of the new church. The managers have given in exchange two biggahs of land in Cornwallis Square, the value of which is 8,000 rupees. This large sum, we learn, is a part of the small residue which remained on the failure of the firm of Messrs. Baretto and Sons. —*Gyananneshun, Nov.* 14.

12.—The Old Year.

Dear Readers, another year has come to a close. We are one year nearer our eternal allotment; the clear searching light of the judgment will soon shine upon us and upon our deeds. What will it reveal? Think on the innumerable mercies, deliverances and long-sufferings of God which have been manifested to you during the past year, and let the mercies of the past and the hopes of the future lead you to say unto the Lord at the commencement of the new year—

"Now, Lord, I give myself to thee,
'Tis all that I can do."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the month of October, 1838.

Day of the Month.	Minimum Temperature observed at sun rise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Maximum Temperature observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at sun set.					
		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind.		Temperature.			Wind	Rain Gauge.
	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	Barometer.	Of the Mercury.	Of the Air.	Of an Evap. Surface.	Direction.	
1	29,794	83,2	79,5	80,0	Cm.	,824	85,0	89,4	84,5	w.b.s.	,814	87,3	92,3	86,2	w.b.s.	,742	88,2	92,3	87,2	W.	,730	86,2	85,2	83,8	s.b. E.	,736	82,7	83,8	83,0	Cm.	
2	,798	83,0	79,2	79,7	Cm.	,828	86,0	89,2	86,4	W.	,808	87,0	94,0	87,6	W.	,760	88,3	94,0	88,0	w.b.N.	,752	88,0	90,4	86,3	W.	,760	83,1	85,0	84,6	Cm.	
3	,817	82,2	78,8	79,3	Cm.	,854	85,4	89,9	85,0	S. W.	,844	87,3	93,5	87,0	W.	,802	88,0	94,2	86,9	W.	,795	88,8	92,3	87,2	W.	,802	86,5	87,0	85,3	Cm.	
4	,860	83,0	79,0	79,3	Cm.	,904	85,3	90,6	85,3	W.	,888	88,4	94,2	87,0	N. W.	,846	89,7	93,7	88,0	W.	,822	89,2	92,0	87,5	W.	,830	86,8	87,3	86,0	Cm.	
5	,877	83,2	79,6	79,9	Cm.	,922	85,8	91,2	85,0	S. W.	,914	88,2	93,0	87,0	N. W.	,850	88,8	93,9	88,0	W.	,840	88,5	92,7	87,3	W.	,847	86,8	87,0	85,0	Cm.	
6	,892	85,0	80,0	80,0	Cm.	,919	86,9	88,5	86,0	W.	,900	88,5	90,0	88,2	W.	,858	88,8	94,9	87,5	S. W.	,847	88,4	93,0	87,0	s. w.	,853	87,0	87,6	86,1	Cm.	
7	,888	85,0	79,0	79,0	Cm.	,930	86,3	91,0	86,0	S. W.	,899	86,5	60,0	85,8	S. W.	,860	87,6	95,0	86,5	S. W.	,842	88,0	93,2	86,9	w.b. s.	,850	86,7	86,0	84,0	Cm.	
8	,900	84,0	80,0	80,0	Cm.	,946	86,5	91,8	86,7	S. W.	,916	88,0	91,0	85,8	S. W.	,888	88,3	95,3	86,7	S. W.	,857	88,0	91,9	86,5	w.b. s.	,867	87,4	86,9	85,0	s.	
9	,922	83,6	79,0	79,0	Cm.	,948	86,5	88,0	84,9	s.	,927	86,9	93,0	84,9	S.	,866	87,6	91,0	85,2	s.	,840	87,2	90,5	86,0	s.b.w.	,849	86,8	86,7	84,5	Cm.	
10	,948	83,5	79,0	79,0	Cm.	,976	82,7	80,8	79,5	S. W.	,942	85,5	89,0	81,5	S.	,900	86,7	89,0	85,0	N. W.	,900	84,9	81,0	79,0	s.	,909	82,2	81,0	79,0	Cm.	
11	,952	82,5	77,0	77,0	Cm.	,980	84,5	85,3	84,0	W.	,957	85,9	91,0	84,9	W.	,886	85,3	86,5	83,7	Cm.	,896	83,5	77,0	78,4	S. E.	,892	82,9	77,4	77,4	Cm.	0,02
12	,938	82,4	77,0	77,0	W.	,969	83,8	85,0	83,0	N. E.	,940	85,1	87,0	83,9	N. W.	,872	86,0	93,0	87,0	W.	,850	86,7	91,9	86,8	w.	,860	86,0	85,5	83,8	Cm.	0,33
13	,938	82,7	77,0	77,0	Cm.	,960	84,5	88,8	83,8	S. W.	,938	84,5	86,3	83,0	S. b.w.	,900	85,6	91,6	86,5	s.b.w.	,878	86,3	90,0	86,0	s.b.w.	,884	85,1	84,0	82,7	Cm.	
14	,940	81,9	75,0	75,5	N.	,966	82,3	86,0	82,9	N. E.	,939	83,5	87,2	83,5	N. E.	,900	84,8	90,0	85,5	N. E.	,880	84,8	90,9	86,0	E. b.N.	,890	84,2	82,7	82,0	Cm.	
15	,932	81,6	75,8	76,0	Cm.	,976	83,0	85,6	84,5	N.b.w.	,942	84,0	86,0	84,5	E.	,900	85,6	90,3	87,7	s.b. E.	,888	86,0	89,0	85,7	E.	,900	84,5	82,0	81,9	Cm.	
16	,952	81,8	76,5	76,8	Cm.	,992	83,8	85,7	83,0	E.	,972	85,5	90,0	85,0	E.b.N.	,930	86,5	86,8	84,7	E.	,910	85,5	86,5	83,5	E.b.N.	,916	84,3	84,0	82,5	Cm.	
17	,930	81,7	76,0	76,5	E.b.N.	,967	83,2	83,3	82,0	E.	,945	83,5	83,8	82,6	E.	,892	83,9	81,2	81,0	E.	,892	81,7	79,5	79,0	s. E.	,900	81,5	78,3	79,0	s. E.	
18	,896	78,7	76,1	76,5	E.	,914	79,4	75,8	76,0	E.	,830	77,6	74,2	74,9	E.	,800	78,8	74,6	75,0	E.	,794	78,5	73,5	74,9	E.	,790	78,5	73,8	74,5	E.	0,77
19						,398	76,4	73,0	73,8	B.	,432	77,5	75,0	75,0	s. E.	,474	78,3	74,2	75,0	w.b.N.	,510	77,8	73,3	74,5	w.b.N.	,550	77,3	72,9	73,2	w.	6,40
20	,790	75,5	69,0	69,5	w.b.N	,842	78,2	76,0	75,0	W.	,839	77,4	77,0	75,2	W.	,807	78,6	79,0	77,0	W.	,807	78,5	78 0	76,3	W.	,834	78,2	76,0	75,0	Cm.	
21	,919	77,0	70,0	70,4	Cm.	,960	78,7	81,5	79,0	S. W.	,942	79,3	83,9	81,5	S. W.	,926	80,5	83,6	81,0	W.	,912	80,0	82,5	79,5	s. w.	,920	79,4	79,0	78,0	Cm.	
22	,950	76,8	70,0	70,5	Cm.	,984	80,1	84,9	81,3	S. W.	,962	81,2	86,0	82,2	N.	,936	81,8	87,0	83,0	W.	,924	81,5	83,2	81,0	N. W.	,932	79,2	78,5	78,5	Cm.	
23	,977	76,5	69,5	70,0	Cm.	,019	78,9	84,5	79,0	s. w.	,000	81,2	85,5	82,0	S.	,967	80,5	87,0	80,8	S. W.	,950	80,0	83,0	80,5	s. w.	,958	79,0	78,0	77,9	Cm.	
24	,970	76,4	70,0	70,4	Cm.	,009	78,5	83,5	78,4	S. E.	,986	80,0	84,0	78,8	E.	,940	81,4	85,0	81,5	N.	,926	81,0	82,3	81,2	N.	,934	78,9	77,5	77,3	Cm.	
25	,935	75,2	71,0	71,0	Cm.	,956	79,2	82,0	79,5	W.	,949	80,5	84,0	80,5	w.b.N.	,919	81,0	85,5	81,5	w.b.N.	,900	80,5	82,0	81,0	w.b.N.	,910	78,5	77,7	77,5	Cm.	
26	,952	75,0	70,8	71,0	Cm.	,980	79,0	82,0	78,8	N.	,952	80,5	85,0	76,0	N.	,925	81,3	85,3	79,7	N.	,916	80,8	81,5	79,0	N.	,921	78,8	77,0	77,0	Cm.	
27	,966	74,9	69,8	70,0	Cm	,005	78,9	80,5	77,0	W.	,979	80,8	85,0	80,1	N. W.	,930	81,8	84,5	81,5	N.	,916	81,0	80,8	80,0	N.	,923	79,0	78,2	77,5	Cm.	
28	,950	75,9	72,5	73,0	Cm.	,990	78,0	79,5	77,2	N.	,970	80,4	83,5	80,8	N.	,935	81,6	84,2	82,0	N.	,920	80,8	81,0	80,0	N.	,927	79,2	78,8	77,6	Cm.	
29	,980	76,0	72,0	72,5	Cm.	,026	81,4	84,0	80,0	N.	,990	81,9	85,8	82,0	N. E.	,940	81,5	86,8	83,0	N.b. E.	,916	80,7	81,0	81,0	N,	,923	78,9	77,0	76,6	Cm.	
30	,992	76,5	71,0	72,0	N.	,032	79,7	83,5	79,3	N. E.	,009	81,6	86,8	81,0	N.	,977	81,3	86,5	83,0	N.b.w.	,962	81,8	83,0	81,2	N.	,971	78,5	77,5	77,8	Cm.	
31	,970	76,3	70,0	70,5	N.	,004	80,0	82,7	79,0	N. E.	,994	81,9	85,5	81,0	N. W.	,960	81,5	85,7	82,9	w.b.N.	,941	81,9	82,7	81,0	w.b.N.	,950	78,3	76,2	76,2	Cm.	

NEW PERIODICAL.

It has been suggested by several of the friends of India that it might be both interesting and instructive, in the present state of Indian affairs both here and at home, to establish a monthly Journal in which all the Parliamentary Debates, Accounts of Missionary and other meetings, Notices of Works and Pamphlets published, and having a bearing on the great *moral* subjects connected with the elevation of the people of India, should be published. The Journal would also contain a full account of all discussions, Public Meetings, and Official Documents, Pamphlets, &c., which might be held or published in this country.

The design of the work would be to give a greater prominence to questions which have too political a tendency, though not directly so, to be discussed in all their bearings in a Religious Periodical, and yet too decidedly religious to obtain the prominence they deserve in a scientific Journal or an ordinary Newspaper.

The questions which will come within the scope of the proposed Journal are those of Education, Idolatry, Cooly Exportation, Zemindaree Oppression, Infanticide, and in fact every subject connected with the defence of Civil and Religious Liberty. It will also be open for the admission of original papers, and to fair discussion on these important subjects. Its motto will be "*In non-essential things liberty—in necessary things unity—in all things charity.*" Gratuitous assistance has been promised both in the Editorial and other Departments, and as the object is not profit but the interests of Truth and Humanity, it is hoped that the friends of the people of India will aid the attempt in every way. Should the proposal meet with the approbation of the Indian public, and a sufficient number of Subscribers be obtained to cover the current expenses,

"THE PHILADELPHIAN"

will be published at an early date, of which due notice will be given.

Communications addressed to the Publisher of the Calcutta Christian Observer, or the Editor of the Indian Review, &c. will be forwarded to the parties interested in the establishment of the Journal. The Subscription may average from twelve to sixteen rupees per annum, which will depend upon the number of Subscribers obtained.

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Digitized with financial assistance from the
Government of Maharashtra
on 19 September, 2016